Diotimos Lexicon of the Orphic Hymns

A word-focused companion to the supplied Orpheus, Volume I: The Hymns

Prepared for the supplied Greek and English edition · 2026

About this lexicon

This is a lexicon of words in a particular supplied book, not a corrected edition of the hymns or a general encyclopedia of Greek religion. It follows the Prayer to Musaeus, Hymns I–LXXXVII, and the appended Ares hymn numbered LXXXVIII. Headings, incense rubrics and consequential reported readings are included as distinct evidence layers.

The alphabetic lexicon contains 278 main articles and 1,691 shorter explained records. A main article develops a word's range, constructions, contrasts and editorial problems through five sections: The word; In the work; Places to Read; In this edition; See also. An explained record gives a more compact, word-specific account. Length follows the problem rather than the frequency of a word or the fame of a deity.

The verse corpus has 1,123 Greek lines and 6,542 word tokens. Every substantive verse occurrence has a lexical destination. Of the 1,969 destinations, 1,946 have verse evidence and 23 occur only in headings or rubrics. Ordinary grammatical words are accounted for in the form index but do not each receive a standalone essay. Their force is explained wherever a consequential construction requires it.

A separate section explains 276 consequential textual cases, linked from the relevant lexical entries. These reported alternatives, questions and supplements do not add occurrences to the adopted verse. The printed sources themselves have not been altered.

How to use the book

Start with a Greek headword, the Greek form index, or the English and transliteration index. Every entry has a stable identifier and an English orientation. Headwords are dictionary access forms, not assertions that the exact nominative or infinitive is printed in a hymn. The Forms and passages line preserves the actual source forms and supplies every verse location for that entry.

Places to Read is selective and purposeful; the complete occurrence inventory is not. A listed passage can be useful because it complicates the article's main account, not only because it confirms it. The hymn-and-line index provides a second route from a passage to the words explained here.

The Latin-letter rendering is a transliteration aid, not a reconstructed pronunciation. It uses ē and ō for eta and omega, ph, th and kh for phi, theta and chi, and h for rough breathing. Upsilon normally appears as y, with u in common vowel combinations; an iota subscript is made visible as i. Greek accents remain in the Greek forms, not in this simplified Latin guide.

Related entries are not synonyms by default. Shared epithets can support comparison without proving that two gods are identical. A common noun, title and personified power can share a lexical entry when their forms belong together, while the explanations keep their different uses visible.

References and evidence

References retain the supplied numbering: Prayer.1 means the first Greek line of the Prayer, and XXXIV.26 means line 26 of supplied Hymn XXXIV. PDF pages are physical pages of the supplied 288-page PDF, counting its first page as page 1. They are not reconstructed page breaks of Abel's 1885 edition. The DOCX and PDF contain the same substantive text despite differing reported rendering lengths.

The supplied title and commentary identify an Abel-based Greek text. That provenance is reported here without claiming an independently verified line-by-line collation against Abel, Quandt, manuscripts or every named editor. No unverified concordance to a different hymn-numbering system is assumed. The appended Ares hymn is always identifiable separately from the core I–LXXXVII sequence.

Printed Greek is the primary evidence for grammar and wording. The aligned English is an interpretation and may make a particular reading more explicit than the Greek. Editorial commentary and the two accompanying support documents are useful evidence, but they are not additional ancient witnesses and do not settle a question by repetition.

Textual notes distinguish what is printed from what is reported, conjectured, queried, omitted or proposed as a supplement. An editor's name in the supplied apparatus remains an attribution by that apparatus, not a claim of fresh historical collation. Silence in a selective apparatus is not evidence that every manuscript agrees.

Some announced alternatives are not actually supplied as complete texts. In particular, the described alternate Poseidon text and Zeus ending cannot be quoted as additional adopted verses. Obscured or conflicting apparatus descriptions are retained as limitations rather than repaired by invention.

Uncertainty is sometimes the correct lexical result. An attested-form access label may be retained when a unique dictionary headword or syntactic analysis is not secure. The entry then explains what can be established and which alternatives remain. Such cases are retrievable, not silently omitted.

Sources and attribution

Primary supplied source: Orpheus, Volume I: The Hymns, Greek and English, in the user's matching PDF and DOCX. Supplementary supplied documents: Orphic Hymns Observations and Orphic Hymns Decision Register. Their editorial assertions are distinguished from the Greek verse and apparatus throughout.

Lexical reference: H. G. Liddell, R. Scott and H. S. Jones, A Greek–English Lexicon, consulted through the official Perseus Digital Library XML distribution. Individual consulted dictionary entry identifiers are supplied where available. The digital lookup form is not allowed to overwrite the spelling of the supplied text.

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Endowment for the Humanities and identifies its digital material under Creative Commons Attribution–ShareAlike 4.0. This lexicon's explanations are original; brief Greek forms and lexical references are used to make the evidence traceable.

External ancient comparisons appear only where specifically cited. No statement that a word occurs once in this supplied corpus should be understood as a claim that it is unique in all ancient Greek. The book makes no claim to reconstruct the complete historical ritual, theology or philosophical affiliation of the collection.

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A α Alpha

ἀβλάπτως

ablaptōs · harmlessly; without injury · OL0001

Law dwells “harmlessly” with people at LXIV.10, but the next line specifies those who live according to law. The adverb therefore describes the security enjoyed by its observant companions, not a promise that Law never punishes anyone.

See also νόμος [OL1202]; ἀδιάστροφος [OL0031]

Source forms ἀβλάπτως

All verse occurrences 1 in total. Source PDF: LXIV.10 (p. 214)

Lexical references LSJ ἄβλαπτος (n100)

ἁβροκόμης

habrokomēs · soft-haired; luxuriantly haired · OL0002

Adonis is soft-haired at LVI.2, where the address moves directly to his flourishing in the longed-for seasons. The image remains hair, however suggestive the neighbouring vegetation language may be: it is not simply another word for foliage.

See also Ἄδωνις [OL0035]; βαθυχαίτης [OL0277]

Source forms ἁβροκόμη

All verse occurrences 1 in total. Source PDF: LVI.2 (p. 186)

Lexical references LSJ ἁβροκόμης (n173)

ἀγαθός

agathos · good; beneficial; best · OL0003

The word

ἀγαθός is evaluative rather than a fixed technical name for “the Good.” It can describe something beneficial, morally commendable or excellent of its kind. The superlative forms ἄριστε and ἄριστον belong here, although their stem differs from ἀγαθός. When the adjective stands without a noun, its case and gender decide whether it means good people or good things.

In the work

The hymns place goodness close to practical human needs: Night has good rest from toil (III.6), Pan is asked for a good end to life (XI.22), and Nemesis for good understanding (LXI.11). The Mother of the Gods gives “every kind of good thing” at XXVII.10. These benefits need not all be moral actions. By contrast, Athena becomes prudence for good people, against her goading of the wicked (XXXII.9); here the dative ἀγαθοῖς identifies the recipients.

The superlative remains equally responsive to context. Silenos is best among the Silenoi, Adonis is addressed as an excellent daimon, and Aither is the best constituent of the cosmos. The praise does not turn all three into instances of one narrowly defined quality.

Places to Read

III.6 (source PDF p. 24). Good rest as relief from toil.

XXXII.9 (source PDF p. 116). Good people contrasted with the wicked.

XXVII.10 (source PDF p. 102). Good things as gifts rather than necessarily good deeds.

XLII.11 (source PDF p. 150). The elided neuter plural in Mise’s petition.

V.4 (source PDF p. 30). The superlative agrees with the cosmic constituent.

In this edition

At III.6 the printed ἀγαθήν, attributed to Pierson in the apparatus, replaces reported ἀγαθή and agrees with “rest.” At XLII.11 ἀγάθ’ is elided ἀγαθά, the good things to be accomplished, not a feminine form addressing Mise. The English “best” and “good” are thus related lookup terms, while the Greek constructions remain distinct. At XLII.11 the apparatus also gives ἀγάθ’ ἐκτελέουσ’ against ἀγαθοῖς τελέουσ’: the adopted good things are a direct object, whereas the reported dative and simple verb produce a different construction.

See also

ἀνάπαυσις [OL0134]; ἀρετή [OL0196]; ἄδικος [OL0032]; αἰθήρ [OL0060]

Source forms ἀγάθ’; ἀγαθήν; ἀγαθὴν; ἀγαθοῖς; ἀγαθῶν; ἄριστε; ἄριστον

All verse occurrences 12 in total. Source PDF: Prayer.30 (p. 14); III.6 (p. 24); V.4 (p. 30); VIII.10 (p. 38); XI.22 (p. 56); XXVII.10 (p. 102); XXXII.9 (p. 116); XLII.11 (p. 150); LIV.2 (p. 178); LVI.1 (p. 186); LXI.11 (p. 204); LXXII.1 (p. 238)

Consequential readings AV007_04; AV067_03

Lexical references LSJ ἀγαθός (n260)

ἀγάλλω

agallō · delight in; glory in; display splendour · OL0004

The word

The middle forms of ἀγάλλω combine delight with splendour or proud display. In this collection they are participles, describing a deity or group in an ongoing characteristic relation. A dative often supplies what the subject delights in; translating only “rejoicing” can leave that relation undescribed.

In the work

Hekate delights in deer (I.4), and Hippa in the rites of holy Sabos (XLIX.2). The syntax accommodates a characteristic animal and a ritual activity without making them equivalent objects. Nereus glories in his fifty daughters (XXIII.2), while the sea goddess glories in ships (XXII.6), linking pleasure to different kinds of company or possession.

Protogonos’s golden wings at VI.2 make visible adornment especially prominent: he glories in them and appears splendid through them. The Nereids on the Tritons’ conveyances at XXIV.4 similarly bring delighted movement and display together. The verb’s usefulness lies in this overlap, not in a choice between an exclusively inward emotion and an exclusively outward decoration.

Places to Read

I.4 (source PDF p. 18). Delight in a characteristic creature.

VI.2 (source PDF p. 32). Golden wings unite adornment and exultation.

XXIII.2 (source PDF p. 90). Nereus’s daughters as the source of his delight.

XLIX.2 (source PDF p. 164). Rites as the object of divine delight.

In this edition

The aligned English varies “delighting” and “glorying,” appropriately keeping more than one aspect of the middle verb available. The Greek participle in XLIX.2 describes the goddess whom the Greek calls Hippa and the English calls Hipta; it does not describe the human keepers of the rites. The related noun ἄγαλμα should be read in its own construction, rather than mechanically translated from this verb.

See also

ἄγαλμα [OL0005]; χαίρω [OL1903]; τελετή [OL1714]

Source forms ἀγαλλόμεναι; ἀγαλλομένη; ἀγαλλομένην; ἀγαλλόμενον; ἀγαλλόμενος

All verse occurrences 6 in total. Source PDF: I.4 (p. 18); VI.2 (p. 32); XXII.6 (p. 88); XXIII.2 (p. 90); XXIV.4 (p. 92); XLIX.2 (p. 164)

Lexical references LSJ ἀγάλλω (n292)

ἄγαλμα

agalma · adornment; glory · OL0005

The word

ἄγαλμα names something that gives delight, splendour or honour. Although “statue” belongs to the word’s wider range, a statue is not implied by the noun on its own. The genitive and the identity of the thing being described are decisive here.

In the work

The sole primary occurrence in this supplied corpus calls Selene “night’s ἄγαλμα” at IX.9. It follows shining, gracious-faced and horn-bearing descriptions. The moon herself adorns the night: the phrase completes a portrait of a luminous divine presence rather than introducing a manufactured object into the scene.

The neuter noun can stand in address to a feminine deity because its grammatical gender is its own. It does not turn Selene into a neuter entity, nor require an omitted word for an image. Reading it as “glory” makes the phrase a praise of what she contributes to the nocturnal world.

Places to Read

IX.9 (source PDF p. 44). Selene herself is the glory or adornment of night.

In this edition

The English chooses “glory of night,” which fits the immediate descriptive sequence. The apparatus discusses neighbouring epithets in the line, not a replacement of ἄγαλμα; those neighbouring alternatives should not be represented as variants of this noun. A reader looking for material cult images should therefore not treat this occurrence alone as evidence of a statue.

See also

ἀγάλλω [OL0004]; σελήνη [OL1617]; νύξ [OL1217]

Source forms ἄγαλμα

All verse occurrences 1 in total. Source PDF: IX.9 (p. 44)

Lexical references LSJ ἄγαλμα (n293)

ἀγανός

aganos · gentle · OL0006

Eos is the messenger of a “gentle Titan” at LXXVIII.3. The adjective belongs to the god whose messenger she is, rather than to Eos herself. Gentleness characterizes the relationship evoked in the address; it cannot identify the otherwise unnamed Titan.

See also ἀγγελίεια [OL0009]; Τιτάν [OL1747]

Source forms ἀγανοῦ

All verse occurrences 1 in total. Source PDF: LXXVIII.3 (p. 252)

Consequential readings AV012_03; AV117_03

Lexical references LSJ ἀγανός1 (n338)

ἀγανόφρων

aganophrōn · gentle-minded; kindly in disposition · OL0007

Eileithyia is addressed as gentle-minded immediately after being called the saviour of women and lover of children (II.3). The compound locates gentleness in her disposition, fitting the childbirth assistance being sought. It is more specific than a general compliment to beauty or gracious appearance.

See also ἀγανός [OL0006]; Εἰλείθυια [OL0500]

Source forms ἀγανόφρον

All verse occurrences 1 in total. Source PDF: II.3 (p. 20)

Lexical references LSJ ἀγανόφρων (n341)

ἀγαυός

agauos · noble; august; splendid · OL0008

Persephone receives this honorific in three underworld contexts, as the figure approached or the source of another goddess’s honours. At XXXVIII.3 the same adjective praises the Kouretes as saviours of the cosmos. Its common contribution is exalted distinction, not one shared bodily appearance or divine function. At XLIV.6 and XLVI.6 the apparatus reports pronoun phrases where the printed text has this noble epithet. Persephone’s name remains in each line independently of that change; she was not introduced simply by replacing the pronoun.

See also Φερσεφόνη [OL1844]; Κουρῆτες [OL0951]

Source forms ἀγαυὴν; ἀγαυῆς; ἀγαυοί

All verse occurrences 4 in total. Source PDF: XXXVIII.3 (p. 136); XLI.5 (p. 148); XLIV.6 (p. 154); XLVI.6 (p. 158)

Consequential readings AV069_05; AV071_05

Lexical references LSJ ἀγαυός (n370)

ἀγγελίεια

angelieia · female messenger · OL0009

The feminine noun addresses Eos as messenger of a great, gentle Titan (LXXVIII.3). It names the bearer of a message, not the message itself. The genitive phrase identifies whose messenger she is while leaving that Titan unnamed in the line. The apparatus

query αγγελιῶτι? proposes another feminine messenger form. It is an editorial question, not an adopted verse form or a reported manuscript attribution.

See also ἄγγελος [OL0010]; ἀγανός [OL0006]

Source forms ἀγγελίεια

All verse occurrences 1 in total. Source PDF: LXXVIII.3 (p. 252)

Consequential readings AV117_02

ἄγγελος

angelos · messenger; herald · OL0010

Hermes is explicitly Zeus's messenger at XXVIII.1; Dream is the messenger of things to come at LXXXVI.2. The noun thus covers personal service and the disclosure of future events. Prayer.22 invokes the messenger of the heavenly gods without supplying a personal name there, so the noun alone should not be translated "Hermes."

See also ἀγγελίεια [OL0009]; Ἑρμῆς [OL0616]; ὄνειρος [OL1264]

Source forms ἄγγελε; ἄγγελον

All verse occurrences 3 in total. Source PDF: Prayer.22 (p. 12); XXVIII.1 (p. 104); LXXXVI.2 (p. 272)

Lexical references LSJ ἄγγελος (n397)

ἀγέρωχος

agerōkhos · imperious; high-spirited · OL0011

The Erinyes are called ἀγέρωχοι between their raging character and their ritual cries over necessities (LXIX.6). Here the word gives their power an overbearing, formidable quality. A mild gloss such as "proud" can miss the threatening force of the sequence.

See also Ἐρινύς [OL0609]; ἀνάγκη [OL0125]

Source forms ἀγέρωχοι

All verse occurrences 1 in total. Source PDF: LXIX.6 (p. 228)

Lexical references LSJ ἀγέρωχος (n475)

ἅγιος

hagios · sacred; holy; consecrated · OL0012

The word

ἅγιος marks sacred character. The edition's recurring "consecrated" is a useful translation convention, but the adjective itself does not narrate a prior ceremony of consecration. It overlaps with other holiness vocabulary while remaining a separately identifiable Greek word.

In the work

Four uses concern ritual observance: Protogonos is invited to the sacred rite (VI.11), Dionysos revels in sacred triennial celebrations (LII.8), Silenos reveals nocturnal orgia in sacred rites (LIV.10), and Themis first revealed sacred rites to mortals (LXXIX.8). The adjective qualifies the rite or celebration, not necessarily the status of every participant.

Two further uses widen the range. The speaker calls Aphrodite with sacred words at LV.28, making the language of invocation itself part of the sacred setting. At XLI.7 the sacred marriage-bed of chthonic Zeus is revealed. Here ἁγίων qualifies the bed, while ἁγνοῦ qualifies Zeus in the same line. Their coexistence shows careful distribution

across nouns, but does not prove an exclusive ancient division between “consecrated” objects and “holy” persons.

Places to Read

VI.11 (source PDF p. 32). A rite qualified as sacred.

LV.28 (source PDF p. 184). The sacred words of the speaker’s invocation.

XLI.7 (source PDF p. 148). ἅγιος and ἀγνός occur together with different nouns.

LXXIX.8 (source PDF p. 258). Themis’s revelation of rites to mortals.

In this edition

At VI.11 the apparatus attributes printed ἀγίην to Hermann against ἀγίαν, a variation in the feminine form rather than a different holiness word. “Consecrated” should be read as this edition’s English label, not as proof of a separate ritual action wherever ἅγιος appears.

See also

ἀγνός [OL0022]; ἱερός [OL0822]; ὅσιος [OL1288]; τελετή [OL1714]

Source forms ἁγίαις; ἁγίας; ἁγίην; ἁγίοισι; ἁγίων

All verse occurrences 6 in total. Source PDF: VI.11 (p. 32); XLI.7 (p. 148); LII.8 (p. 174); LIV.10 (p. 178); LV.28 (p. 184); LXXIX.8 (p. 258)

Lexical references LSJ ἅγιος (n524)

ἀγκυλομήτης

ankylomētēs · crooked in counsel · OL0013

Kronos is addressed as crooked-counselled at XIII.9, just before the request that he hear the suppliant voice. The epithet characterizes the workings of counsel rather than naming an office. “Wise” alone would lose the pointed crookedness of the Greek.

See also Κρόνος [OL0971]; βουλή [OL0325]

Source forms ἀγκυλομῆτα

All verse occurrences 1 in total. Source PDF: XIII.9 (p. 62)

Lexical references LSJ ἀγκυλομήτης (n594)

Ἀγλαΐη

Aglaiē · Aglaia; Aglaie · OL0014

Ἀγλαΐη names one of the three Charites beside Thalia and Euphrosyne at LX.3. The familiar English form is Aglaia; the Greek access form preserves the source’s Ionic ending. This is a named goddess within the group, not an adjective describing all three.

See also χάρις [OL1913]

Source forms Ἀγλαΐη

All verse occurrences 1 in total. Source PDF: LX.3 (p. 200)

Lexical references LSJ ἀγλαΐα (n631)

ἀγλαόκαρπος

aglaokarpos · of splendid fruit · OL0015

Demeter in the Prayer and the Nymphs at LI.12 are praised for splendid fruit. The latter passage joins fruitfulness to pastures, herds and wild creatures, extending the image beyond cultivated grain alone. The καρπός element here means fruit, not the separately attested word for a wrist.

See also καρπός [OL0878]; Δημήτηρ [OL0416]; νύμφη [OL1215]

Source forms ἀγλαόκαρπε; ἀγλαόκαρποι

All verse occurrences 2 in total. Source PDF: Prayer.6 (p. 10); LI.12 (p. 170)

Lexical references LSJ ἀγλαόκαρπος (n643)

ἀγλαόμορφος

aglaomorphos · of splendid form; beautiful in appearance · OL0016

Rhea, Persephone, Adonis, Themis and Dike all receive this praise of splendid form. It turns the reader’s attention to the impressive appearance of each divine figure, without asserting that their shapes are identical. Contrast αἰολόμορφος, which emphasizes changing or various appearance rather than splendour itself.

See also αἰολόμορφος [OL0066]; μορφή [OL1159]

Source forms ἀγλαόμορφε; ἀγλαομόρφου

All verse occurrences 5 in total. Source PDF: XIV.5 (p. 64); XXIX.9 (p. 108); LVI.7 (p. 188); LXII.1 (p. 206); LXXIX.7 (p. 258)

Lexical references LSJ ἀγλαόμορφος (n651)

ἀγλαός

aglaos · splendid; glorious · OL0017

The Titans are splendid children at XXXVII.1, Styx has splendid water in Prayer.29, and Aither is a splendid shoot at V.5. Honour, beauty and radiance are available emphases, with the immediate noun deciding their weight. The adjective does not require literal shining water or a single physical property in every use.

See also ἀγλαόμορφος [OL0016]; ἀγλαότιμος [OL0018]

Source forms ἀγλαὰ; ἀγλαὸν

All verse occurrences 3 in total. Source PDF: Prayer.29 (p. 14); V.5 (p. 30); XXXVII.1 (p. 134)

Lexical references LSJ ἀγλαός (n657)

ἀγλαότιμος

aglaotimos · splendidly honoured; glorious in honour · OL0018

This compound praises the honour attaching to gods, to Asklepios as Apollo’s mighty offspring, and to child-nurturing Peace. At XII.8 and XIX.22 Peace’s distinction matters as a desired divine good, not just an attractive sight. The τιμή element makes “splendidly honoured” more revealing than “beautiful.”

See also τιμή [OL1741]; εἰρήνη [OL0504]; ἀγλαόφημος [OL0019]

Source forms ἀγλαότιμε; ἀγλαότιμοι; ἀγλαότιμον; ἀγλαότιμος

All verse occurrences 8 in total. Source PDF: XII.8 (p. 58); XVIII.17 (p. 76); XIX.22 (p. 82); XXXII.11 (p. 118); XXXIV.2 (p. 122); XL.10 (p. 144); LX.1 (p. 200); LXVII.6 (p. 222)

Lexical references LSJ ἀγλαότιμος (n658)

ἀγλαόφημος

aglaophēmos · splendid in renown · OL0019

The Kouretes at XXXI.4 and the Muses at LXXVI.2 are celebrated as splendid in renown. The epithet concerns the distinction conveyed by their fame and praise. It does not itself describe their voices, even though both groups are associated with sounding or musical activity.

See also ἀγλαότιμος [OL0018]; Μοῦσα [OL1160]; Κουρῆτες [OL0951]

Source forms ἀγλαόφημοι

All verse occurrences 2 in total. Source PDF: XXXI.4 (p. 114); LXXVI.2 (p. 246)

Lexical references LSJ ἀγλαόφημος (n662)

ἄγνισμα

hagnisma · means of purification; purifying source · OL0020

The word

ἄγνισμα is a noun for a means or source of purification. Its grammatical function matters: calling a deity a purification is stronger and more concrete than merely attaching an adjective meaning “holy.” The form here is neuter singular in direct address.

In the work

Oceanus is called the gods’ greatest ἄγνισμα at LXXXIII.6. The preceding description includes the earth’s pure, spring-flowing moisture, so water provides a natural context for his purificatory significance. Oceanus is not simply said to possess pure water; he is addressed as that from which or through which purification comes.

The genitive θεῶν connects the purification with the gods. It is reasonable to retain the edition’s direct “purification of the gods,” while recognizing that the compact designation does not explain a procedure, a substance applied, or a particular occasion. It gives Oceanus a superlative function within the prayer rather than documenting the details of an enacted washing.

Places to Read

LXXXIII.6 (source PDF p. 266). Oceanus addressed as the gods’ greatest purification.

In this edition

There is one occurrence in the supplied primary verse. The English “purification” captures the noun but can sound abstract; “purifying source” brings out why it is predicated of Oceanus in this watery context. This remains distinct from the preceding ἁγναί, which directly qualifies the waters as pure.

See also

ἁγνός [OL0022]; ἁγνοπόλος [OL0021]; Ὠκεανός [OL1959]

Source forms ἄγνισμα

All verse occurrences 1 in total. Source PDF: LXXXIII.6 (p. 266)

Lexical references LSJ ἄγνισμα (n707)

ἁγνοπόλος

hagnopolos · purifying; concerned with purity · OL0021

Demeter is ἁγνοπόλος in the narrative of Pluto taking her daughter (XVIII.12). The compound presents her in an active relationship to purity or purification. It should remain distinguishable from ἁγνός, which directly attributes pure or holy character, and from ἄγνισμα, a means of purification.

See also ἁγνός [OL0022]; ἄγνισμα [OL0020]; Δημήτηρ [OL0416]

Source forms ἁγνοπόλου

All verse occurrences 1 in total. Source PDF: XVIII.12 (p. 76)

Lexical references LSJ ἁγνοπόλος (n727)

ἁγνός

hagnos · pure; holy; sacred · OL0022

The word

ἁγνός is one of the collection's most widely distributed descriptions of purity or holiness, with forty-nine primary tokens. Its referents include gods, people, ritual things, places and natural substances. A single English equivalent cannot specify the same kind of purity for every one of them.

In the work

Divine address is prominent: Nature, Demeter, Apollo, Nemesis, Eos and other recipients are holy or pure. Groups such as the Nereids, Charites and Muses share the description. But holy Maenads stand beside swords and blood at XLV.3, an important warning against silently equating holiness with harmlessness. Thunder and the bolt likewise receive ἁγνός in formidable settings.

The adjective also marks mysteries, the fields and hollows associated with divine presence, and spring-flowing waters. These are connected sacred settings, not interchangeable claims about moral character. At XLI.7 chthonic Zeus is ἁγνός while his bed is ἅγιος; at XLII.3 Mise is both ἁγνή and εὐίερος. Such combinations establish lexical overlap and local differentiation, not a rigid taxonomy.

A particularly revealing shift comes at LXXXIV.4: Hestia is asked to make initiates pure. What is attributed to divine figures elsewhere is here a desired human condition. Death's hymn, meanwhile, speaks of the pure or holy time granted while Death remains distant (LXXXVII.2), not of death itself as a purifying action.

Places to Read

XLV.3 (source PDF p. 156). Holy Maenads alongside swords and blood.

XLII.3 (source PDF p. 150). Mise bears two overlapping holiness adjectives.

LXXXIII.5 (source PDF p. 266). Purity of spring-flowing moisture.

LXXXIV.4 (source PDF p. 268). Purity requested for initiates.

LXXXVII.2 (source PDF p. 276). The allotted time before Death approaches.

In this edition

The edition commonly uses "holy," but water and the requested condition of initiates keep "pure" relevant. At VII.2 the printed ἁγνούς describes daimones; the apparatus

reports forms written ἀγανοῦς or ἀγανούς, a potentially different gentleness word rather than another occurrence to count as printed ἁγνός. The full inventory retains the actual forty-nine source tokens.

See also

ἅγιος [OL0012]; ἅγνισμα [OL0020]; ἁγνοπόλος [OL0021]; ἀμίαντος [OL0114]; καθαρός [OL0853]; εὐίερος [OL0647]

Source forms ἁγνά; ἁγναί; ἁγναὶ; ἁγναῖς; ἁγνὰς; ἁγνέ; ἁγνή; ἁγνὴ; ἁγνῇ; ἁγνήν; ἁγνὴν; ἁγνῆς; ἁγνοῖς; ἁγνοῖσιν; ἁγνόν; ἁγνὸν; ἁγνοῦ; ἁγνούς

All verse occurrences 49 in total. Source PDF: Prayer.3 (p. 10); Prayer.6 (p. 10); Prayer.10 (p. 10); Prayer.17 (p. 12); Prayer.41 (p. 16); VI.8 (p. 32); VII.2 (p. 34); X.8 (p. 46); XIX.9 (p. 80); XX.1 (p. 84); XX.4 (p. 84); XXIV.1 (p. 92); XXIV.11 (p. 94); XXIX.5 (p. 108); XXX.4 (p. 112); XXXIV.7 (p. 122); XXXIX.7 (p. 142); XL.6 (p. 144); XL.11 (p. 146); XL.18 (p. 146); XLI.6 (p. 148); XLI.7 (p. 148); XLII.3 (p. 150); XLII.8 (p. 150); XLIII.3 (p. 152); XLIII.7 (p. 152); XLIV.9 (p. 154); XLV.3 (p. 156); XLIX.2 (p. 164); XLIX.5 (p. 164); LI.4 (p. 168); LIII.4 (p. 176); LV.26 (p. 184); LVIII.1 (p. 194); LX.4 (p. 200); LXI.10 (p. 204); LXIV.1 (p. 212); LXX.2 (p. 232); LXXIII.7 (p. 240); LXXV.2 (p. 244); LXXVI.10 (p. 248); LXXVI.11 (p. 248); LXXVIII.13 (p. 254); LXXIX.1 (p. 256); LXXIX.3 (p. 256); LXXIX.10 (p. 258); LXXXIII.5 (p. 266); LXXXIV.4 (p. 268); LXXXVII.2 (p. 276)

Consequential readings AV012_03; AV066_06; AV068_01

Lexical references LSJ ἁγνός (n729)

ἀγνοτελής

hagnotelēs · of holy rites · OL0023

Silenos is addressed as ἀγνοτελής beside “venerable” and “leader of the rite” of the pastoral thiasos (LIV.4). These surrounding titles bring holy ritual observance to the foreground. The compound characterizes Silenos’s ritual association; it does not establish a separate human rank of initiation. The apparatus gives ἀγνοτελής, marked “sic,” against uncertain ἀγνοτερής, whereas the verse itself prints vocative ἀγνοτελές. The alternative is not a secure basis for inventing another grade or kind of holiness.

See also ἁγνός [OL0022]; τελετή [OL1714]; Σιληνός [OL1625]

Source forms ἀγνοτελές

All verse occurrences 1 in total. Source PDF: LIV.4 (p. 178)

Consequential readings AV081_03

Lexical references LSJ ἀγνοτελής (n733)

ἀγός

agos · leader · OL0024

In the appended Ares hymn, ἀγέ addresses the god as leader of the most just men (LXXXVIII.5). The dependent genitive identifies those he leads. This is the vocative of ἀγός, not the familiar imperative ἄγε, “lead” or “come”; the distinction preserves the line’s sequence of divine titles.

See also ἄγω [OL0028]; Ἄρης [OL0198]

Source forms ἀγὲ

All verse occurrences 1 in total. Source PDF: LXXXVIII.5 (p. 280)

Lexical references LSJ ἀγός1 (n796)

ἀγριόθυμος

agriothymos · fierce-spirited; untamed in temper · OL0025

Herakles is fierce-spirited at XII.4 among descriptions of his unutterable and commanding power. The θυμός element makes this a characterization of disposition, not merely strength of limb. It adds an unsettling edge to the same god whose help the hymn seeks.

See also ἄγριος [OL0026]; θυμός [OL0808]; Ἡρακλῆς [OL0751]

Source forms ἀγριόθυμε

All verse occurrences 1 in total. Source PDF: XII.4 (p. 58)

Lexical references LSJ ἀγριόθυμος (n866)

ἄγριος

agrios · wild; untamed · OL0026

Dionysos is wild beside “unutterable” and “hidden” at XXX.3; Apollo is wild beside “light-bearing” and “lovely” at XXXIV.5. The epithet gives each deity an untamed force while allowing other, more approachable qualities alongside it. Neither occurrence by itself means that the god is cruel or lives only in the countryside.

See also ἀγριόθυμος [OL0025]; ἀγρότερος [OL0027]

Source forms ἄγριε; ἄγριον

All verse occurrences 2 in total. Source PDF: XXX.3 (p. 112); XXXIV.5 (p. 122)

Lexical references LSJ ἄγριος (n892)

ἀγρότερος

agroteros · of the wilds; country-dwelling · OL0027

The Nymphs are ἀγρότεραι maidens among spring and woodland descriptions (LI.10). The form functions as an established epithet of the countryside, rather than making a local comparison, “more agricultural.” It situates the maidens within the landscape that the surrounding compounds specify.

See also ἄγριος [OL0026]; νύμφη [OL1215]

Source forms ἀγρότεραι

All verse occurrences 1 in total. Source PDF: LI.10 (p. 170)

Lexical references LSJ ἀγρότερος (n943)

ἄγω

agō · lead; bring; convey · OL0028

The word

ἄγω expresses bringing or leading, with the object deciding what kind of arrival is involved. Its forms here include present descriptions and aorist forms: ἤγαγες recounts a completed leading, while ἀχθείς describes someone who has been brought. These should be retrieved together without making every occurrence a procession.

In the work

Many hymns use the verb to make divine assistance arrive. Nature is to bring peace, health and increase (X.30), Zeus peace, health and prosperity (XVII.10), and the sea-

helper a favourable wind for initiates' ships (LXXIV.10). Eos brings the human-illuminating day, and the Muses bring reputation and desirable emulation. The familiar movement verb gives abstract benefits a direction toward their recipients.

Other uses remain bodily or narrative. Adonis brings his seasonally fruitful body toward Olympus (LVI.11). Pluto has conveyed Persephone beneath the Attic cave with a four-horse team (XVIII.14). Dionysos, brought to Persephone, is reared dear to the immortals (XLVI.7). These scenes should not be dissolved into the more general pattern of bringing blessings.

Places to Read

X.30 (source PDF p. 50). Peace, health and increase as things to be brought.

LXXIV.10 (source PDF p. 242). A favourable wind brought to initiates at sea.

XVIII.14 (source PDF p. 76). Pluto's completed conveyance of Persephone.

XLVI.7 (source PDF p. 158). The passive participle describing Dionysos.

In this edition

The English "brought" at XLVI.7 correctly represents ἀχθείς, the passive participle of ἄγω. Its appearance can mislead readers toward a pain or burden word, but the construction concerns Dionysos's arrival. Likewise the vocative ἀγέ, "leader," in the appended Ares hymn belongs to the separate noun ἀγός, not to an imperative occurrence of this verb.

See also

ἀγός [OL0024]; φέρω [OL1845]; πέμπω [OL1394]; ἅρμα [OL0200]

Source forms ἄγειν; ἄγεις; ἄγουσα; ἄγουσαι; ἄγων; ἀχθεὶς; ἤγαγες

All verse occurrences 11 in total. Source PDF: VI.8 (p. 32); X.30 (p. 50); XVII.10 (p. 72); XVIII.14 (p. 76); XXXIII.9 (p. 120); XXXVI.14 (p. 132); XLVI.7 (p. 158); LVI.11 (p. 188); LXXIV.10 (p. 242); LXXVI.12 (p. 248); LXXVIII.1 (p. 252)

Lexical references LSJ ἄγω (n1083)

ἀδάμαστος

adamastos · unsubdued; untamed · OL0029

Ouranos, Nature, Herakles and Ares are addressed as powers that cannot be subdued. Nature's "all-subduing, unsubdued" sequence at X.3 makes the asymmetry especially clear: she masters others without being mastered. The epithet states resistance to domination, not necessarily immunity from every conceivable change.

See also πανδαμάτωρ [OL1339]; ἄδμητος [OL0033]

Source forms ἀδάμαστε

All verse occurrences 4 in total. Source PDF: IV.7 (p. 28); X.3 (p. 46); XII.2 (p. 58); LXV.2 (p. 216)

Lexical references LSJ ἀδάμαστος (n1146)

ἀδιάκριτος

adiakritos · undiscriminating; unconsidered · OL0030

In the hymn to Nemesis, a presumptuous soul rushes into speech with an undiscriminating impulse (LXI.7). The dative ἀδιακρίτῳ agrees with ὁρμῇ, "impulse"; it

does not directly label each spoken word. The criticism falls on the reckless movement of speech and judgement.

See also ὁρμή [OL1281]; λόγος [OL1056]

Source forms ἀδιακρίτῳ

All verse occurrences 1 in total. Source PDF: LXI.7 (p. 204)

Lexical references LSJ ἀδιάκριτος (n1284)

ἀδιάστροφος

adiastrophos · unwavering; unperverted · OL0031

Law is always ἀδιάστροφος while keeping company with the straightest judgements (LXIV.9). The word suggests a course that does not twist away from right judgement. Its force is ethical steadiness, illuminated by the neighbouring contrast with crooked or distorted reasoning.

See also νόμος [OL1202]; γνώμη [OL0379]

Source forms ἀδιάστροφος

All verse occurrences 1 in total. Source PDF: LXIV.9 (p. 214)

Lexical references LSJ ἀδιάστροφος (n1334)

ἄδικος

adikos · unjust; wrongful · OL0032

The word

ἄδικος can qualify people, their counsels or an action’s perceived fairness. Substantival plural forms mean “the unjust,” while a direct predicate can evaluate the subject itself. The word’s relation to justice is stable; the point of view from which injustice is judged can change.

In the work

In Dike’s hymn, the unjust are those against whom she presses as an avenger (LXII.4). Their unjust counsels seek more than their share (LXII.7), and the goddess raises judgement against them. The concluding contrast with her favourable company for the just makes the ethical opposition explicit. The Eumenides similarly appear as avengers of the unjust at LXX.5.

Death supplies a significant contrast. Though common to everyone, Death is unjust to some at LXXXVII.6. This does not categorize Death with the calculating wrongdoers of Dike’s hymn. It voices the unequal or unwelcome impact of a universally shared event. The local opposition between “common to all” and “unjust to some” should remain audible rather than being normalized into a single general doctrine of justice.

Places to Read

LXII.7 (source PDF p. 206). Unjust counsels and the desire for more.

LXII.9 (source PDF p. 206). The unjust contrasted directly with the just.

LXX.5 (source PDF p. 232). The Eumenides as avengers of wrongdoers.

LXXXVII.6 (source PDF p. 276). Death judged unjust despite being universal.

In this edition

The English consistently allows “unjust,” but the Greek cases identify different constructions: τοῖς ἀδίκοις marks people subject to action, βουλαῖς ἀδίκοισι qualifies counsels, and singular ἄδικος is predicated of Death. None should be turned into an abstract noun merely because the surrounding hymn concerns Justice.

See also

δίκη [OL0439]; δίκαιος [OL0434]; δικαιοσύνη [OL0435]; θάνατος [OL0767]

Source forms ἀδίκοις; ἀδίκοισι; ἄδικος; ἀδίκων

All verse occurrences 6 in total. Source PDF: LXII.4 (p. 206); LXII.7 (p. 206); LXII.8 (p. 206); LXII.9 (p. 206); LXX.5 (p. 232); LXXXVII.6 (p. 276)

Lexical references LSJ ἄδικος (n1397)

ἄδμητος

admētos · unyoked; unmarried · OL0033

At LV.25 Aphrodite’s company includes unyoked maidens and brides. That pairing gives ἄδμητος its marital and sexual relevance here, rather than the unrestricted sense “impossible to subdue.” The image of being unyoked distinguishes the maidens' condition from the brides' without erasing their common participation.

See also ἀδάμαστος [OL0029]; παρθένος [OL1374]; νύμφη [OL1215]

Source forms ἄδμηται

All verse occurrences 1 in total. Source PDF: LV.25 (p. 184)

Lexical references LSJ ἄδμητος (n1428)

Ἀδρήστεια

Adrēsteia · Adrasteia; Adresteia · OL0034

Prayer.36 invokes Adrasteia as a queen beside other named divine powers. The name is separately retrievable because the line presents her as a recipient of invocation, not merely as an epithet to be translated. An identification with Nemesis may be tempting, but it is not expressly made in this passage.

See also ἄνασσα [OL0136]; Νέμεσις [OL1183]

Source forms Ἀδρήστειαν

All verse occurrences 1 in total. Source PDF: Prayer.36 (p. 16)

Lexical references LSJ Ἀδράστεια (n1478)

Ἄδωνις

Adōnis · Adonis · OL0035

Adonis is named in the Prayer, in Aphrodite’s hymn and in his own hymn. At LVI.4 “maiden and youth” addresses him in paired feminine and masculine terms, while the seasonal flourishing nearby gives his appearance a recurring rhythm. These are local features of the hymn’s address, more informative here than replacing the name with a general account of his mythology.

See also ἁβροκόμης [OL0002]; κόρη [OL0943]; κόρος (satiety) [OL0944]

Source forms Ἄδωνι; Ἄδωνιν

All verse occurrences 3 in total. Source PDF: Prayer.41 (p. 16); LV.26 (p. 184); LVI.4 (p. 186)

Heading or rubric ΑΔΩΝΙΔΟΣ · LVI.heading · source PDF p. 186. LVI. ΑΔΩΝΙΔΟΣ

Local sense Adonis as the hymn's divine recipient

Lexical references LSJ Ἄδωνις (n1540)

ἀεί

aei · always; continually; ever · OL0036

The forms ἀεί, αἰεί and αἰέν mark continuing attributes, repeated actions and desired benefits throughout the hymns. Justice’s constant oversight differs from a petition that initiates may always receive help, though the adverb can serve both. “Always” need not mean an argument about eternity: the appended Ares hymn applies it to the steeds' ongoing course at LXXXVIII.8. At X.4 the apparatus attributes the separated phrase τετιμέν’ ἀεί to Koene against fused τετιμενέα. The adopted “always honoured” should not generate a confident meaning for that difficult reported string.

See also ἀίδιος [OL0055]; ἀέναος [OL0039]

Source forms ἀεί; ἀεὶ; αἰεί; αἰεὶ; αἰέν; αἰὲν

All verse occurrences 49 in total. Source PDF: I.10 (p. 18); II.14 (p. 22); IV.1 (p. 28); V.1 (p. 30); VII.5 (p. 34); VII.9 (p. 36); VII.10 (p. 36); VIII.17 (p. 40); X.4 (p. 46); XIII.10 (p. 62); XIX.23 (p. 82); XXVII.8 (p. 102); XXIX.16 (p. 110); XXXI.7 (p. 114); XXXII.15 (p. 118); XXXIII.9 (p. 120); XXXVI.11 (p. 132); XLIV.11 (p. 154); LII.13 (p. 174); LVI.4 (p. 186); LIX.17 (p. 198); LX.11 (p. 200); LXI.4 (p. 202); LXI.6 (p. 202); LXI.10 (p. 204); LXII.11 (p. 206); LXIII.2 (p. 208); LXIII.4 (p. 208); LXIII.5 (p. 208); LXIII.10 (p. 210); LXIII.13 (p. 210); LXIV.4 (p. 212); LXIV.9 (p. 214); LXV.3 (p. 216); LXVI.11 (p. 220); LXVIII.6 (p. 224); LXVIII.12 (p. 226); LXIX.5 (p. 228); LXIX.10 (p. 230); LXIX.11 (p. 230); LXXV.6 (p. 244); LXXVII.3 (p. 250); LXXVII.7 (p. 250); LXXXIII.1 (p. 266); LXXXIII.8 (p. 266); LXXXVI.8 (p. 272); LXXXVI.12 (p. 274); LXXXVI.17 (p. 274); LXXXVIII.8 (p. 280)

Consequential readings AV018_03

Lexical references LSJ ἀεί (n1564)

ἀείδω

aeidō · sing; celebrate in song · OL0037

The singer opens Night’s hymn with ἀείσομαι, “I shall sing,” and identifies her as mother of gods and human beings (III.1). The future announces the performance now being undertaken. Singing is therefore part of the hymn’s own act of address, not an event recounted from a distant story.

See also ὑμνέω [OL1797]; μέλπω [OL1121]

Source forms ἀείσομαι

All verse occurrences 1 in total. Source PDF: III.1 (p. 24)

Lexical references LSJ ἀείδω (n1587)

ἀειθαλής

aeithalēs · ever-flourishing; ever-blooming · OL0038

The Horai and Charites are themselves ever-flourishing, but Hestia is asked to make initiates so at LXXXIV.4. This shift turns divine abundance into a requested human benefit. Continuing bloom sits beside blessedness, good cheer and purity there; it need not refer to literal vegetation in the initiates.

See also ἀεί [OL0036]; ἀιθαλής [OL0056]; θάλλω [OL0765]

Source forms ἀειθαλέες; αἰειθαλέας

All verse occurrences 3 in total. Source PDF: XLIII.5 (p. 152); LX.5 (p. 200); LXXXIV.4 (p. 268)

Consequential readings AV124_04

Lexical references LSJ ἀειθαλής (n1595)

ἀέναος

aenaos · unceasing; ever-flowing; perpetual · OL0039

The word

ἀέναος expresses continuing, uninterrupted activity or existence. “Ever-flowing” makes its movement especially vivid, but the referent need not be liquid. The hymns apply it to breath, fire, time, earth and whirling motion, so a literal water gloss would be too narrow.

In the work

The Kouretes are unceasing breaths that nourish souls (XXXVIII.22), while Hestia occupies the central house of unceasing fire (LXXXIV.2). In both, persistence is a sustaining activity. Time is likewise unceasing in Prayer.29, where the adjacent water of Styx belongs to a separate noun phrase, not to the adjective’s grammatical object.

Nature’s unceasing whirl at X.22 gives the adjective a visibly dynamic setting. Earth’s hymn combines unceasing nature with mighty streams at XXVI.9, and Korybas is king of unceasing earth at XXXIX.1. These uses let duration and movement resonate together. They do not require the claim that earth itself is literally a flowing body of water.

Places to Read

Prayer.29 (source PDF p. 14). The adjective belongs to Time, before the separate Styx phrase.

X.22 (source PDF p. 50). Unceasing whirling in Nature’s activity.

XXXVIII.22 (source PDF p. 140). Breath as a continuing life-supporting power.

LXXXIV.2 (source PDF p. 268). The persistence of Hestia’s fire.

In this edition

“Unceasing” is a useful common orientation, while the English rendering at an individual passage may favour perpetual movement or enduring presence. Keep this word separate from ἀειθαλής, which specifies continuing bloom, and ἀίδιος, which more directly predicates everlasting being. Shared duration does not make them interchangeable lexemes.

See also

ἀεί [OL0036]; ἀίδιος [OL0055]; ἀειθαλής [OL0038]; πνοή [OL1442]

Source forms ἀέναοι; ἀενάοιο; ἀέναον; ἀενάου; ἀενάῳ

All verse occurrences 6 in total. Source PDF: Prayer.29 (p. 14); X.22 (p. 50); XXVI.9 (p. 98); XXXVIII.22 (p. 140); XXXIX.1 (p. 142); LXXXIV.2 (p. 268)

Consequential readings AV088_03

Lexical references LSJ ἀέναος (n1692)

ἀεξίτροφος

aexitrophos · growth-nurturing · OL0040

The Nymphs pour healthful water “in growth-nurturing seasons” at LI.18. The compound agrees with the seasons, not directly with the water. By placing nourishment in the rhythm of the year, it connects the Nymphs' gift with the circumstances in which living things grow.

See also ὥρα [OL1965]; αὐξάνω [OL0247]

Source forms ἀεξιτρόφοισιν

All verse occurrences 1 in total. Source PDF: LI.18 (p. 170)

Consequential readings AV077_03

Lexical references LSJ ἀεξίτροφος (n1700)

ἄζωστος

azōstos · ungirt; without a girdle · OL0041

Hekate is called ungirt at I.6, in a sequence describing her beast-roaring, unassailable appearance. The printed word contributes to that distinctive bodily presentation; it should not be silently replaced by a conjectured reference to weapons. The exact relation of the epithet to her form is best left visible rather than overexplained.

See also Ἑκάτη [OL0508]; εἶδος [OL0498]

Source forms ἄζωστον

All verse occurrences 1 in total. Source PDF: I.6 (p. 18)

Lexical references LSJ ἄζωστος (n1847)

ἀήρ

aēr · air; atmosphere · OL0042

The word

ἀήρ names the air or atmospheric expanse. The poetic forms ἠέρα, ἠέρι and ἠέρος belong to the same noun. Here its clearest associations are weather, winds, cloud and breathing space; it should be distinguished from αἰθήρ even when both participate in descriptions of the upper world.

In the work

Hera shares in all things by being mingled with august air (XVI.6). This is an expansive statement about her presence, not simply a forecast. The Clouds carry frightening sound within air’s bosom (XXI.4), giving the expanse a bodily image and an audible content.

The wind hymns make air more physically active. Boreas shakes the deep air of the cosmos with wintry breezes and is asked to release its cloud-laden disturbance (LXXX.1–3). Notos is addressed as a swift, moist-travelling leap through air and sends rain-bearing clouds down from air to earth (LXXXII.1, 5). Zephyros’s light air belongs to a gentle passage for ships (LXXXI.4). Deep and light describe air in these passages, while moist-travelling qualifies the leap. The surrounding atmospheric language should not obscure those different agreements.

Places to Read

XVI.6 (source PDF p. 70). Hera mingled with air and sharing in all things.

XXI.4 (source PDF p. 86). Clouds sounding within air’s bosom.

LXXX.1 (source PDF p. 260). The deep atmosphere shaken by Boreas.

LXXXII.5 (source PDF p. 264). Rain-clouds sent from air down to earth.

In this edition

The aligned English “air” is appropriately broad. The printed case endings identify air as the medium, setting or source of movements; they do not imply that every wind or cloud is a separate cosmic element. The noun’s proximity to cosmic language should not erase its readily observable weather functions. At XVI.6 the apparatus attributes ἠέρι to Dorville against περί. Hera’s explicit mingling with air is therefore part of the adopted text; the reported preposition does not independently name that physical medium.

See also

αἰθήρ [OL0060]; αὔρα [OL0252]; νεφέλη [OL1191]; ἄνεμος [OL0142]

Source forms ἠέρα; ἠέρι; ἠέρος

All verse occurrences 7 in total. Source PDF: XVI.6 (p. 70); XXI.4 (p. 86); LXXX.1 (p. 260); LXXX.3 (p. 260); LXXXI.4 (p. 262); LXXXII.1 (p. 264); LXXXII.5 (p. 264)

Consequential readings AV030_04

ἀθάνατος

athanatos · immortal; undying · OL0043

The word

ἀθάνατος denies mortality. It describes divine persons but can also qualify enduring cosmic powers or constituents. Used without an expressed noun, the plural names “the immortals.” This adjectival and substantival flexibility is more important here than treating the word as a technical account of what immortality consists in.

In the work

Gods and mortals are repeatedly paired, as in the births from the Mother of the Gods (XXVII.7), Antaia’s sphere of address (XLI.2), and Oceanus’s generative reach (LXXXIII.2). The substantival “immortals” can stand for the divine group without an accompanying θεοί. The Kouretes and Herakles receive the epithet directly, while Dionysos is reared dear to the immortal gods.

The adjective extends beyond persons. Pan’s limbs include undying fire (XI.3), Earth is the seat of the immortal cosmos (XXVI.4), and Nature is immortal providence beside everlasting life (X.27). These uses articulate persistence at different scales. They do not, by themselves, settle the fate or intrinsic immortality of each human soul.

Places to Read

XXVII.7 (source PDF p. 100). Immortals and mortals as contrasted groups.

XI.3 (source PDF p. 52). Undying fire rather than an immortal person.

X.27 (source PDF p. 50). Immortal providence beside everlasting life.

XII.13 (source PDF p. 60). The printed singular epithet of Herakles.

In this edition

At XII.13 the apparatus attributes printed ἀθάνατος to Sanctamandus against ἀθανάτοις. The singular makes the adjective an address to Herakles rather than a dative

plural referring to immortals. The English alternates “immortal” and “undying” in ways that help distinguish personal status from the endurance of fire or cosmic order.

See also

θνητός [OL0795]; ἀίδιος [OL0055]; ἄμβροτος [OL0109]; ζωή [OL0715]

Source forms ἀθάνατε; ἀθανάτη; ἀθάνατοι; ἀθανάτοισι; ἀθάνατον; ἀθάνατος; ἀθανάτου; ἀθανάτων; Ἀθανάτων

All verse occurrences 18 in total. Source PDF: Prayer.40 (p. 16); VIII.13 (p. 40); X.27 (p. 50); XI.3 (p. 52); XII.13 (p. 60); XVIII.7 (p. 74); XXV.7 (p. 96); XXVI.4 (p. 98); XXVII.1 (p. 100); XXVII.7 (p. 100); XXXVIII.7 (p. 136); XXXVIII.14 (p. 138); XLI.2 (p. 148); XLVI.7 (p. 158); L.9 (p. 166); LIX.12 (p. 198); LXIV.1 (p. 212); LXXXIII.2 (p. 266)

Consequential readings AV069_02

Lexical references LSJ ἀθάνατος (n1899)

Ἀθηνᾶ

Athēna · Athena · OL0044

The name Ἀθηνᾶ is supplied by the heading of hymn XXXII. It identifies the recipient of an address whose verse also calls her Pallas and Tritogeneia. Keeping the heading name separately retrievable makes those familiar names accessible without pretending that the heading form is itself a verse occurrence.

See also Παλλάς [OL1324]; Τριτογένεια [OL1770]

Heading or rubric ΑΘΗΝΑΣ · XXXII.heading · source PDF p. 116. XXXII. ΑΘΗΝΑΣ

Local sense Athena as the hymn's divine recipient

ἆθλον

athlon · labour; achievement · OL0045

The neuter plural ἆθλα names Herakles’s twelve labours traversed from the risings to the settings at XII.12. The sense is arduous achievement, not prizes won in competition. The apparatus reports ἄεθλα, preserving a longer form of the same neuter plural; neither spelling warrants changing it into the masculine ἆθλος.

See also ἆθλος [OL0046]; Ἡρακλῆς [OL0751]

Source forms ἆθλα

All verse occurrences 1 in total. Source PDF: XII.12 (p. 60)

Lexical references LSJ ἆθλον (n2031)

ἆθλος

athlos · labour; exertion; ritual observance · OL0046

Herakles teems with mighty labours at XII.2, while VII.12 invites the stars to the learned labours of a sacred rite. Mise’s petition likewise speaks of good things accomplished amid labours at XLII.11. The ritual passages need not describe athletic contests. The dative ἀέθλοις alone cannot settle masculine versus neuter gender, so its task sense and local construction remain important.

See also ἆθλον [OL0045]; τελετή [OL1714]; ἀγαθός [OL0003]

Source forms ἀέθλοις; ἄθλοισι; ἄθλους

All verse occurrences 3 in total. Source PDF: VII.12 (p. 36); XII.2 (p. 58); XLII.11 (p. 150)

Lexical references LSJ ἆθλος (n2032)

ἄθραυστος

athraustos · unbroken · OL0047

Justice is “unbroken in conscience” or inward awareness at LXIII.5, immediately before the assertion that she breaks others. The accusative τὸ συνειδός specifies the respect in which she remains unbroken. The deliberate reversal makes her inward integrity the counterpart of her outward power to punish.

See also θραύω [OL0801]; δικαιοσύνη [OL0435]

Source forms ἄθραυστος

All verse occurrences 1 in total. Source PDF: LXIII.5 (p. 208)

Lexical references LSJ ἄθραυστος (n2045)

αἰγιαλός

aigialos · shore; beach · OL0048

The shore is the point where the sea goddess breaks waves on land and rocks (XXII.4), but it is also the setting of Aphrodite’s light Thyiadic leap on sand (LV.23). The noun supplies the same land-water boundary to two quite different scenes. The wave’s impact should not be carried over into the goddess’s dance.

See also θάλασσα [OL0759]; κῦμα [OL1003]

Source forms αἰγιαλοῖς; αἰγιαλοῖσι

All verse occurrences 2 in total. Source PDF: XXII.4 (p. 88); LV.23 (p. 184)

Lexical references LSJ αἰγιαλός (n2139)

αἰγίοχος

aigiokhos · aegis-bearing · OL0049

Both occurrences qualify Zeus in a kinship phrase: Hera is his consort in Prayer.16, and Rhea his mother at XIV.4. The genitive αἰγιόχοιο therefore belongs to Zeus, not to the goddess being invoked. The epithet presents the familiar bearer of the aegis while the sentence foregrounds his relation to another deity.

See also Ζεύς [OL0707]; Ῥέα [OL1588]

Source forms αἰγιόχοιο

All verse occurrences 2 in total. Source PDF: Prayer.16 (p. 12); XIV.4 (p. 64)

Lexical references LSJ αἰγίοχος (n2170)

αἴγλη

aiglē · radiance; glare · OL0050

The thunderbolt flashes exalted radiance at XIX.2; the Eumenides possess a dreadful, flesh-destroying gleam at LXX.7. Brightness is powerful in both, but not automatically comforting or beneficial. “Glare” can make the threatening force of the second context clearer than an invariably serene “light.”

See also φάος [OL1835]; ἀστράπτω [OL0226]

Source forms αἴγλην

All verse occurrences 2 in total. Source PDF: XIX.2 (p. 78); LXX.7 (p. 232)

Lexical references LSJ αἴγλη (n2181)

αἰγομελής

aigomelēs · goat-limbed · OL0051

Pan is addressed as goat-limbed at XI.5, among his revelry, divine possession and cave-dwelling descriptions. The compound concerns bodily form and the mixture of animal and divine appearance. Its second element is not the word for a melody, so “goat-song” would miss the local sense.

See also Πάν [OL1335]; μέλος [OL1119]

Source forms αἰγομελές

All verse occurrences 1 in total. Source PDF: XI.5 (p. 52)

Lexical references LSJ αἰγομελής (n2197)

αἰγονόμος

aigonomos · goatherd · OL0052

Pan rejoices among goatherds, springs and oxherds at XI.8. The dative plural names people in whose company he delights, not goats being grazed. This human pastoral company gives a social setting to the god’s otherwise extensive landscape epithets.

See also Πάν [OL1335]; βουκόλος [OL0324]

Source forms αἰγονόμοις

All verse occurrences 1 in total. Source PDF: XI.8 (p. 52)

Lexical references LSJ αἰγονόμος (n2202)

Αἴγυπτος

Aigyptos · Egypt · OL0053

Egypt supplies two geographical settings in invocations: the river-stream where Mise may be found (XLII.10) and the fertile bathing-waters associated with Aphrodite (LV.19). These settings enlarge the possible range of divine presence. They do not locate the composition or performance of the hymns themselves.

See also Μίση [OL1145]; Ἀφροδίτη [OL0265]

Source forms Αἰγύπτου

All verse occurrences 2 in total. Source PDF: XLII.10 (p. 150); LV.19 (p. 182)

Lexical references LSJ Αἴγυπτος (n2224)

Ἅιδης

Haidēs · Hades; the underworld · OL0054

The word

Ἅιδης may name the underworld or its divine ruler. The supplied verse uses contracted and uncontracted forms, including ᾅδην, Ἀίδην, Ἀίδαο and Ἀίδεω. Capitalization and spelling are insufficient to decide between place and person; the surrounding action and construction must do that work.

In the work

At XVIII.9 Hades is a far-reaching, breathless domain, described among Pluto’s possessions or sphere. Journeys “into Hades” likewise foreground destination: Night’s hymn speaks of the compulsion that governs all, and Antaia goes there toward Persephone at XLI.5. Gates of Hades in XVIII.15 and XXIX.4 connect access to the realm with the authority of its rulers.

The Erinyes are chthonic daughters of Hades at LXIX.8, where kinship gives the genitive a personal emphasis. At LXVIII.6 the distinction is clearest: Hades alone hates Health and is called destroyer of souls. Hating makes him an agent, not merely a place. These passages exploit the closeness of sovereign and realm rather than keeping the two senses rigidly apart.

Places to Read

XVIII.9 (source PDF p. 74). Hades described as an underworld domain.

XLI.5 (source PDF p. 148). Antaia’s journey toward Persephone.

XXIX.4 (source PDF p. 108). Gates of Hades under Earth’s hollows.

LXVIII.6 (source PDF p. 224). Hades as the personal opponent of Health.

In this edition

The English “Hades” preserves the same productive ambiguity as the Greek in several genitives. The edition’s “trackless” for ἄκριτον at XVIII.9 belongs to that neighbouring adjective, not to the meaning of the name itself. The underworld name should also remain distinct from Pluto, although their domains and descriptions closely intersect.

See also

Πλούτων [OL1440]; Φερσεφόνη [OL1844]; θάνατος [OL0767]; χθόνιος [OL1923]

Source forms ᾅδην; Ἀίδαο; Ἀίδεω; Ἀίδην; Ἀίδης

All verse occurrences 7 in total. Source PDF: III.11 (p. 26); XVIII.9 (p. 74); XVIII.15 (p. 76); XXIX.4 (p. 108); XLI.5 (p. 148); LXVIII.6 (p. 224); LXIX.8 (p. 230)

Lexical references LSJ Ἄιδης (n2244); LSJ Ἄϊδης (n2246)

ἀίδιος

aidios · everlasting; perpetual · OL0055

The word

ἀίδιος attributes enduring or everlasting being. Both the two-termination form and an Ionic feminine ἀιδίη appear in the hymns. Unlike a word for uninterrupted movement or recurrent bloom, it can directly characterize the enduring identity of a divine power.

In the work

Nature, Earth, Nemesis, Hestia and the Eumenides receive the adjective, giving it a range from sustaining cosmic presence to persistent judgement. Herakles is everlasting beside “father of time” at XII.3. The juxtaposition encourages attention to duration, but the line does not spell out a philosophical definition of eternity.

At X.27 Nature is “everlasting life and immortal providence.” Here ἀίδιος agrees with ζωή, a feminine noun, despite its -ος ending. The pairing places lasting life beside undying providential activity. It is a particularly useful place to compare ἀίδιος and

ἀθάνατος without insisting on an absolute difference that their neighbouring use does not establish.

Places to Read

X.27 (source PDF p. 50). Everlasting life paired with immortal providence.

XII.3 (source PDF p. 58). Herakles as father of time and everlasting.

LXI.3 (source PDF p. 202). The enduring presence of Nemesis.

LXX.8 (source PDF p. 232). Everlasting punitive divinities.

In this edition

At X.21 the apparatus reports ἀιδία κινησιφόρε against the corrected wording with ἀιδίη. At XII.3 it attributes ἀίδιός τε καὶ to Hermann against ἀίδιέ τε. The printed nominative in direct address is retained, rather than silently regularized to a vocative. The extra accent in ἀίδιός belongs to its position before the enclitic τε.

See also

ἀθάνατος [OL0043]; ἀέναος [OL0039]; ἀεί [OL0036]; αἰών [OL0072]

Source forms ἀιδίη; ἀίδιοι; ἀίδιος; ἀίδιός

All verse occurrences 7 in total. Source PDF: X.21 (p. 50); X.27 (p. 50); XII.3 (p. 58); XXVI.6 (p. 98); LXI.3 (p. 202); LXX.8 (p. 232); LXXXIV.6 (p. 268)

Lexical references LSJ ἀΐδιος (n2248)

ἀιθαλής

aithalēs · ever-flourishing; ever-blooming; blazing · OL0056

The word

The epithet ἀιθαλής requires special care because continuing bloom and fiery brilliance are competing emphases in the supplied evidence. The source also varies its printed initial form: Kronos has Ἀιθαλές, Helios αἰθαλής, and Health ἀιθαλής. A lookup form should gather these occurrences without silently correcting their spelling or imposing one English image on all three.

In the work

Health provides the clearest context for flourishing. At LXVIII.7 she is ever-blooming, most prayed for, and a relief for mortals. Continued vitality makes good sense in a hymn that opposes her to soul-destroying Hades. Helios at VIII.13, by contrast, appears amid an extended display of light and divine power, making the edition’s “blazing” immediately intelligible.

Kronos receives “Blazing one” at XIII.1 in the aligned translation, but the line itself proceeds to his fatherhood of gods and human beings. The lexical possibility of ever-flourishing should therefore remain available rather than treating fire as established simply because the English has chosen it. The three uses make this an interpretive entry, not a case for harmonizing away variation.

Places to Read

VIII.13 (source PDF p. 40). Helios in a strongly luminous context.

XIII.1 (source PDF p. 62). Kronos, where the English chooses “Blazing one.”

LXVIII.7 (source PDF p. 224). Health, where continued bloom is especially apt.

In this edition

At XIII.1 the apparatus attributes vocative ἀιθαλές to Abel against ἀιθαλής. The change concerns the address form, not an explicit choice between blazing and blooming senses. The edition translates the Health occurrence differently from the other two; that meaningful difference should be retained alongside the lexical alternative.

See also

ἀειθαλής [OL0038]; αἰθαλόεις [OL0057]; θάλλω [OL0765]; ὑγίεια [OL1787]

Source forms Ἀιθαλές; αἰθαλής; ἀιθαλής

All verse occurrences 3 in total. Source PDF: VIII.13 (p. 40); XIII.1 (p. 62); LXVIII.7 (p. 224)

Lexical references LSJ ἀϊθαλής (n2295)

αἰθαλόεις

aithaloeis · smoky; burning; blazing · OL0057

At XIX.12 the genitive αἰθαλόεντος qualifies πρηστῆρος, the descending whirlwind named at the end of XIX.11, not the accusative bolt itself. Smoky or burning belongs to the word’s range; the supplied English chooses smoky. The fiery setting makes blazing intelligible too, but it does not justify categorically excluding smoke from the image.

See also κεραυνός [OL0901]; πῦρ [OL1573]; ἀιθαλής [OL0056]

Source forms αἰθαλόεντος

All verse occurrences 1 in total. Source PDF: XIX.12 (p. 80)

Lexical references LSJ αἰθαλόεις (n2298)

αἰθέριος

aitherios · ethereal; of the upper sky · OL0058

Ouranos and Nature are both described as ethereal alongside chthonic or sea-related powers; Zeus’s lightning-flash is ethereal at XIX.2. The adjective locates or characterizes their reach rather than directly naming the substance Aither. At IV.5 the apparatus attributes printed αἰθέριος to Schenkl against οὐράνιος, “heavenly,” a related but distinct adjective.

See also αἰθήρ [OL0060]; οὐράνιος [OL1293]; χθόνιος [OL1923]

Source forms αἰθερίη; αἰθέριος; αἰθερίου

All verse occurrences 3 in total. Source PDF: IV.5 (p. 28); X.14 (p. 48); XIX.2 (p. 78)

Consequential readings AV009_04

Lexical references LSJ αἰθέριος (n2309)

αἰθερόπλαγκτος

aitheroplanktos · roaming through aither · OL0059

Protogonos is called αἰθερόπλαγκτος in the opening line of his hymn, beside double-natured and great (VI.1). The compound gives his manifestation a medium and a roaming movement through it. It adds a spatial dimension that is not supplied by his twofold character alone.

See also αἰθήρ [OL0060]; πρωτόγονος [OL1561]; διφυής [OL0451]

Source forms αἰθερόπλαγκτον

All verse occurrences 1 in total. Source PDF: VI.1 (p. 32)

αἰθήρ

aithēr · aither; upper luminous expanse; Aether · OL0060

The word

αἰθήρ is the upper luminous expanse, capable also of direct divine address as Aither. The distinction between a region or constituent of the cosmos and the god invoked through it is made by the construction, not solely by capitalization. It should not be reduced to an ornamental spelling of ἀήρ, atmospheric air.

In the work

Hymn V addresses high-shining Aither as the best constituent of the cosmos. Apollo looks over the boundless aither and Earth beneath it (XXXIV.11–12), while Boreas clears it into bright weather (LXXX.5). These uses emphasize visible extent and the conditions of its illumination. Thunderbolt imagery places violent action within its hollows at XIX.16.

Hephaistos’s hymn includes aither in a sequence with sun, stars, moon and undefiled light (LXVI.6). This identification extends the god’s fiery presence through the visible world; it does not by itself settle an exclusive system of elements. The appended Ares hymn places the seven-pathed star-course in aither at LXXXVIII.7, a separate textual layer whose celestial setting remains comparable without being counted as another core hymn.

Places to Read

V.4 (source PDF p. 30). Direct divine address and the description as a cosmic constituent.

XXXIV.12 (source PDF p. 124). Earth beneath aither in Apollo’s field of vision.

LXXX.5 (source PDF p. 260). The cleared and brightened expanse.

LXVI.6 (source PDF p. 218). Aither among Hephaistos’s cosmic manifestations.

LXXXVIII.7 (source PDF p. 280). The celestial course in the appended Ares hymn.

In this edition

At V.4 the apparatus attributes vocative Αἰθέρ to Abel against αἰθήρ. At XXXIV.12 it attributes ὑπ’ αἰθέρι to Wiel against ὕπερθέ τε, making the explicit placement beneath aither an adopted reading. The translation’s “element” at V.4 belongs to στοιχεῖον and should not be treated as a definition built into αἰθήρ itself.

See also

ἀήρ [OL0042]; αἰθέριος [OL0058]; στοιχεῖον [OL1652]; οὐρανός [OL1298]

Source forms Αἰθέρ; αἰθέρα; αἰθέρι; αἰθέρος; αἰθήρ

All verse occurrences 8 in total. Source PDF: V.4 (p. 30); XIX.16 (p. 80); XXXIV.11 (p. 124); XXXIV.12 (p. 124); LVIII.5 (p. 194); LXVI.6 (p. 218); LXXX.5 (p. 260); LXXXVIII.7 (p. 280)

Heading or rubric ΑΙΘΕΡΟΣ · V.heading · source PDF p. 30. V. ΑΙΘΕΡΟΣ

Local sense Aither as the hymn's divine recipient

Consequential readings AV054_02

Lexical references LSJ αἰθήρ (n2324)

αἴθριος

aithrios · clear; bright; cloudless · OL0061

Boreas is asked to make everything clear at LXXX.5, after dispersing cloud and moisture. The neuter plural αἴθρια describes the resulting condition produced by τιθείς, “making.” It belongs to the petition for bright weather, rather than supplying another personal name for the wind.

See also αἰθήρ [OL0060]; Βορέας [OL0320]

Source forms αἴθρια

All verse occurrences 1 in total. Source PDF: LXXX.5 (p. 260)

Lexical references LSJ αἴθριος (n2348)

αἷμα

haima · blood · OL0062

Blood belongs to violent delight when Ares rejoices in man-slaying blood and Dionysos in blood beside swords and Maenads. Fortune’s birth “from blood” at LXXII.4 is instead a kinship or origin-image. None automatically specifies a ritual libation. At XLV.3 the apparatus attributes singular αἵματι to Hermann against plural αἵμασι.

See also αἱμάσσω [OL0063]; Ἄρης [OL0198]; Διόνυσος [OL0446]

Source forms αἵματί; αἵματι; αἵματος

All verse occurrences 3 in total. Source PDF: XLV.3 (p. 156); LXV.4 (p. 216); LXXII.4 (p. 238)

Lexical references LSJ αἷμα (n2392)

αἱμάσσω

haimassō · bloody; stain with blood · OL0063

The Korybas is αἱμαχθέντα, bloodied by two brothers, at XXXIX.6. The passive participle makes him the affected person, and ὑπὸ δισσῶν identifies the brothers as agents. Reversing the direction into “he shed his brothers' blood” would change the narrative rather than translate it.

See also αἷμα [OL0062]; Κορύβας [OL0945]

Source forms αἱμαχθέντα

All verse occurrences 1 in total. Source PDF: XXXIX.6 (p. 142)

Lexical references LSJ αἱμάσσω (n2408)

αἰνόμορος

ainomoros · of dreadful doom; ill-fated · OL0064

The souls escorted by chthonic Hermes are described as ill-fated at LVII.6 and 11. Their unhappy mortal condition, not Hermes’s own destiny, is at issue. At line 11 the printed αἰνομόροις is attributed to Abel against reported ἀενάοις, so the edition’s doom-language there represents a consequential choice rather than an uncontested adjective.

See also ψυχή [OL1953]; μόρος [OL1157]; Ἑρμῆς [OL0616]

Source forms αἰνομόροις

All verse occurrences 2 in total. Source PDF: LVII.6 (p. 190); LVII.11 (p. 192)

Consequential readings AV088_03

Lexical references LSJ αἰνόμορος (n2556)

αἰολόμικτος

aiolomiktos · of changeful mixture; variegated · OL0065

Helios is αἰολόμικτος amid light-bearing, life-bringing and fruitful titles at VIII.12. The compound emphasizes mixture or variegation, not simply a succession of shapes. The apparatus gives printed αἰολόμικτε as Wiel's reading against αἰολόδικτε; the mixed quality should be explained from the adopted word rather than silently transferred to the alternative.

See also αἰολόμορφος [OL0066]; ἥλιος [OL0741]

Source forms αἰολόμικτε

All verse occurrences 1 in total. Source PDF: VIII.12 (p. 40)

Consequential readings AV015_03

αἰολόμορφος

aiolomorphos · of shifting form; of variegated appearance · OL0066

The word

αἰολόμορφος describes changeful or variegated form. The adjective is more specific than generic beauty, but does not state which forms appear, how rapidly they alternate, or whether the change is a narrated transformation. Those questions require the surrounding hymn.

In the work

Ouranos, Herakles, Zeus, Athena, Artemis and Dionysos bear the epithet, as do the Charites and Erinyes. Its range cuts across any simple opposition between beneficent and frightening powers. The ever-flourishing Charites at LX.5 and the dreadful daughters of Hades at LXIX.8 share changeful appearance without sharing the same effect on mortals.

Korybas gives the most useful lexical comparison. At XXXIX.5 he is a shifting-form lord, a double-natured god, and many-formed. αἰολόμορφος, διφυής and πολύμορφος accumulate distinct descriptions rather than merely repeat a dictionary synonym. The first emphasizes variability, the second twofold nature, and the third plurality of forms. Their combination invites an expansive picture without specifying an exact sequence of embodiments.

Places to Read

IV.7 (source PDF p. 28). Ouranos's changeful appearance beside dark colour.

LX.5 (source PDF p. 200). The Charites combine changing form and continuing bloom.

LXIX.8 (source PDF p. 230). The same epithet in a frightening underworld group.

XXXIX.5 (source PDF p. 142). Three distinct form-related compounds in one line.

In this edition

The English "of shifting form" preserves the dynamic side of the adjective. "Variegated" can also help where the verse gives no explicit action of changing shape. The common rendering should not cause this compound to absorb αἰολόμικτος, whose second element concerns mixture, or ἀγλαόμορφος, which stresses splendour.

See also

διφυής [OL0451]; πολύμορφος [OL1480]; αἰολόμικτος [OL0065]; ἀγλαόμορφος [OL0016]

Source forms αἰολόμορφε; αἰολόμορφοι; αἰολόμορφον

All verse occurrences 9 in total. Source PDF: IV.7 (p. 28); XII.3 (p. 58); XV.10 (p. 68); XXXII.11 (p. 118); XXXVI.12 (p. 132); XXXIX.5 (p. 142); L.5 (p. 166); LX.5 (p. 200); LXIX.8 (p. 230)

Lexical references LSJ αἰολόμορφος (n2602)

αἰπολικός

aipolikos · pastoral; of goatherds · OL0067

The Nymphs are associated with goatherding at LI.12, alongside pastures, wild animals and splendid fruit. The adjective places them within a pastoral landscape and its activities. It does not call the Nymphs goats or identify their bodily form.

See also αἰγονόμος [OL0052]; νύμφη [OL1215]

Source forms αἰπολικαί

All verse occurrences 1 in total. Source PDF: LI.12 (p. 170)

Lexical references LSJ αἰπολικός (n2626)

αἶσα

aisa · allotment; destined share; fate · OL0068

The word

αἶσα is an allotted share or portion, and can express fate as what has been apportioned. Here the noun is used in direct address to Nature and is qualified by πεπρωμένη, “allotted” or “destined.” The combination brings noun and participle into one description.

In the work

At X.26 Nature is fearless, all-subduing, a destined allotment, and fire-breathing. The shift from adjectives to a predicative noun makes allotment part of what Nature is called, not merely something outside her that she obeys. Yet the compact line does not specify who apportions the share or give a separate narrative about a goddess named Aisa.

The neighbouring assertion of universal mastery is important. Nature is both a power that governs and a form of destined order. Readers should let that conjunction stand instead of assigning αἶσα to a wholly independent Fate-system or treating it as a synonym for every other fate word in the collection.

Places to Read

X.26 (source PDF p. 50). Nature addressed as πεπρωμένη αἶσα.

In this edition

The English presents “destiny, allotment” in succession, which can sound like two parallel nouns. The Greek more closely joins the participle πεπρωμένη to αἶσα. “Destined share” helps display that grammar while preserving the edition’s two English lookup cues. This is the sole primary occurrence of the noun in the supplied corpus.

See also

αἴσιμος [OL0069]; μοῖρα [OL1151]; φύσις [OL1897]

Source forms αἶσα

All verse occurrences 1 in total. Source PDF: X.26 (p. 50)

Lexical references LSJ Αἶσα (n2662)

αἴσιμος

aisimos · fitting; auspicious; duly allotted · OL0069

At XIX.20 the thunderbolt's god is asked to grant all things fitting or favourable to the mind in return for the libation. The neuter plural can stand as the things requested. Although the word belongs near allotment vocabulary, this sentence asks for an appropriate outcome rather than asserting an unavoidable fate.

See also αἶσα [OL0068]; φρήν [OL1884]

Source forms αἴσιμα

All verse occurrences 1 in total. Source PDF: XIX.20 (p. 82)

Lexical references LSJ αἴσιμος (n2677)

αἰτέω

aiteō · ask; request · OL0070

The speaker says αἰτοῦμαι, "I ask," while entreating Death with sacrifices and prayers (LXXXVII.11). The middle form presents the speaker's own request. It does not depict Death demanding payment, and its force depends on the surrounding appeal for a favourable response.

See also εὔχομαι [OL0689]; λιτανεύω [OL1052]

Source forms αἰτοῦμαι

All verse occurrences 1 in total. Source PDF: LXXXVII.11 (p. 278)

Lexical references LSJ αἰτέω (n2754)

αἰφνίδιος

aiphnidios · sudden; unexpected · OL0071

The thunderbolt is sudden at XIX.9, beside thundering and invincible descriptions. Abrupt arrival contributes to its fearsome force: the epithet concerns how the bolt strikes, not merely how bright it looks. This temporal quality belongs to the same weapon elsewhere praised as holy.

See also βέλος [OL0299]; κεραυνός [OL0901]

Source forms αἰφνίδιον

All verse occurrences 1 in total. Source PDF: XIX.9 (p. 80)

Lexical references LSJ αἰφνίδιος (n2790)

αἰών

aiōn · duration; age; Aion · OL0072

The word

αἰών can name duration or an age, and in an invocation can be presented as the divine power Aion. Its two occurrences here move between those possibilities. Neither an uppercase initial nor a modern English choice of "eternity" is sufficient to supply a full cosmological account.

In the work

The Prayer invokes the surpassing might of Atlas and Aion at line 28. Within a list of divine recipients, Aion is not merely the length of somebody's individual life; personified duration belongs to the invocation. The next line separately names unceasing Chronos, so the Prayer preserves distinct expressions even where their temporal associations invite comparison.

Kronos is addressed as all-begetting father of αἰών at XIII.5. The genitive can be read as "of the age" or of enduring time, with the personifying force of fatherhood still audible. The line establishes a relationship in the hymn's language, but not a complete genealogy or a doctrine identifying Kronos and Chronos in every use.

Places to Read

Prayer.28 (source PDF p. 14). Aion's might invoked beside Atlas.

XIII.5 (source PDF p. 62). Kronos as father of the age or duration.

In this edition

The translation uses "Aion" in the Prayer and "the age" in Kronos's hymn. That difference usefully leaves the two local constructions visible. The related adjective αἰώνιος likewise needs its own contexts: lasting sleep, an enduring divine eye and a divine epithet are not automatically identical statements about eternity.

See also

αἰώνιος [OL0073]; ἀίδιος [OL0055]; Κρόνος [OL0971]; χρόνος [OL1942]

Source forms Αἰῶνος; αἰῶνος

All verse occurrences 2 in total. Source PDF: Prayer.28 (p. 14); XIII.5 (p. 62)

Lexical references LSJ αἰών (n2815)

αἰώνιος

aiōnios · lasting; enduring; eternal · OL0073

The adjective gives duration to Hephaistos (LXVI.3), the Sun's all-seeing eye (VIII.1), and the long sleep brought by Death (LXXXVII.5). Persistent divine activity and the lasting cessation of mortal activity are deliberately different contexts. "Eternal" may fit the elevation of the language, but it should not flatten those contrasts into one definition of eternity.

See also αἰών [OL0072]; ἀίδιος [OL0055]; ὕπνος [OL1811]

Source forms αἰώνιε; αἰώνιον

All verse occurrences 3 in total. Source PDF: VIII.1 (p. 38); LXVI.3 (p. 218); LXXXVII.5 (p. 276)

Lexical references LSJ αἰώνιος (n2817)

ἀκάμας

akamas · unwearied; tireless · OL0074

Helios and Herakles are tireless powers, whereas tireless Hades at XVIII.9 suggests an inexorable realm. This formation in -ας is distinct from ἀκάματος even where their meanings overlap. At VIII.3 the apparatus attributes printed ἀκάμας to Hermann against ἀκάμα; the source's grammatical shape remains part of the lookup problem.

See also ἀκάματος [OL0075]; Ἅιδης [OL0054]; ἥλιος [OL0741]

Source forms ἀκάμαντα; ἀκάμας

All verse occurrences 3 in total. Source PDF: VIII.3 (p. 38); XII.9 (p. 60); XVIII.9 (p. 74)

Lexical references LSJ ἀκάμας (n2885)

ἀκάματος

akamatos · unwearying; ceaseless · OL0075

Hephaistos is unwearying fire at LXVI.1, yet the hymn asks him to stop the madness of that same unwearying fire at line 12. Persistence can therefore be beneficial or dangerous. Pan’s hymn also applies the adjective to the sea’s ceaseless power at XI.14, rather than to a personal god’s endurance.

See also ἀκάμας [OL0074]; πῦρ [OL1573]; πόντος [OL1510]

Source forms ἀκαμάτοιο; ἀκάματον; ἀκαμάτου

All verse occurrences 3 in total. Source PDF: XI.14 (p. 54); LXVI.1 (p. 218); LXVI.12 (p. 220)

Lexical references LSJ ἀκάματος (n2886)

ἀκλινής

aklinēs · unwavering; not inclining · OL0076

Law keeps Nature’s stability unwavering and free from faction at LXIV.4. The balance-image concerns dependable order, not a universe deprived of motion. The apparatus attributes printed neuter ἀκλινές to Stephanus against ἀκλινῆ, a grammatical choice that should not be concealed by the smooth English adjective.

See also νόμος [OL1202]; ἰσορροπία [OL0844]

Source forms ἀκλινὲς

All verse occurrences 1 in total. Source PDF: LXIV.4 (p. 212)

Consequential readings AV098_02

Lexical references LSJ ἀκλινής (n3223)

ἀκμή

akmē · prime; height of flourishing · OL0077

Death cuts off youthful peaks of life at LXXXVII.7. The plural ἀκμάς names the flourishing condition of the young, not pointed weapons or geographical summits. Its poignancy lies in interrupted promise, reinforcing the preceding complaint that Death is unjust to some.

See also βίος [OL0306]; θάνατος [OL0767]

Source forms ἀκμάς

All verse occurrences 1 in total. Source PDF: LXXXVII.7 (p. 278)

Lexical references LSJ ἀκμή (n3241)

ἀκοινώνητος

akoinōnētos · unshared; without a partner · OL0078

Nature is common to all but herself unshared at X.9. The proximity of κοινή and ἀκοινώνητος creates a deliberate tension: all participate in her, yet she does not simply become one participant among others. “Universal” alone would lose the second half of this description.

See also κοινός [OL0934]; φύσις [OL1897]

Source forms ἀκοινώνητε

All verse occurrences 1 in total. Source PDF: X.9 (p. 46)

Lexical references LSJ ἀκοινώνητος (n3271)

ἄκος

akos · remedy; relief · OL0079

Bacchos appears to mortals as a pain-stopping remedy at L.6, where he is also a sacred flower. The god himself is the remedy; no specific medicinal preparation is named. The language brings divine appearance and the practical experience of relief into the same sentence.

See also ἄλγος [OL0087]; παυσίπονος [OL1383]; Βάκχος [OL0286]

Source forms ἄκος

All verse occurrences 1 in total. Source PDF: L.6 (p. 166)

Lexical references LSJ ἄκος (n3364)

ἀκούω

akouō · hear; listen · OL0080

The Moirai are asked to hear the speaker’s holy libations and prayers at LIX.19. Hearing a libation extends the appeal beyond audible speech to the offering-act as a whole. The imperative asks for receptive attention, not merely successful transmission of sound.

See also κλύω [OL0930]; εὐχή [OL0688]; λοιβή [OL1057]

Source forms ἀκούσατ’

All verse occurrences 1 in total. Source PDF: LIX.19 (p. 198)

Lexical references LSJ ἀκούω (n3398)

ἄκριτος

akritos · indiscriminate; undifferentiating · OL0081

Hades is ἄκριτος among far-reaching, unwearied and breathless descriptions at XVIII.9. “Indiscriminate” fits a realm that makes no distinctions; the edition instead gives “trackless.” That rendering should remain distinguishable from the Greek’s judgement or discrimination range, and the passage does not establish a courtroom sense such as “untried.”

See also Ἅιδης [OL0054]; κρίνω [OL0967]

Source forms ἄκριτον

All verse occurrences 1 in total. Source PDF: XVIII.9 (p. 74)

Lexical references LSJ ἄκριτος (n3499)

ἀκρώρεια

akrōreia · summit; mountain height · OL0082

Athena possesses towering summits at XXXII.4. The noun designates the tops or heights of the landscape, with ὑψηχέας intensifying their elevation. It is a topographical possession of the goddess, not an abstract superiority attributed to her intellect.

See also Ἀθηνᾶ [OL0044]; ὄχθος [OL1306]

Source forms ἀκρωρείας

All verse occurrences 1 in total. Source PDF: XXXII.4 (p. 116)

Lexical references LSJ ἀκρώρεια (n3700)

ἀκτίς

aktis · ray; beam · OL0083

The Sun shines with beautiful rays at VIII.15, and Boreas is asked to restore solar radiance after cloud at LXXX.6. In the latter, the apparatus attributes instrumental ἀκτῖσιν to Hermann against the reported sequence ἀκτίνες ἀς. Both contexts concern emitted or restored illumination, rather than a separate luminous body.

See also ἥλιος [OL0741]; φάος [OL1835]

Source forms ἀκτῖσι; ἀκτῖσιν

All verse occurrences 2 in total. Source PDF: VIII.15 (p. 40); LXXX.6 (p. 260)

Consequential readings AV121_06

Lexical references LSJ ἀκτίς (n3751)

ἀλάστωρ

alastōr · avenger; avenging power · OL0084

Zeus-Daimon is invoked as an avenging power beside wandering and universal kingship at LXXIII.3. The same hymn later asks him to turn away life-destroying griefs, so vengeance forms part of a power from whom protection is also sought. The title should not be reduced to a merely malevolent spirit.

See also δαίμων [OL0390]; Ζεύς [OL0707]; τιμωρός [OL1743]

Source forms ἀλάστορα

All verse occurrences 1 in total. Source PDF: LXXIII.3 (p. 240)

Lexical references LSJ ἀλάστωρ (n3877)

ἀλγεσίθυμος

algesithymos · heart-paining; distressing · OL0085

Ares is asked to release people from heart-paining toil at LXV.6. The compound qualifies πόνος, the suffering or effort, rather than diagnosing Ares’s temperament. It connects the external hardship of conflict with the hurt felt in the human θυμός.

See also ἄλγος [OL0087]; θυμός [OL0808]; πόνος [OL1504]

Source forms ἀλγεσίθυμον

All verse occurrences 1 in total. Source PDF: LXV.6 (p. 216)

Lexical references LSJ ἀλγεσίθυμος (n3894)

ἀλγινόεις

alginoeis · painful; grievous · OL0086

Nike’s hymn places painful faction alongside opposing battles at XXXIII.3. The adjective registers the suffering created by conflict, not a painful sensation experienced by the goddess. That human cost gives substance to the request that victory remove the conditions of strife.

See also στάσις [OL1644]; ἄλγος [OL0087]

Source forms ἀλγινόεσσαν

All verse occurrences 1 in total. Source PDF: XXXIII.3 (p. 120)

Lexical references LSJ ἀλγινόεις (n3901)

ἄλγος

algos · pain; suffering; distress · OL0087

Artemis is asked to send diseases and pains to mountain peaks (XXXVI.16), away from the petitioners. Dream is asked to provide release from approaching pain (LXXXVI.15), where warning can help before trouble arrives. The same noun can cover bodily suffering and anticipated distress without requiring two separate technical meanings.

See also ἄκος [OL0079]; νόσος [OL1204]; λύσις [OL1075]

Source forms ἄλγεος; ἄλγη

All verse occurrences 2 in total. Source PDF: XXXVI.16 (p. 132); LXXXVI.15 (p. 274)

Lexical references LSJ ἄλγος (n3903)

ἀλεξίκακος

alexikakos · warding off evils · OL0088

Asklepios is addressed as an evil-warding youth beside growth and blessed fortune at LXVII.5. His protective power belongs to a healing setting, but the compound does not specify a single disease. It describes what the god prevents or averts, not merely the health he possesses himself.

See also Ἀσκληπιός [OL0217]; κακός [OL0862]; ὑγίεια [OL1787]

Source forms ἀλεξίκακ’

All verse occurrences 1 in total. Source PDF: LXVII.5 (p. 222)

Lexical references LSJ ἀλεξίκακος (n4011)

ἀλήθεια

alētheia · truth; truthful judgement · OL0089

The word

ἀλήθεια names truth, here in an instrumental dative: “by truth” or “in truth.” The relevant setting is the corrective activity of Dike, not an express inquiry into the hidden nature of reality. Its meaning should be developed from what the goddess does with it.

In the work

At LXII.5 Dike brings unlike things together through truth on terms of equality. The line follows her punitive pressure against the unjust, and the ensuing description concerns those who seek more through unjust counsels. Truth therefore belongs to an activity of accurate, equitable judgement: she reconciles what differs without endorsing wrongful advantage.

The pairing with equality matters. “Truth” is not merely something the speaker asserts about the hymn, nor a private state of certainty. It describes the basis or means of Dike’s action upon unequal or unlike cases. The line’s brevity leaves the precise mechanism of that action open, but its ethical and judicial setting is clear.

Places to Read

LXII.5 (source PDF p. 206). Dike’s bringing together of unlike things through truth.

In this edition

The apparatus attributes printed ἀληθείῃ to Hermann against ἀληθείας. The adopted dative supports the translation’s “by truth,” rather than the genitive construction implied by the reported form. There is one primary occurrence of the noun in the supplied verse, so broader claims about a technical Orphic theory of truth should not be built on frequency that this text does not provide.

See also

ἀληθής [OL0090]; δίκη [OL0439]; ἰσότης [OL0846]; ἄδικος [OL0032]

Source forms ἀληθείῃ

All verse occurrences 1 in total. Source PDF: LXII.5 (p. 206)

Consequential readings AV095_02

Lexical references LSJ ἀλήθεια (n4071)

ἀληθής

alēthēs · true; genuine · OL0090

Pan is called the true horned Zeus at XI.12. The adjective strengthens that particular identification within the hymn’s portrayal of Pan. It should not be enlarged into a claim that every divine name in the collection is interchangeable with every other.

See also ἀλήθεια [OL0089]; Πάν [OL1335]; Ζεύς [OL0707]

Source forms ἀληθὴς

All verse occurrences 1 in total. Source PDF: XI.12 (p. 54)

Lexical references LSJ ἀληθής (n4076)

ἁλίδουπος

halidoupos · sea-resounding; sounding with the sea · OL0091

Poseidon resounds with the sea amid his heavy-sounding and earth-shaking epithets (XVII.4). At LVIII.7 the sea itself is sea-resounding within Eros’s wide dominion. The same compound can therefore characterize a god by maritime sound or describe the physical medium that produces it.

See also Ποσειδῶν [OL1517]; πόντος [OL1510]; βαρύκτυπος [OL0291]

Source forms ἁλίδουπε; ἁλίδουπος

All verse occurrences 2 in total. Source PDF: XVII.4 (p. 72); LVIII.7 (p. 194)

Lexical references LSJ ἁλίδουπος (n4169)

ἁλικύμων

halikymōn · sea-waved; wave-filled · OL0092

Palaimon dwells in holy, wave-filled depths at LXXV.2. The compound qualifies βυθούς, the depths, locating his divine presence within a sea whose surface movement remains audible in the epithet. It is not a separate designation of Palaimon as a wave.

See also βυθός [OL0346]; κῦμα [OL1003]; Παλαίμων [OL1320]

Source forms ἁλικύμονας

All verse occurrences 1 in total. Source PDF: LXXV.2 (p. 244)

Lexical references LSJ ἁλικύμων (n4210)

ἁλιρρόθιος

halirrothios · sea-surging; sea-roaring · OL0093

The dolphins of the Nereids' hymn are sea-roaring or associated with the sea's rushing surge at XXIV.8. They remain the grammatical subjects, alongside their sea-roaming and dark-gleaming descriptions. The compound merges their movement with the medium through which they travel rather than replacing them with the sea itself.

See also δελφίς [OL0401]; ἁλίδουπος [OL0091]

Source forms ἁλιρρόθιοι

All verse occurrences 1 in total. Source PDF: XXIV.8 (p. 94)

Lexical references LSJ ἁλιρρόθιος (n4264)

ἀλκή

alkē · strength; defensive or martial force · OL0094

Ares is asked to change the strength of weapons into Demeter's works at LXV.8. The petition redirects force toward cultivation rather than simply asking for strength to disappear. The noun's local martial association is supplied by ὅπλων, "of weapons."

See also ἀλλάσσω [OL0096]; ὅπλον [OL1268]; Ἄρης [OL0198]

Source forms ἀλκὴν

All verse occurrences 1 in total. Source PDF: LXV.8 (p. 216)

Lexical references LSJ ἀλκή1 (n4335)

ἄλκιμος

alkimos · valiant; mighty; forceful · OL0095

Herakles and Kronos are each addressed as a mighty Titan, beside other terms for great strength (XII.1; XIII.2). The adjective contributes forcefulness or valour to those direct addresses. It is not a separate noun for a warrior or an independently named Titan.

See also ἀλκή [OL0094]; Τιτάν [OL1747]; Ἡρακλῆς [OL0751]

Source forms ἄλκιμε

All verse occurrences 2 in total. Source PDF: XII.1 (p. 58); XIII.2 (p. 62)

Lexical references LSJ ἄλκιμος (n4345)

ἀλλάσσω

allassō · change; transform; redirect · OL0096

Ares is asked to redirect weapons' strength into agriculture; Pan changes beings' natures through providence; Proteus changes sacred material through manifold forms. In each occurrence the object specifies what changes and the surrounding construction how. These varied acts should not be collapsed into one technical doctrine of transformation.

See also ἀλκή [OL0094]; φύσις [OL1897]; ὕλη [OL1795]; ἰδέα [OL0819]

Source forms ἀλλάξας; ἀλλάσσεις; ἀλλάσσων

All verse occurrences 3 in total. Source PDF: XI.19 (p. 56); XXV.3 (p. 96); LXV.8 (p. 216)

Consequential readings AV093_03

Lexical references LSJ ἀλλάσσω (n4378)

Ἀλληκτώ

Allēktō · Alecto; Allektō · OL0097

Ἀλληκτώ is named beside Tisiphone and Megaera at LXIX.2. The supplied spelling has a double lambda, while Alecto is the familiar English lookup form. She is one of the named Erinyes in this invocation, not an adjective to be silently translated and absorbed into their general description.

See also Ἐρινύς [OL0609]; Τισιφόνη [OL1745]; Μέγαιρα [OL1102]

Source forms Ἀλληκτὼ

All verse occurrences 1 in total. Source PDF: LXIX.2 (p. 228)

Lexical references LSJ ἄλληκτος1 (n4395)

ἀλλόκοτος

allokotos · strange; uncanny · OL0098

Meilinoe appears through strange forms at LXXI.7, while the prayer to Dream rejects uncanny presentations of evil signs at LXXXVI.18. Both uses concern unsettling manifestations. The accompanying language of appearances should not be treated as a technical catalogue of philosophical Forms.

See also ἰδέα [OL0819]; μορφή [OL1159]; Μειλινόη [OL1112]

Source forms ἀλλοκότοις; ἀλλοκότοισι

All verse occurrences 2 in total. Source PDF: LXXI.7 (p. 236); LXXXVI.18 (p. 274)

Lexical references LSJ ἀλλόκοτος (n4478)

ἀλλοπρόσαλλος

alloprosallos · fickle; shifting; unstable · OL0099

Nemesis is asked to halt fickle purposes at LXI.12; Justice breaks the shifting people who have not entered her yoke at LXIII.6. Instability is ethically charged in both. The apparatus attributes both printed forms to Hermann, against ἀλλιτροτάτας in the former and ἀλλ᾽ ὑπὲρ αὐτοῦ in the latter, so the repeated epithet depends on the edition’s readings.

See also γνώμη [OL0379]; δικαιοσύνη [OL0435]; Νέμεσις [OL1183]

Source forms ἀλλοπροσάλλας; ἀλλοπρόσαλλοι

All verse occurrences 2 in total. Source PDF: LXI.12 (p. 204); LXIII.6 (p. 208)

Consequential readings AV094_02; AV096_03

Lexical references LSJ ἀλλοπρόσαλλος (n4489)

ἄλλοτε

allote · at another time; sometimes · OL0100

The adverb organizes alternation: Apollo moves at another time to a different musical register (XXXIV.18), and Meilinoe is at one time manifest, at another dark (LXXI.8). It does not give a fixed schedule. Its importance is the changing relation between successive conditions or appearances.

See also ἀλλόκοτος [OL0098]; ἀφανής [OL0260]

Source forms ἄλλοτε

All verse occurrences 2 in total. Source PDF: XXXIV.18 (p. 124); LXXI.8 (p. 236)

Lexical references LSJ ἄλλοτε (n4493)

ἀλλοτριομορφοδίαιτος

allotriomorphodiaitos · living in forms other than one's own · OL0101

Nature is described as dwelling or operating in other forms at X.23, amid images of pervasive flow and circular movement. The unusually extended compound makes changeful embodiment explicit. It need not mean that individual human souls pass through successive bodies, a claim the line itself does not make.

See also φύσις [OL1897]; μορφή [OL1159]; αἰολόμορφος [OL0066]

Source forms ἀλλοτριομορφοδίαιτε

All verse occurrences 1 in total. Source PDF: X.23 (p. 50)

Lexical references LSJ ἀλλοτριομορφοδίαιτος (n4502)

ἅλμα

halma · leap; spring · OL0102

Aphrodite appears as a Thyiad moving with a light leap on sandy shores (LV.23). The dative ἅλματι specifies her mode of bodily movement. It gives animation to the coastal scene, rather than naming an abstract elevation of the soul. The apparatus reports ἅρματι, "with a chariot," at this locus. The printed leap is therefore a consequential choice of bodily movement over a vehicle-image.

See also αἰγιαλός [OL0048]; θυιάς [OL0806]

Source forms ἅλματι

All verse occurrences 1 in total. Source PDF: LV.23 (p. 184)

Consequential readings AV084_09

Lexical references LSJ ἅλμα (n4549)

ἁλμυρός

halmyros · salty; briny · OL0103

Poseidon shakes salty water with the sea's roar at XVII.6. Ordinary seawater salinity is the immediate quality expressed by ἁλμυρός. The adjective helps make the god's marine power sensory, alongside the sound and movement of the same water.

See also ἅλς [OL0104]; ὕδωρ [OL1793]; Ποσειδῶν [OL1517]

Source forms ἁλμυρὸν

All verse occurrences 1 in total. Source PDF: XVII.6 (p. 72)

Lexical references LSJ ἁλμυρός (n4572)

ἅλς

hals · sea · OL0104

The feminine noun ἅλς means sea in both supplied uses: the Kouretes range across it, and Leucothea rescues mortals from a pitiable doom in it. Its forms resemble those of the masculine word for salt, but the actions and constructions identify the maritime

sense here. Retaining that distinction prevents a literal salt gloss from obscuring the geography of divine help.

See also θάλασσα [OL0759]; πόντος [OL1510]; ἁλμυρός [OL0103]

Source forms ἅλα; ἁλὶ

All verse occurrences 2 in total. Source PDF: XXXVIII.8 (p. 136); LXXIV.6 (p. 242)

Lexical references LSJ ἅλς2 (n4671)

ἁλωαῖος

halōaios · of the threshing floor · OL0105

Demeter is ἁλωαῖος beside seed, heaping and green-fruit descriptions at XL.5. The compound places her amid agricultural operations, specifically the threshing-floor setting. It is an epithet in the sequence of addresses, not an additional personal name of a goddess.

See also Δημήτηρ [OL0416]; σπερμεῖος [OL1641]

Source forms ἁλωαίη

All verse occurrences 1 in total. Source PDF: XL.5 (p. 144)

Lexical references LSJ Ἁλῶα (n4796)

ἁμαδρυάς

hamadryas · hamadryad; tree-associated nymph · OL0106

The Nymphs are hamadryad maidens at LI.14, accompanied by play-loving and watery-path descriptions. The word brings trees into their composite woodland and waterside identity. The hymn does not here provide a genealogy or explain the life-cycle of each tree-associated nymph.

See also νύμφη [OL1215]; ὕλη [OL1795]

Source forms ἁμαδρυάδες

All verse occurrences 1 in total. Source PDF: LI.14 (p. 170)

Lexical references LSJ Ἁμαδρυάδες (n4850)

ἀμαιμάκετος

amaimaketos · irresistible; fiercely unmasterable · OL0107

Hekate as queen and Zeus’s thunderbolt both receive this formidable epithet. It marks power that resists being checked or opposed, whether embodied in a deity or her fellow god’s weapon. The shared adjective does not require identical bodily imagery in the two passages.

See also ἀδάμαστος [OL0029]; βασίλεια [OL0294]; βέλος [OL0299]

Source forms ἀμαιμάκετον

All verse occurrences 2 in total. Source PDF: I.5 (p. 18); XIX.11 (p. 80)

Lexical references LSJ ἀμαιμάκετος (n4865)

ἀμβρόσιος

ambrosios · immortal; divine · OL0108

Artemis is called ἀμβροσίη in a sequence of personal epithets at XXXVI.9. This is an adjective describing her divine or deathless character, not the noun ambrosia or an

offered food. The apparatus attributes the printed form to Abel against ἀμβροτέρα, so its precise form reflects an editorial choice.

See also ἄμβροτος [OL0109]; ἀθάνατος [OL0043]; Ἄρτεμις [OL0211]

Source forms ἀμβροσίη

All verse occurrences 1 in total. Source PDF: XXXVI.9 (p. 132)

Consequential readings AV058_01

Lexical references LSJ ἀμβρόσιος (n5080)

ἄμβροτος

ambrotos · deathless; immortal · OL0109

Dionysos is addressed as a deathless daimon at XXX.7, and Adonis is deathless and holy in the Prayer and Aphrodite’s hymn. The shorter formation ἄμβροτος overlaps in meaning with ἀμβρόσιος and ἀθάνατος, but remains a distinct word. Its conjunction with “holy” gives two qualities, not one compound expression.

See also ἀμβρόσιος [OL0108]; ἀθάνατος [OL0043]; Ἄδωνις [OL0035]

Source forms ἄμβροτε; ἄμβροτον

All verse occurrences 3 in total. Source PDF: Prayer.41 (p. 16); XXX.7 (p. 112); LV.26 (p. 184)

Lexical references LSJ ἄμβροτος (n5084)

ἄμεμπτος

amemptos · blameless; free from reproach · OL0110

Kronos is asked for a blameless completion of life, Zeus for the blameless glory of wealth, and the Muses generate blameless excellence in education. Each phrase presents something that should be free from reproach in its own sphere. The adjective does not make wealth, education and life’s ending identical kinds of good.

See also ἀμεμφής [OL0111]; ἀρετή [OL0196]; βίος [OL0306]

Source forms ἄμεμπτον

All verse occurrences 3 in total. Source PDF: XIII.10 (p. 62); XV.11 (p. 68); LXXVI.4 (p. 246)

Lexical references LSJ ἄμεμπτος (n5146)

ἀμεμφής

amemphēs · blameless; faultless; unblemished · OL0111

Faultlessness describes health, prosperity, Hephaistos as a cosmic constituent, Hermes’s peaceful implement, favourable breezes and Dionysos’s arrival. The referent determines whether moral blamelessness or simply an unspoiled benefit is prominent. At XXX.8 the apparatus gives ἀμεμφής as Lobeck’s restoration against the incomplete reported ἀμεν . . . .; the full adjective there is an adopted reading.

See also ἄμεμπτος [OL0110]; ἀμεμφῶς [OL0112]

Source forms ἀμεμφεῖς; ἀμεμφές; ἀμεμφῆ; ἀμεμφής

All verse occurrences 7 in total. Source PDF: XV.10 (p. 68); XVII.10 (p. 72); XXVIII.7 (p. 106); XXX.8 (p. 112); LXVI.4 (p. 218); LXVII.7 (p. 222); LXXXI.5 (p. 262)

Consequential readings AV048_04

Lexical references LSJ ἀμεμφής (n5147)

ἀμεμφῶς

amemphōs · faultlessly; without reproach · OL0112

The Horai bring the fruitful generations of the seasons without fault at XLIII.11. The adverb describes how that beneficial succession is brought about, rather than adding another personal epithet to the goddesses. It suggests ordered provision that gives no cause for complaint.

See also ἀμεμφής [OL0111]; ὥρα [OL1965]

Source forms ἀμεμφῶς

All verse occurrences 1 in total. Source PDF: XLIII.11 (p. 152)

Lexical references LSJ ἀμεμφής (n5147)

ἀμετάτροπος

ametatropos · unturnable; not to be diverted · OL0113

The Moirai are unturnable beside invisible, nocturnal and ever-unwearied descriptions at LIX.17. The epithet gives their action an inexorable quality. The same hymn still addresses them with a petition, so “unturnable” should not be expanded into a declaration that all appeals to them are useless.

See also μοῖρα [OL1151]; ἀνυπόστροφος [OL0164]

Source forms ἀμετάτροποι

All verse occurrences 1 in total. Source PDF: LIX.17 (p. 198)

Lexical references LSJ ἀμετάτροπος (n5208)

ἀμίαντος

amiantos · undefiled; unstained · OL0114

The word

ἀμίαντος marks freedom from defilement or stain. It is a negative description of purity, not the name of a cleansing act. The collection applies it both to personal divine recipients and to light, allowing ethical or sacred and physical resonances without specifying a single source of pollution.

In the work

Helios is undefiled at VIII.13 in the same sequence that calls him father of time and immortal Zeus. Kronos is undefiled at XIII.2 beside varied counsel, great strength and Titanic force. Purity is therefore not reserved for gentle or otherwise powerless figures; it accompanies commanding divine presence.

At LXVI.6 the adjective qualifies light in the list of Hephaistos’s cosmic manifestations: aither, sun, stars, moon and undefiled light. This occurrence is not simply another direct address in the masculine. The neuter form agrees with φῶς and gives the luminous manifestation its unspoiled character. The shift of referent matters more than a forced choice between literal cleanliness and figurative holiness.

Places to Read

VIII.13 (source PDF p. 40). Undefiled Helios amid temporal and divine titles.

XIII.2 (source PDF p. 62). Kronos’s purity alongside strength and counsel.

LXVI.6 (source PDF p. 218). The adjective qualifies light in Hephaistos’s cosmic list.

In this edition

The English “undefiled” preserves the negative force well. No particular washing, bodily abstention or ritual procedure is named by these occurrences. Comparison with ἁγνός is therefore useful for overlapping purity language, but ἀμίαντος should retain its own stress on the absence of stain.

See also

ἁγνός [OL0022]; καθαρός [OL0853]; φάος [OL1835]

Source forms ἀμίαντε; ἀμίαντον

All verse occurrences 3 in total. Source PDF: VIII.13 (p. 40); XIII.2 (p. 62); LXVI.6 (p. 218)

Lexical references LSJ ἀμίαντος (n5262)

ἀμόγητος

amogētos · unwearied; untiring · OL0115

The appended Ares hymn calls the god unwearied among strong-handed, spear-mighty and Olympian-defence epithets (LXXXVIII.3). It reinforces martial endurance rather than describing restlessness of mind. This occurrence belongs to the appended hymn and should remain distinct from core uses of ἀκάμας and ἀκάματος.

See also ἀκάμας [OL0074]; ἀκάματος [OL0075]; Ἄρης [OL0198]

Source forms ἀμόγητε

All verse occurrences 1 in total. Source PDF: LXXXVIII.3 (p. 280)

Lexical references LSJ ἀμόγητος (n5379)

ἀμολγός

amolgos · darkness of night; nocturnal obscurity · OL0116

Apollo sees Earth beneath aither and through the darkness of night at XXXIV.12. Here ἀμολγός evokes the obscurity through which his sight penetrates. The contrast with the upper luminous expanse makes the nocturnal sense useful without requiring a literal milking scene from the word’s wider associations.

See also νύξ [OL1217]; αἰθήρ [OL0060]; Ἀπόλλων [OL0184]

Source forms ἀμολγοῦ

All verse occurrences 1 in total. Source PDF: XXXIV.12 (p. 124)

Lexical references LSJ ἀμολγός (n5410)

ἄμουσος

amousos · unmusical; without the Muses' harmony · OL0117

Ares desires an unmusical clash of swords and spears at LXV.5. The adjective presents warfare as lacking the harmony or cultivation associated with the Muses. It is an evaluation of the clash, not an observational claim that no singing accompanies any battle.

See also Μοῦσα [OL1160]; ἁρμονία [OL0202]; Ἄρης [OL0198]

Source forms ἄμουσον

All verse occurrences 1 in total. Source PDF: LXV.5 (p. 216)

Lexical references LSJ ἄμουσος (n5455)

ἀμύητος

amyētos · uninitiated; inexperienced · OL0118

The word

ἀμύητος means uninitiated, and can describe lack of experience in a sphere expressed by a dependent noun. The initiation vocabulary is real, but the local object determines what experience is absent. It need not always identify someone excluded from a mystery celebration.

In the work

Artemis is addressed as a helper of birth-pangs and herself uninitiated into birth-pangs at XXXVI.4. The repetition of ὠδίνων makes the paradox exact: she assists in what she has not personally undergone. The first genitive belongs to her helping function, the second to the experience denied her.

Reading only “uninitiated” can suggest that the goddess lacks a religious rank. That interpretation overlooks the repeated childbirth noun and the hymn’s appeal to her as a helper in delivery. “Inexperienced in birth-pangs” brings out the sentence’s application while retaining the striking metaphor of initiation into an experience.

Places to Read

XXXVI.4 (source PDF p. 130). Artemis helps the birth-pangs into which she herself is uninitiated.

In this edition

The aligned translation’s initiation-language should be read together with its repeated reference to birth-pangs. The word occurs once in the supplied primary verse, and that occurrence supplies no description of a human initiation grade. It belongs beside μύστης for lexical comparison, not as evidence that Artemis occupies the opposite position in the worshippers’ ritual hierarchy.

See also

μύστης [OL1163]; ὠδίς [OL1958]; Ἄρτεμις [OL0211]; ἐπαρωγός [OL0569]

Source forms ἀμύητε

All verse occurrences 1 in total. Source PDF: XXXVI.4 (p. 130)

Lexical references LSJ ἀμύητος (n5578)

ἀμύμων

amymōn · blameless; excellent · OL0119

The Prayer invokes the blameless Law-giver beside Faith and Dike (Prayer.25). The adjective praises the divine figure herself rather than assessing a written legal code. Its elevated commendation belongs near ἄμεμπτος and ἀμεμφής, without making those distinct formations the same word.

See also θεσμοδότειρα [OL0783]; ἄμεμπτος [OL0110]; ἀμεμφής [OL0111]

Source forms ἀμύμονα

All verse occurrences 1 in total. Source PDF: Prayer.25 (p. 14)

Lexical references LSJ ἀμύμων (n5593)

ἀμφιέτηρος

amphietēros · celebrated in yearly festivals; of the year’s circuit · OL0120

Dionysos receives this epithet among mountain-roaming, fawnskin and Eros descriptions at LII.10. LSJ gives celebrated in yearly festivals and cites this locus, while the edition renders it of the year’s circuit. The annual interpretation is therefore a real lexical possibility. Nearby trieteric language should be compared with it, not silently harmonized or used to infer a precisely dated calendar.

See also ἀμφιετής [OL0121]; τριετηρίς [OL1765]; Διόνυσος [OL0446]

Source forms ἀμφιέτηρε

All verse occurrences 1 in total. Source PDF: LII.10 (p. 174)

Lexical references LSJ ἀμφιέτηρος (n5828)

ἀμφιετής

amphietēs · Amphietes; associated with yearly celebration · OL0121

The opening of LIII calls Bacchos Ἀμφιετής, a title also used in the heading. The English preserves Amphietes as a name; LSJ connects it with ἀμφιέτηρος and its annual-festival interpretation. That temporal sense remains relevant beside the hymn’s trieteric language, but neither the transliteration nor the dictionary gloss alone settles the actual calendar of celebration.

See also ἀμφιέτηρος [OL0120]; τριετής [OL1766]; Βάκχος [OL0286]

Source forms Ἀμφιετῆ

All verse occurrences 1 in total. Source PDF: LIII.1 (p. 176)

Heading or rubric ΑΜΦΙΕΤΟΥΣ · LIII.heading · source PDF p. 176. LIII. ΑΜΦΙΕΤΟΥΣ

Local sense Amphietes, a periodic Dionysian title

Lexical references LSJ ἀμφιετής (n5829)

ἀμφιθαλής

amphithalēs · flourishing on both sides; flourishing all around · OL0122

At XLVI.2 Bacchos is blooming on both sides, longed for and kindly. The surrounding birth and nurture language permits a parental resonance in ἀμφιθαλής, but the verse does not expressly specify the technical condition of having two living parents. The flourishing image is secure; the exact force of “both sides” remains less fixed.

See also θάλλω [OL0765]; ἀειθαλής [OL0038]; Βάκχος [OL0286]

Source forms ἀμφιθαλῆ

All verse occurrences 1 in total. Source PDF: XLVI.2 (p. 158)

Lexical references LSJ ἀμφιθαλής (n5840)

ἀμφιπολεύω

amphipoleuō · attend; frequent; dwell about · OL0123

Aphrodite frequents her Syrian seat at LV.17, while chthonic Hermes attends Persephone’s holy house at LVII.5. Residence and service overlap in the verb’s relation to a place. Neither occurrence requires a ritual act of walking in a circle around the building.

See also ἀμφίπολος [OL0124]; δόμος [OL0459]; ἕδος [OL0491]

Source forms ἀμφιπολεύεις

All verse occurrences 2 in total. Source PDF: LV.17 (p. 182); LVII.5 (p. 190)

Lexical references LSJ ἀμφιπολεύω (n6023)

ἀμφίπολος

amphipolos · attendant; serving · OL0124

Mise is imagined beside Egypt's stream with attendant foster-mothers at XLII.10. The adjective qualifies the nurses already named by τιθήναις, rather than adding a second group of companions. It tells the reader how those women stand in relation to the divine scene.

See also ἀμφιπολεύω [OL0123]; τιθήνη [OL1738]; Μίση [OL1145]

Source forms ἀμφιπόλοισι

All verse occurrences 1 in total. Source PDF: XLII.10 (p. 150)

Lexical references LSJ ἀμφίπολος (n6028)

ἀνάγκη

anankē · necessity; constraint; distress · OL0125

The word

ἀνάγκη covers compelling necessity and the pressures or predicaments in which people find themselves. Singular and plural uses matter: "necessities" can mean concrete crises, not a collection of separately personified cosmic forces. The supplied primary verse contains twelve tokens, whose varied constructions should remain visible.

In the work

Night's passage toward Hades is governed by dreadful necessity that masters everything (III.11), while Ouranos holds Nature's boundless necessity within his breast (IV.6). These are expansive cosmic descriptions. Chthonic Hermes inhabits necessity's irreversible road (LVII.1), bringing that constraint into an underworld route.

Childbirth and ordinary human trouble give the word another scale. Eileithyia releases labour in dreadful necessities (II.9), and Hermes helps mortals in their predicaments (XXVIII.9). Aphrodite is called mother of necessity and yokes mortals in unbridled compulsions; the image is of desire that subjects them even as it resists restraint. Punitive contexts connect necessity with the Erinyes and Eumenides.

The Antaia hymn says that its goddess bore Eubouleus under mortal necessity (XLI.8). The local subject is Antaia, not a separately named Semele. The Moirai can be takers-away of necessity from mortals (LIX.18), and Dream may withhold warning of coming distress from the wicked. These differences of agency prevent "Necessity" from functioning as a single explanatory answer to every passage.

Places to Read

III.11 (source PDF p. 26). Overwhelming necessity in the movement toward Hades.

II.9 (source PDF p. 22). The concrete pressure of childbirth.

LV.13 (source PDF p. 182). Mortals yoked in unbridled compulsions.

XLI.8 (source PDF p. 148). Antaia bearing Eubouleus under mortal necessity.

LIX.18 (source PDF p. 198). Necessity described as removable from mortals.

LXXXVI.13 (source PDF p. 274). Coming necessity as a distress that can be foretold.

In this edition

At LIX.18 the apparatus attributes printed genitive ἀνάγκης to Hermann against ἀνάγκη; the genitive supports “takers of necessity from mortals.” An apparatus report of ἀνάγκης near XXXIX.10 belongs to a different locus where the printed verse has ἀνάγνου, “impure.” It is not a thirteenth printed occurrence.

See also

αἶσα [OL0068]; μοῖρα [OL1151]; ἀνία [OL0148]; ἀνυπόστροφος [OL0164]; Ἀνταίη [OL0153]; ἄναγνος [OL0126]

Source forms ἀνάγκαις; ἀνάγκη; ἀνάγκῃ; ἀνάγκην; ἀνάγκης

All verse occurrences 12 in total. Source PDF: II.9 (p. 22); III.11 (p. 26); IV.6 (p. 28); XXVIII.9 (p. 106); XLI.8 (p. 148); LV.3 (p. 180); LV.13 (p. 182); LVII.1 (p. 190); LIX.18 (p. 198); LXIX.6 (p. 228); LXX.5 (p. 232); LXXXVI.13 (p. 274)

Consequential readings AV063_05; AV066_10; AV091_04

Lexical references LSJ ἀνάγκη (n6339)

ἄναγνος

anagnos · impure; unholy · OL0126

Korybas is asked to stop the phantasms of a terrified, impure soul (XXXIX.10). ἀνάγνου agrees with ψυχῆς and gives the soul a condition distinct from its fear. The apparatus, numbering the note as line 11, attributes ἀνάγνου to Wiel against ἀνάγκης; the printed adjective must not be counted as a verse occurrence of “necessity.”

See also ἁγνός [OL0022]; ψυχή [OL1953]; φαντασία [OL1833]

Source forms ἀνάγνου

All verse occurrences 1 in total. Source PDF: XXXIX.10 (p. 142)

Consequential readings AV063_05

Lexical references LSJ ἄναγνος (n6358)

ἀνάγω

anagō · bring up; lead upward · OL0127

The Moirai and Charites bring Persephone up to the light in circular dances at XLIII.8. The compound specifies upward movement, with Persephone as object and light as destination. The dance setting belongs to the action but does not replace the concrete directional force of the verb.

See also ἄγω [OL0028]; Φερσεφόνη [OL1844]; φάος [OL1835]

Source forms ἀνάγωσι

All verse occurrences 1 in total. Source PDF: XLIII.8 (p. 152)

Lexical references LSJ ἀνάγω (n6396)

ἀναδείκνυμι

anadeiknymi · show forth; reveal; establish as · OL0128

The Nereids and Muses are each credited with showing rites to mortals, while Hestia is asked to establish “these people” as initiates in holy rites (LXXXIV.3). Disclosure of a rite

and designation of persons are different constructions of the verb. The local claims to first revelation should not be forced into a single historical account of one inventor.

See also ἀναφαίνω [OL0140]; τελετή [OL1714]; μύστης [OL1163]

Source forms ἀναδείξαις; ἀνεδείξατε

All verse occurrences 3 in total. Source PDF: XXIV.10 (p. 94); LXXVI.7 (p. 248); LXXXIV.3 (p. 268)

Lexical references LSJ ἀναδείκνυμι (n6417)

ἀναίθω

anaithō · kindle; set alight · OL0129

Zeus kindles a blazing flash amid cloud-laden waters at XIX.4. The active participle makes the god the igniting agent, while the flash is what he kindles. The juxtaposition of water and fire is part of the storm scene, not a reason to replace the verb with a general “appear.”

See also πῦρ [OL1573]; στεροπή [OL1648]; Ζεύς [OL0707]

Source forms ἀναίθων

All verse occurrences 1 in total. Source PDF: XIX.4 (p. 78)

Lexical references LSJ ἀναίθω (n6592)

ἀνακαλέω

anakaleō · invoke; call upon · OL0130

The speaker invokes Pluto to come graciously and rejoicing toward initiates at XVIII.19. The printed ἀγκαλέω is a contracted poetic form retrieved under ἀνακαλέω. Here the act of calling asks for an arrival and a favourable disposition, not merely for the deity’s attention.

See also καλέω [OL0864]; Πλούτων [OL1440]; μύστης [OL1163]

Source forms ἀγκαλέω

All verse occurrences 1 in total. Source PDF: XVIII.19 (p. 76)

Lexical references LSJ ἀνακαλέω (n6661)

ἀνάκτωρ

anaktōr · lord; ruler · OL0131

The Kouretes-Korybantes are called ἀνάκτορες at XXXVIII.20, immediately before another form of lordship, ἄνακτες, in the next line. This agent-noun formation deserves its own access point even though “lords” can translate both. The shared status does not erase the distinction between the words.

See also ἄναξ [OL0132]; Κουρῆτες [OL0951]; Κορύβας [OL0945]

Source forms ἀνάκτορες

All verse occurrences 1 in total. Source PDF: XXXVIII.20 (p. 140)

Lexical references LSJ ἀνάκτωρ (n6836)

ἄναξ

anax · lord; master; sovereign · OL0132

The word

ἄναξ names a lord or master, here principally a divine one. The stem is visible in forms such as ἄνακτα, ἄνακτος and ἄνακτες, which belong with the apparently shorter nominative and vocative ἄναξ. It is an authority title, not automatically a technical political office.

In the work

Zeus, Apollo, Dionysos, Korybas and Ares are among its bearers. Kinship phrases can identify a goddess as the mother or daughter of Zeus the lord, while an invocation directly calls Ares lord. The Kouretes are lords in Samothrace and season-nourishing, fruit-bearing lords (XXXVIII.21, 25), showing that the title can belong to a group.

Its reach is not restricted to familiar personal names. Law is the holy lord of immortals and mortals (LXIV.1), and Sleep is lord of the blessed and human beings (LXXXV.1). These descriptions confer authority on powers that govern ordinary life as well as cosmic order. At LXXXVI.11 prayers and sacrifices relieve the anger of “lords”: the religious context identifies divine recipients, not human rulers.

Places to Read

LXV.3 (source PDF p. 216). A direct address to Ares as lord.

XXXVIII.21 (source PDF p. 140). Plural lordship of the Kouretes in Samothrace.

LXIV.1 (source PDF p. 212). Law’s lordship over immortals and mortals.

LXXXV.1 (source PDF p. 270). Sleep’s extensive sovereignty.

LXXXVI.11 (source PDF p. 274). Unnamed divine lords whose anger is appeased.

In this edition

The English “lord” is useful across the cases, but the genitive and plural constructions deserve attention. The nearby formation ἀνάκτωρ is separately retrieved, and the feminine ἄνασσα has its own distribution. Shared titles express comparable authority without making all their bearers identical.

See also

ἄνασσα [OL0136]; ἀνάκτωρ [OL0131]; βασιλεύς [OL0295]; ἀνάσσω [OL0137]

Source forms ἄνακτα; ἄνακτες; ἄνακτι; ἄνακτος; ἀνάκτων; ἄναξ

All verse occurrences 18 in total. Source PDF: VI.9 (p. 32); XIV.4 (p. 64); XXIV.12 (p. 94); XXX.2 (p. 112); XXXIV.8 (p. 122); XXXIV.24 (p. 126); XXXVIII.21 (p. 140); XXXVIII.25 (p. 140); XXXIX.5 (p. 142); XLIII.1 (p. 152); LIV.8 (p. 178); LXII.2 (p. 206); LXIV.1 (p. 212); LXV.3 (p. 216); LXXIX.6 (p. 256); LXXIX.9 (p. 258); LXXXV.1 (p. 270); LXXXVI.11 (p. 274)

Lexical references LSJ ἄναξ (n7094)

ἀνάπαυμα

anapauma · relief; resting-place; source of repose · OL0133

Eileithyia is relief for the soul at II.10, and Health is relief for mortals at LXVIII.7. In each case the goddess herself is designated as a source or resting-place of comfort. The noun thus differs in emphasis from ἀνάπαυσις, the rest or cessation that a deity provides.

See also ἀνάπαυσις [OL0134]; Εἰλείθυια [OL0500]; ὑγίεια [OL1787]

Source forms ἀνάπαυμα

All verse occurrences 2 in total. Source PDF: II.10 (p. 22); LXVIII.7 (p. 224)

Lexical references LSJ ἀνάπαυμα (n7152)

ἀνάπαυσις

anapausis · rest; respite; relief · OL0134

The word

ἀνάπαυσις names rest or relief, commonly with a genitive identifying what one rests from. It is not intrinsically a word for death. Its recurring contexts are labour, weariness and trouble, and the nouns accompanying it make those burdens concrete.

In the work

Night holds good rest from toils at III.6, immediately after being called a looser of cares. Sleep similarly holds sweet rest from labours at LXXXV.5. Both descriptions connect a familiar bodily rhythm with relief from the pressures of waking life. The western breezes possess respite from weariness at LXXXI.2, giving refreshing weather an analogous benefit.

Dream’s hymn gives a more complex example. At LXXXVI.10 respite from evils belongs within a sequence of divine disclosure and the response of prayer and sacrifice. The relief is not simply unconsciousness: learning and responding to what is shown can help avert or soften trouble. The same rest vocabulary therefore works through both suspension of toil and the active management of impending distress.

Places to Read

III.6 (source PDF p. 24). Good rest from toils in Night’s hymn.

LXXXI.2 (source PDF p. 262). Refreshing breezes as relief from weariness.

LXXXV.5 (source PDF p. 270). Sleep’s sweet rest from labour.

LXXXVI.10 (source PDF p. 274). Relief within Dream’s revelatory sequence.

In this edition

At LXXXVI.10 the apparatus attributes ἀνάπαυσιν to Abel against ἀνάπαυλαν, a related rest-word. The printed noun remains the entry’s basis. Compare ἀνάπαυμα, where Eileithyia and Health are themselves called a source or resting-place of relief rather than merely possessing rest to give.

See also

ἀνάπαυμα [OL0133]; πόνος [OL1504]; κάματος [OL0873]; ὕπνος [OL1811]

Source forms ἀνάπαυσιν

All verse occurrences 4 in total. Source PDF: III.6 (p. 24); LXXXI.2 (p. 262); LXXXV.5 (p. 270); LXXXVI.10 (p. 274)

Consequential readings AV127_01

Lexical references LSJ ἀνάπαυσις (n7155)

ἀναπέμπω

anapempō · send up; cause to rise · OL0135

Persephone is asked to send crops up from Earth at XXIX.17. Both the compound and ἀπὸ γαίης make emergence from below explicit. The petition turns her underworld location into a source of nourishment, rather than asking her simply to carry existing fruit elsewhere.

See also πέμπω [OL1394]; καρπός [OL0878]; Φερσεφόνη [OL1844]

Source forms ἀνάπεμπ’

All verse occurrences 1 in total. Source PDF: XXIX.17 (p. 110)

Lexical references LSJ ἀναπέμπω (n7170)

ἄνασσα

anassa · lady; queen; mistress · OL0136

The word

ἄνασσα is a feminine authority title, corresponding in use to masculine ἄναξ without requiring identical morphology. It can be a direct address or an ordinary case-governed designation, and can describe a group in the plural. “Queen” and “lady” bring out different shades of the same elevated relationship.

In the work

Hekate is the key-holding lady of the whole cosmos (I.7), Persephone is addressed as queen of the place toward which the speaker turns (XXIX.20), and Mise is the unutterable lady (XLII.3). These contexts give sovereignty a particular sphere or character. The sea goddess’s dark robe and waves accompany the same title at XXII.2 without making it a specifically underworld word.

Health is both addressed as lady and requested as a sovereign benefit in other hymns. Her rule is experienced through the usefulness of human life, not through a throne scene alone. In the plural, the Eumenides are dark-skinned ladies, while the Muses are guiding ladies of the powerful mind (LXXVI.6). Authority can therefore be frightening, sustaining or educative according to its bearer.

Places to Read

I.7 (source PDF p. 18). Hekate’s cosmic authority and key-holding.

XLII.3 (source PDF p. 150). Mise as the unutterable lady.

LXVIII.5 (source PDF p. 224). Health addressed as the lady whom the cosmos desires.

LXXVI.6 (source PDF p. 246). Plural authority of the Muses as guides.

In this edition

The edition varies “mistress” and “queen,” but the Greek title remains the same. It should be retrieved separately from βασίλεια, another feminine royal designation. A repeated title gives the hymns a common language of honour; it does not establish that each goddess so addressed is one and the same recipient.

See also

ἄναξ [OL0132]; βασίλεια [OL0294]; ἀνάσσω [OL0137]; ὑγίεια [OL1787]

Source forms ἄνασσα; ἄνασσαι; ἄνασσαν

All verse occurrences 15 in total. Source PDF: Prayer.36 (p. 16); I.7 (p. 18); X.2 (p. 46); XIX.21 (p. 82); XXII.2 (p. 88); XXIX.20 (p. 110); XL.20 (p. 146); XLII.3 (p. 150); XLIV.10 (p. 154); LV.9 (p. 180); LV.24 (p. 184); LXVIII.5 (p. 224); LXX.6 (p. 232); LXXVI.6 (p. 246); LXXVII.1 (p. 250)

Lexical references LSJ ἄνασσα (n7501)

ἀνάσσω

anassō · rule; be sovereign · OL0137

Hera and Health each rule over all in closely comparable lines (XVI.7; LXVIII.11). The verb asserts comprehensive authority within each hymn's praise. Its repetition should not be normalized into exclusive sovereignty possessed by only one goddess, nor used alone to identify Hera and Health.

See also ἄνασσα [OL0136]; ἄναξ [OL0132]; κρατέω [OL0962]

Source forms ἀνάσσεις

All verse occurrences 2 in total. Source PDF: XVI.7 (p. 70); LXVIII.11 (p. 226)

Lexical references LSJ ἀνάσσω (n7504)

ἀνατολή

anatolē · rising; sunrise; east · OL0138

Eos's risings drive Night beneath Earth at LXXVIII.5, whereas Herakles travels through his labours from risings to settings at XII.12. The first foregrounds the recurring event, the second its directional reach from east to west. The apparatus reports ἀντολίων at XII.12 against the printed accentuation ἀντολιῶν; it remains the same geographical construction.

See also ἠώς [OL0758]; ἆθλον [OL0045]

Source forms ἀντολίαις; ἀντολιῶν

All verse occurrences 2 in total. Source PDF: XII.12 (p. 60); LXXVIII.5 (p. 252)

Lexical references LSJ ἀνατολή (n7637)

ἀνατρέχω

anatrekhō · run up; rise · OL0139

At XLVII.5 the bond of all runs upward after the tempest's whistling and the surrounding Dionysian action. The aorist ἀνέδραμε makes an upward movement explicit. Exactly what the "bond of all" consists in is not fully explained by the line, so the verb should not be made to supply an absent physical or metaphysical mechanism.

See also δεσμός [OL0408]; Διόνυσος [OL0446]

Source forms ἀνέδραμε

All verse occurrences 1 in total. Source PDF: XLVII.5 (p. 160)

Lexical references LSJ ἀνατρέχω (n7649)

ἀναφαίνω

anaphainō · reveal; show forth; appear · OL0140

Apollo reveals oracular utterances, Silenos shows nocturnal orgia, and Themis reveals sacred rites. At LXXV.7 the construction changes: Palaimon himself appears as the sole saviour when a storm arises. His manifestation must be kept distinct from the storm's appearance in the preceding participle.

See also ἀναδείκνυμι [OL0128]; φαίνω [OL1830]; τελετή [OL1714]

Source forms ἀναφαίνῃ; ἀναφαίνων; ἀνέφηνας

All verse occurrences 4 in total. Source PDF: XXXIV.9 (p. 122); LIV.10 (p. 178); LXXV.7 (p. 244); LXXIX.8 (p. 258)

Lexical references LSJ ἀναφαίνω (n7712)

ἀνδροφόνος

androphonos · man-slaying; associated with human killing · OL0141

Ares delights in man-slaying blood at LXV.4. The adjective agrees with αἵματι and intensifies the violence of the scene; it does not introduce another named killer. The phrase leads into a petition for the cessation and redirection of that martial force.

See also αἷμα [OL0062]; Ἄρης [OL0198]; ἀνήρ [OL0144]

Source forms ἀνδροφόνῳ

All verse occurrences 1 in total. Source PDF: LXV.4 (p. 216)

Lexical references LSJ ἀνδροφόνος (n8040)

ἄνεμος

anemos · wind; Winds · OL0142

The Prayer invokes all the Winds as powers; Hera nourishes winds at XVI.4; Apollo as Pan sends their whistlings at XXXIV.25. Divine agents and moving air overlap in this vocabulary. The noun itself does not tell the reader whether a particular line is personifying the winds or describing their physical movement.

See also ἀήρ [OL0042]; αὔρα [OL0252]; Πάν [OL1335]

Source forms Ἀνέμους; ἀνέμων

All verse occurrences 3 in total. Source PDF: Prayer.38 (p. 16); XVI.4 (p. 70); XXXIV.25 (p. 126)

Lexical references LSJ ἄνεμος (n8238)

ἀνήμερος

anēmeros · savage; untamed · OL0143

Herakles has pursued and subdued savage kinds of creatures for mortals at XII.7. The adjective describes the beings he acts upon, not the human petitioners or their initiation. The useful contrast is between threatening untamed life and the protection achieved by the god’s exertion.

See also ἄγριος [OL0026]; φῦλον [OL1895]; Ἡρακλῆς [OL0751]

Source forms ἀνήμερα

All verse occurrences 1 in total. Source PDF: XII.7 (p. 58)

Lexical references LSJ ἀνήμερος (n8644)

ἀνήρ

anēr · man; human being · OL0144

The word

ἀνήρ ordinarily denotes a man, with the stem ἀνδρ- in oblique forms. In several hymnic formulas here, however, its chief role is to name the human side of a gods-and-humans

contrast. Translation should attend to that contrast rather than manufacture a male-versus-female opposition where none is expressed.

In the work

Night is mother of gods and human beings at III.1, and Kronos father of blessed gods and human beings at XIII.1. The reproductive titles do not limit their offspring to human males merely because ἀνδρῶν appears. Apollo mixes a cosmic share for people through harmony (XXXIV.20), again presenting human beneficiaries in contrast to divine ordering.

The Health hymn is more individualized. No man becomes an aged, much-labouring elder without Health (LXVIII.10). Here the noun participates in a particular picture of survival into old age. In Prayer.23 Themis oversees human offerings, locating people within a religious action rather than defining their biological sex.

Places to Read

III.1 (source PDF p. 24). The human counterpart to gods in Night’s motherhood.

XXXIV.20 (source PDF p. 126). People receiving a share through Apollo’s harmony.

LXVIII.10 (source PDF p. 226). A man surviving into laborious old age.

Prayer.23 (source PDF p. 14). Human offerings under Themis’s oversight.

In this edition

The English frequently uses “men,” a traditional rendering that can sound narrower to modern readers than the local divine-human contrast. “Human beings” is an explanatory orientation, not a change to the printed Greek. Compare ἄνθρωπος, the collection’s other common human noun, without assuming their ranges are identical in every Greek context.

See also

ἄνθρωπος [OL0147]; θνητός [OL0795]; βροτός [OL0342]

Source forms ἀνδράσι; ἀνδρῶν; ἀνήρ

All verse occurrences 5 in total. Source PDF: Prayer.23 (p. 14); III.1 (p. 24); XIII.1 (p. 62); XXXIV.20 (p. 126); LXVIII.10 (p. 226)

Lexical references LSJ ἀνήρ (n8665)

ἀνθεμοειδής

anthemoeidēs · flowery; flower-like · OL0145

The Horai move in flower-like or flowery breaths at XLIII.4, beside many-coloured and fragrant descriptions. The adjective qualifies πνοιαῖς, the breaths or breezes, not the robes mentioned in the following line. It gives their surrounding air the same floral atmosphere as their appearance.

See also ἄνθος [OL0146]; πνοή [OL1442]; ὥρα [OL1965]

Source forms ἀνθεμοειδέσι

All verse occurrences 1 in total. Source PDF: XLIII.4 (p. 152)

Lexical references LSJ ἀνθεμοειδής (n8712)

ἄνθος

anthos · flower; blossom · OL0146

Flowers bloom at the Kouretes' coming and furnish the Horai’s dew-filled robes; Apollo’s seasonal harmony includes spring’s timely flower. Bacchos himself is a sacred flower and remedy at L.6. That last predication turns vegetation into an image of divine relief, unlike the more directly botanical settings.

See also ἀνθεμοειδής [OL0145]; ἄκος [OL0079]; Βάκχος [OL0286]

Source forms ἄνθεα; ἄνθος; ἀνθῶν

All verse occurrences 4 in total. Source PDF: XXXIV.23 (p. 126); XXXVIII.13 (p. 138); XLIII.6 (p. 152); L.6 (p. 166)

Lexical references LSJ ἄνθος1 (n8817)

ἄνθρωπος

anthrōpos · human being; person; humankind · OL0147

The word

ἄνθρωπος is the ordinary word for a human being. In this collection it often appears with θνητός, “mortal,” and in explicit contrast with gods or the blessed. The noun does not itself identify a special class of initiates, even when the human recipients include the worshippers speaking the hymn.

In the work

Divine parentage and nourishment repeatedly encompass humankind: Protogonos is their origin, Earth and Rhea their mothers, and Pan feeds the human race throughout the cosmos. Such claims place human life within extensive divine care. They do not make the different parental descriptions a single literal genealogy.

Human vulnerability gives the word another set of contexts. The Kouretes may be angry with people (XXXVIII.15); without Health everything is useless to them (LXVIII.8); Asklepios soothes the painful sufferings of their diseases (LXVII.2). Justice’s hymn explicitly calls them eaters of Earth’s fruit (LXIII.14), keeping bodily subsistence in view.

At the end of Death’s hymn, the request is that old age may be a good honour among human beings (LXXXVII.12). Humanity here is the social world in which a long life is valued. The noun remains broad across these cosmic, bodily and communal settings.

Places to Read

XXVI.1 (source PDF p. 98). Earth as mother of mortals and blessed beings.

LXVII.2 (source PDF p. 222). Human disease as the object of healing.

LXIII.14 (source PDF p. 210). Mortals who eat Earth’s fruit.

LXXXVII.12 (source PDF p. 278). Old age valued among human beings.

In this edition

The aligned English “men” or “mortals” can represent a phrase containing both ἄνθρωπος and an adjective. The separate Greek contribution should remain retrievable: mortality is explicitly supplied by θνητός where it occurs, not encoded afresh in every use of the human noun.

See also

ἀνήρ [OL0144]; θνητός [OL0795]; βροτός [OL0342]; βίος [OL0306]

Source forms ἀνθρώποις; ἀνθρώποισι; ἀνθρώποισιν; ἀνθρώπων

All verse occurrences 17 in total. Source PDF: VI.3 (p. 32); VII.7 (p. 34); XI.20 (p. 56); XIV.9 (p. 66); XXVI.1 (p. 98); XXVIII.10 (p. 106); XXXVIII.15 (p. 138); XLI.2 (p. 148); LVIII.3 (p. 194); LXIII.14 (p. 210); LXVII.2 (p. 222); LXVIII.8 (p. 226); LXXII.5 (p. 238); LXXXIII.2 (p. 266); LXXXV.1 (p. 270); LXXXVI.9 (p. 272); LXXXVII.12 (p. 278)

Lexical references LSJ ἄνθρωπος (n8909)

ἀνία

ania · distress; grief; pain · OL0148

ἀνία covers childbirth pangs, Antaia’s wandering grief in her search, and the sorrow of harsh disease. The body and its emotional burden remain closely connected without becoming a single cosmic “necessity.” At II.4 the edition adopts παροῦσ’ ἀνίαις against παροῦσα νέαις; at II.11 both readings retain the pains, while differing in how their relief is described.

See also ἀνάγκη [OL0125]; ἄλγος [OL0087]; Ἀνταίη [OL0153]

Source forms ἀνίαι; ἀνίαις; ἀνίη; ἀνίην

All verse occurrences 4 in total. Source PDF: II.4 (p. 20); II.11 (p. 22); XLI.3 (p. 148); LXVIII.13 (p. 226)

Consequential readings AV005_01; AV006_01

Lexical references LSJ ἀνία (n8980)

ἀνίημι

aniēmi · release; send forth; let up · OL0149

Demeter sends forth a desirable, prosperous livelihood for mortals at XL.9, while Ares is asked to release heart-paining toil at LXV.6. The first is generative provision; the second is a letting-up of hardship. The shared release-image should not turn Demeter’s gift of life into abandonment of it.

See also ἀναπέμπω [OL0135]; βίος [OL0306]; πόνος [OL1504]

Source forms ἀνεῖσα; ἄνες

All verse occurrences 2 in total. Source PDF: XL.9 (p. 144); LXV.6 (p. 216)

Lexical references LSJ ἀνίημι (n9014)

ἀνίκητος

anikētos · unconquerable; invincible · OL0150

The lightning bolt at XIX.9 and the god of lightning at XX.4 are unconquerable. The epithet extends resistance to defeat across divine weapon and divine bearer. It states overwhelming force, not a claim that the petitioners should themselves seek combat.

See also ἀδάμαστος [OL0029]; βέλος [OL0299]; Ζεύς [OL0707]

Source forms ἀνίκητον

All verse occurrences 2 in total. Source PDF: XIX.9 (p. 80); XX.4 (p. 84)

Lexical references LSJ ἀνίκητος (n9021)

ἀνόμοιος

anomoios · unlike; dissimilar · OL0151

Dike brings unlike things together through truth and equality at LXII.5. The neuter plural ἀνόμοια names dissimilar things, not lawless people. The distinction from ἄνομος is essential: the goddess’s reconciliation of difference is not a reconciliation with wrongdoing. The apparatus’s ἀνομοῖα is an accentual report at this locus.

See also ἀλήθεια [OL0089]; ἄνομος [OL0152]; ἰσότης [OL0846]

Source forms ἀνόμοια

All verse occurrences 1 in total. Source PDF: LXII.5 (p. 206)

Lexical references LSJ ἀνόμοιος (n9233)

ἄνομος

anomos · lawless; outside the law · OL0152

Law brings heavy harm to lawless people at LXIV.11, directly contrasting them with those who live according to law. The adjective concerns their relation to law, not mere dissimilarity from others. This completes the conditional force of Law’s harmless dwelling in the preceding line.

See also νόμος [OL1202]; ἀβλάπτως [OL0001]; ἀνόμοιος [OL0151]

Source forms ἀνόμοις

All verse occurrences 1 in total. Source PDF: LXIV.11 (p. 214)

Lexical references LSJ ἄνομος (n9250)

Ἀνταίη

Antaiē · Antaia; Antaie · OL0153

Other access forms Ἀνταία

Antaia is the queen and many-named mother addressed at XLI.1, whose subsequent search for Persephone connects the hymn with Demeter. The title may suggest approach or supplication, but the narrative supplies the identification more securely than a bare gloss. The printed Ionic form Ἀνταίη is attributed to Hermann against ἀνταία. The goddess of this hymn, not an explicitly named Semele, bears Eubouleus at XLI.8.

See also Δημήτηρ [OL0416]; Φερσεφόνη [OL1844]; ἀνάγκη [OL0125]

Source forms Ἀνταίη

All verse occurrences 1 in total. Source PDF: XLI.1 (p. 148)

Heading or rubric ΑΝΤΑΙΑΣ · XLI.heading · source PDF p. 148. XLI. ΜΗΤΡΟΣ ΑΝΤΑΙΑΣ

Local sense Antaia as the Mother's title

Lexical references LSJ ἀνταῖος (n9389)

ἀνταῖος

antaios · confronting; meeting; assailing · OL0154

Meilinoe comes with confronting approaches through dark night at LXXI.9. Here the adjective gives her encounters an unsettling, potentially assailing character. Its similarity to the divine title Antaia does not justify importing the gentler associations of supplication into this nocturnal scene.

See also Ἀνταίη [OL0153]; ἔφοδος [OL0696]

Source forms ἀνταίαις

All verse occurrences 1 in total. Source PDF: LXXI.9 (p. 236)

Lexical references LSJ ἀνταῖος (n9389)

ἀνταυγής

antaugēs · shining back; counter-shining; gleaming · OL0155

The stars shine back or sparkle at VII.5, while the Eumenides' light is a dreadful answering glare at LXX.7. The compound can suggest reflected or responsive brightness without specifying a modern optical mechanism. The personal name Antauges in VI.9 is separately recorded and should not be counted as another ordinary adjective here.

See also αἴγλη [OL0050]; Ἀνταύγης [OL0156]; ἄστρον [OL0229]

Source forms ἀνταυγεῖς; ἀνταυγῆ

All verse occurrences 2 in total. Source PDF: VII.5 (p. 34); LXX.7 (p. 232)

Consequential readings AV011_05

Lexical references LSJ ἀνταυγής (n9526)

Ἀνταύγης

Antaugēs · Antauges · OL0156

Antauges is one of the names applied to Protogonos at VI.9, following Priapos and the explanation of Phanes. The personal-name accent and accusative ending are important. The apparatus attributes Ἀνταύγην to Hermann against ἀνταυγῆ, a form that can point toward the ordinary adjective “counter-shining,” so the naming construction is an adopted reading.

See also ἀνταυγής [OL0155]; Φάνης [OL1832]; πρωτόγονος [OL1561]

Source forms Ἀνταύγην

All verse occurrences 1 in total. Source PDF: VI.9 (p. 32)

Consequential readings AV011_05

Lexical references LSJ ἀνταυγής (n9526)

ἀντίβιος

antibios · opposing; adversarial · OL0157

In appended Ares, the god is master over opposing fighters or opposing force (LXXXVIII.5). The dative ἀντιβίοισι marks what stands against him, contrasting with the most just men whom he leads. The word belongs to the hymn’s martial relations, not to peaceful reciprocity.

See also Ἄρης [OL0198]; ἀγός [OL0024]; ἀντίπαλος [OL0158]

Source forms ἀντιβίοισι

All verse occurrences 1 in total. Source PDF: LXXXVIII.5 (p. 280)

Lexical references LSJ ἀντίβιος (n9807)

ἀντίπαλος

antipalos · opposed; confronting · OL0158

Nike restrains painful faction in opposed battles at XXXIII.3. The compound stresses the confronting sides of combat. It describes the battles within which strife operates, rather than giving Nike an epithet of personal hostility.

See also μάχη [OL1100]; στάσις [OL1644]; ἀντίβιος [OL0157]

Source forms ἀντιπάλοισι

All verse occurrences 1 in total. Source PDF: XXXIII.3 (p. 120)

Lexical references LSJ ἀντίπαλος (n10251)

ἀντίσπαστος

antispastos · drawn in contrary directions · OL0159

The Clouds are pulled in opposing directions by winds at XXI.5 while they rush with a clattering sound. The adjective describes physical traction and counter-movement. A specialized metrical use of the same word is not relevant to these wind-driven clouds.

See also νεφέλη [OL1191]; πνεῦμα [OL1441]

Source forms ἀντίσπαστοι

All verse occurrences 1 in total. Source PDF: XXI.5 (p. 86)

Lexical references LSJ ἀντίσπαστος (n10499)

ἀντροδίαιτος

antrodiaitos · cave-dwelling · OL0160

Pan and Athena both dwell in caves in their respective hymns. The compound states a habitat or habitual setting; it does not identify the two gods or establish a shared cult site. Compare ἀντροχαρής, where the emphasis shifts from dwelling to delight in caves. At XI.5 the apparatus reports ἀστροδίαιτε, “star-dwelling,” where the adopted verse has ἀντροδίαιτε. This is a change of habitat, not merely a spelling variation.

See also ἄντρον [OL0161]; ἀντροχαρής [OL0162]; Πάν [OL1335]

Source forms ἀντροδίαιτε

All verse occurrences 2 in total. Source PDF: XI.5 (p. 52); XXXII.3 (p. 116)

Consequential readings AV021_03

Lexical references LSJ ἀντροδίαιτος (n10790)

ἄντρον

antron · cave; cavern · OL0161

The caves belong to different scenes: Pluto’s conveyance beneath Attica, the Moirai’s shaded recess, and the Erinyes' dark abode beside Styx. They should not be mapped into one universal initiation cave. At LIX.4 the apparatus reports dative wording where the edition prints genitives around the cave’s recess, so the precise spatial syntax is editorially shaped.

See also ἀντροδίαιτος [OL0160]; ἀντροχαρής [OL0162]; Στύξ [OL1657]

Source forms ἄντρον; ἄντρου; ἄντρῳ

All verse occurrences 3 in total. Source PDF: XVIII.14 (p. 76); LIX.4 (p. 196); LXIX.4 (p. 228)

Consequential readings AV090_05

Lexical references LSJ ἄντρον (n10793)

ἀντροχαρής

antrokharēs · delighting in caves · OL0162

Pan at XI.12 and the Nymphs at LI.5 delight in caves. For the Nymphs, the next phrase restates their pleasure in caverns, making the emotional relation to the place explicit. This differs from ἀντροδίαιτος, which foregrounds where a deity dwells.

See also ἀντροδίαιτος [OL0160]; ἄντρον [OL0161]; χαίρω [OL1903]

Source forms ἀντροχαρεῖς; ἀντροχαρές

All verse occurrences 2 in total. Source PDF: XI.12 (p. 54); LI.5 (p. 168)

Lexical references LSJ ἀντροχαρής (n10795)

ἄντυξ

antyx · rim; curved circuit; orbital circle · OL0163

In the appended Ares hymn, blazing steeds travel above the third rim or circuit at LXXXVIII.8. The curved-boundary word participates in an astral chariot image. Its concrete rim sense remains useful, but the line’s celestial setting prevents reducing it to an ordinary vehicle part alone.

See also ἅρμα [OL0200]; αἰθήρ [OL0060]

Source forms ἄντυγος

All verse occurrences 1 in total. Source PDF: LXXXVIII.8 (p. 280)

Lexical references LSJ ἄντυξ (n10800)

ἀνυπόστροφος

anypostrophos · irreversible; allowing no return · OL0164

Chthonic Hermes dwells on necessity’s road that allows no turning back (LVII.1). The adjective qualifies the route, giving its direction an irreversible character. That should remain distinct from merely saying that Hermes himself never turns around.

See also ἀνάγκη [OL0125]; οἶμος [OL1238]; ἀμετάτροπος [OL0113]

Source forms ἀνυπόστροφον

All verse occurrences 1 in total. Source PDF: LVII.1 (p. 190)

Lexical references LSJ ἀνυπόστροφος (n10894)

ἄνωθεν

anōthen · from above; above · OL0165

Law proceeds bearing great heaven from above at LXIV.5. The printed shorter form ἄνωθε supplies a vertical relation within the cosmic image. It should not be converted into an additional being or an abstract hierarchy separate from Law’s described movement.

See also οὐρανός [OL1298]; νόμος [OL1202]

Source forms ἄνωθε

All verse occurrences 1 in total. Source PDF: LXIV.5 (p. 212)

Lexical references LSJ ἄνωθεν (n10933)

ἀνωφελής

anōphelēs · useless; unprofitable · OL0166

Without Health, everything is useless to human beings at LXVIII.8. The neuter plural ἀνωφελέα, here elided, evaluates the other goods of life in her absence. Its sweeping force supports Health's special importance in this hymn rather than supplying a general rejection of wealth, work or knowledge.

See also ὑγίεια [OL1787]; ἄνθρωπος [OL0147]

Source forms ἀνωφελέ'

All verse occurrences 1 in total. Source PDF: LXVIII.8 (p. 226)

Lexical references LSJ ἀνωφελής (n10979)

ἀοίδιμος

aoidimos · celebrated in song; renowned · OL0167

Fortune, addressed in association with Artemis, is celebrated in song among human beings at LXXII.5. The adjective describes the goddess's renown, while the dative identifies the community in which she is sung. It is not another imperative commanding the present speaker to sing.

See also ἀείδω [OL0037]; τύχη [OL1786]

Source forms ἀοίδιμον

All verse occurrences 1 in total. Source PDF: LXXII.5 (p. 238)

Lexical references LSJ ἀοίδιμος (n11109)

ἀπάγω

apagō · lead away; remove · OL0168

The printed Sleep hymn says that he removes the practice or rehearsal of death while preserving souls (LXXXV.7). This direction is crucial: the apparatus attributes ἀπάγεις to Wiel against ἐπάγεις, "bring on." The alternative reverses the movement and makes the familiar association between sleep and death more direct; the lexicon follows the printed removal without concealing that difficulty.

See also ἄγω [OL0028]; ὕπνος [OL1811]; θάνατος [OL0767]

Source forms ἀπάγεις

All verse occurrences 1 in total. Source PDF: LXXXV.7 (p. 270)

Consequential readings AV125_02; AV126_05

Lexical references LSJ ἀπάγω (n11206)

ἁπαλός

hapalos · tender; gentle; soft · OL0169

The Nymphs are tender at LI.13, while the sea goddess moves in gentle, tranquil courses at XXII.5. The adjective links bodily delicacy with mildness of motion without making them identical. Its marine use belongs to the calmer side of a goddess also capable of breaking great waves.

See also νύμφη [OL1215]

Source forms ἁπαλαί; ἁπαλοῖσι

All verse occurrences 2 in total. Source PDF: XXII.5 (p. 88); LI.13 (p. 170)

Lexical references LSJ ἀπαλός (n11325)

ἀπαμαυρόω

apamauroō · dispel; efface; darken away · OL0170

Protogonos dispels the dark mist of the eyes at VI.6. The mist is the object affected, so the result is illumination rather than blindness. A translation that merely says he “darkens” without preserving the object would reverse the effect of the passage.

See also ὁμίχλη [OL1260]; φάος [OL1835]; ὅσσε [OL1289]

Source forms ἀπημαύρωσας

All verse occurrences 1 in total. Source PDF: VI.6 (p. 32)

Lexical references LSJ ἀπαμαυρόω (n11341)

ἅπας

hapas · all; entire; every · OL0171

ἅπας emphasizes total reach in divine generation, knowledge and rule, but also in ordinary groups such as all initiates or all beasts. Kronos consumes and renews everything; the Muses' and other gods' benefits reach whole communities. As with πᾶς, the noun or local context supplies the relevant totality. Repeated universality is a feature of praise, not proof by itself of one philosophical doctrine.

See also πᾶς [OL1375]; κόσμος [OL0950]

Source forms ἅπαντα; ἅπαντας; ἅπαντες; ἁπάντων; ἅπασαν; ἁπασέων; ἁπάσης; ἅπασι; ἅπασιν

All verse occurrences 18 in total. Source PDF: Prayer.2 (p. 10); Prayer.34 (p. 16); II.7 (p. 20); VII.5 (p. 34); X.30 (p. 50); XIII.3 (p. 62); XVI.6 (p. 70); XVIII.4 (p. 74); XIX.19 (p. 82); XXIII.4 (p. 90); XXXVI.13 (p. 132); XXXVIII.10 (p. 138); XLV.7 (p. 156); XLVII.5 (p. 160); LIX.14 (p. 198); LXIII.5 (p. 208); LXVIII.2 (p. 224); LXXIII.8 (p. 240)

Lexical references LSJ ἅπας (n11583)

ἀπαστράπτω

apastraptō · flash forth; send out lightning · OL0172

The Eumenides flash a destructive gleam from their eyes at LXX.6–7. Both the compound and the explicit “from the eyes” identify an emitting source. This is a threatening visual manifestation, not a neutral statement that the goddesses happen to stand in a well-lit place.

See also ἀστράπτω [OL0226]; αἴγλη [OL0050]; ὅσσε [OL1289]

Source forms ἀπαστράπτουσαι

All verse occurrences 1 in total. Source PDF: LXX.6 (p. 232)

Lexical references LSJ ἀπαστράπτω (n11594)

ἀπάτη

apatē · deceit; deception; guile · OL0173

The word

ἀπάτη names deception, but its value depends on who practises or suffers it and what it does. The supplied uses include admired cleverness, a threat to memory and a difficult conception narrative. A neutral orientation such as “deceit” should therefore open the entry rather than decide every moral question in advance.

In the work

Hermes rejoices in crafty deceits at XXVIII.5, within a portrayal of his resourceful and versatile activity. The phrase participates in praise rather than a straightforward denunciation. Mnemosyne, by contrast, keeps memory outside mind-harming deceit at LXXVII.3. Here deception threatens the very faculty the goddess protects.

In Meilinoe's hymn the dative plural belongs to sexual mingling through crafty deception at LXXI.4. Zeus is explicitly named in the preceding line. The edition interprets the following construction as his playing false as Pluto, but ψευσθείς and the ensuing narrative remain difficult. The noun securely establishes guile in the encounter; it cannot by itself settle every question of impersonation, agency or parentage.

Places to Read

XXVIII.5 (source PDF p. 104). Deceits as part of Hermes's clever activity.

LXXVII.3 (source PDF p. 250). Deception opposed to secure memory.

LXXI.4 (source PDF p. 234). Guile within the difficult conception narrative.

In this edition

At LXXVII.3 the apparatus attributes ἀπάτης to Wiel against κακῆς, making the explicit noun an adopted reading. At LXXI.4 the apparatus prints ἀπάτῃσιν (marked "sic") against ἀπάταισι, while the verse has ἀπάτῃσι. Its report should not silently replace the source form. The translation's impersonation reading is interpretation of the wider sentence, not the lexical definition of ἀπάτη.

See also

ἀπατηλός [OL0174]; δόλιος [OL0457]; μνήμη [OL1147]; Ἑρμῆς [OL0616]

Source forms ἀπάταις; ἀπάτης; ἀπάτῃσι

All verse occurrences 3 in total. Source PDF: XXVIII.5 (p. 104); LXXI.4 (p. 234); LXXVII.3 (p. 250)

Consequential readings AV108_04; AV116_02

Lexical references LSJ ἀπάτη (n11607)

ἀπατηλός

apatēlos · deceptive; misleading · OL0174

The appended Ares hymn asks that the soul's deceptive impulse be bent under the understanding (LXXXVIII.13). The adjective qualifies the impulse, not the soul in every respect. Its target is a movement that misleads and therefore needs restraint, within a prayer that seeks discipline as well as martial strength.

See also ἀπάτη [OL0173]; ψυχή [OL1953]; ὁρμή [OL1281]

Source forms ἀπατηλὸν

All verse occurrences 1 in total. Source PDF: LXXXVIII.13 (p. 282)

Lexical references LSJ ἀπατηλός (n11610)

ἀπάτωρ

apatōr · fatherless · OL0175

Nature is fatherless immediately beside self-fathering at X.10. The paired descriptions mark her origin as exceptional, rather than supply successive stages in a chronological

birth narrative. Keeping both terms visible preserves the paradox of a power that is not derived from an ordinary father.

See also αὐτοπάτωρ [OL0256]; φύσις [OL1897]

Source forms ἀπάτωρ

All verse occurrences 1 in total. Source PDF: X.10 (p. 46)

Lexical references LSJ ἀπάτωρ (n11630)

ἀπειρέσιος

apeiresios · boundless; immeasurable; unceasing · OL0176

The Moirai, Earth’s floor, Helios’s whirling course and the thunderbolt’s rushing sound all receive this adjective. Extension is spatial for the ground, but can concern the reach or continued force of motion and sound. “Boundless” is a useful common cue, provided the actual noun supplies the scale of the claim.

See also ἀπείρων [OL0178]; ἀπείριτος [OL0177]; ῥόμβος [OL1602]

Source forms ἀπειρέσιοι; ἀπειρέσιον; ἀπειρεσίου

All verse occurrences 4 in total. Source PDF: VIII.7 (p. 38); XI.13 (p. 54); XIX.10 (p. 80); LIX.1 (p. 196)

Lexical references LSJ ἀπειρέσιος (n11724)

ἀπείριτος

apeiritos · boundless; immense · OL0177

Apollo sees boundless aither at XXXIV.11, and Herakles is immense or boundless among enduring strength epithets at XII.13. The adjective is not the similarly shaped word for being inexperienced. Indeed Herakles is also πολύπειρος, much-experienced, in the same line, making that distinction especially useful.

See also ἀπείρων [OL0178]; αἰθήρ [OL0060]; πολύπειρος [OL1487]

Source forms ἀπείριτον; ἀπείριτος

All verse occurrences 2 in total. Source PDF: XII.13 (p. 60); XXXIV.11 (p. 124)

Lexical references LSJ ἀπείριτος (n11730)

ἀπείρων

apeirōn · boundless; immeasurable; countless · OL0178

The word

ἀπείρων describes absence of an evident limit. Depending on the noun, the effect can be vast extension, unbounded authority or an uncountable multitude. It does not mean lack of personal experience; that misleading resemblance belongs to a different lexical problem.

In the work

Pan feeds humanity throughout the boundless cosmos (XI.20), and Kronos holds unbreakable bonds throughout that same boundless cosmos (XIII.4). The epithet magnifies the scope within which each god acts, without giving a measured account of the universe’s dimensions. The Moirai range over the boundless earth of mortals at LIX.5, adapting the same sense to terrestrial reach.

The Erinyes oversee the boundless tribes of mortals at LXIX.10. Here innumerability matters alongside spatial spread. The boundless, law-ordered rule mentioned in the Moirai hymn at LIX.10 offers another shift: what lacks a stated limit is sovereignty rather than a material expanse. The phrase occurs in the difficult opinion-and-chariot passage; no possessive explicitly assigns this rule to the Moirai. In each case the adjective expands a specific sphere of activity; it should not be read in isolation as the name of a philosophical first principle.

Places to Read

XI.20 (source PDF p. 56). The boundless cosmos as the range of Pan’s nourishment.

LIX.5 (source PDF p. 196). The vast earth traversed by the Moirai.

LXIX.10 (source PDF p. 230). The innumerable tribes of mortals.

LIX.10 (source PDF p. 196). Boundlessness attributed to lawful rule.

In this edition

“Boundless” is a useful consistent translation, but “countless” makes the human-group occurrence clearer. The neighbouring formations ἀπειρέσιος and ἀπείριτος overlap while remaining distinct words in this lexicon. The five printed occurrences of ἀπείρων should not absorb their counts or their individual textual issues.

See also

ἀπειρέσιος [OL0176]; ἀπείριτος [OL0177]; ἄπλητος [OL0182]; κόσμος [OL0950]; ἀρχή [OL0212]

Source forms ἀπείρονα; ἀπείρονος

All verse occurrences 5 in total. Source PDF: XI.20 (p. 56); XIII.4 (p. 62); LIX.5 (p. 196); LIX.10 (p. 196); LXIX.10 (p. 230)

Lexical references LSJ ἀπείρων2 (n11770)

ἀπερύκω

aperykō · keep away; ward off · OL0179

The Kouretes are asked to keep dangers away from sea-wandering mortals at XXXVIII.5. The verb’s object is danger, while the people are those from whom it is warded. Their maritime circumstances make the appeal practically protective, rather than an unspecified request to repel all change.

See also κίνδυνος [OL0913]; ἀποτρέπω [OL0190]; Κουρῆτες [OL0951]

Source forms ἀπερύκετε

All verse occurrences 1 in total. Source PDF: XXXVIII.5 (p. 136)

Lexical references LSJ ἀπερύκω (n11967)

ἀπήμων

apēmōn · unharming; free from injury · OL0180

The appended Ares prayer asks to remain within Peace’s unharming ordinances at LXXXVIII.16. The adjective qualifies the ordering rules of peace, not Ares’s prior martial conduct. It gives the requested condition a concrete contrast with the violence and impulses the prayer seeks to restrain.

See also εἰρήνη [OL0504]; θεσμός [OL0784]; ἀβλάπτως [OL0001]

Source forms ἀπήμοσι

All verse occurrences 1 in total. Source PDF: LXXXVIII.16 (p. 282)

Lexical references LSJ ἀπήμων (n12069)

ἀπλήστως

aplēstōs · insatiably; greedily · OL0181

In Justice’s hymn people lean against heavy scales insatiably at LXIII.7. The adverb attaches greed to a distorted act of weighing, opposing the goddess’s equality and balance. Its bodily image makes excessive acquisition visible rather than merely labelling a private appetite.

See also πλάστιγξ [OL1430]; ἰσότης [OL0846]

Source forms ἀπλήστως

All verse occurrences 1 in total. Source PDF: LXIII.7 (p. 208)

Lexical references LSJ ἄπληστος (n12194)

ἄπλητος

aplētos · vast; boundless · OL0182

Ouranos holds Nature’s vast necessity within his breast at IV.6. The printed ἄπλητος suggests enormous reach, whereas the apparatus reports ἄτλητον, “unendurable,” as the reading replaced by Hermann. The edition’s “unapproachable” is its rendering of the adopted word. Neither form is the separate adjective ἄπληστος, “insatiable.”

See also ἀνάγκη [OL0125]; ἀπείρων [OL0178]

Source forms ἄπλητον

All verse occurrences 1 in total. Source PDF: IV.6 (p. 28)

Consequential readings AV009_06

Lexical references LSJ ἄπλητος (n12195)

ἀποκλείω

apokleiō · shut away; enclose · OL0183

Nereus shuts the driven winds within hidden recesses at XXIII.6. The act contains the forces that disturb the sea, preparing the request that he avert earthquakes and send good things. The verb expresses restraint through enclosure, not the destruction of the winds.

See also ἄνεμος [OL0142]; Νηρεύς [OL1193]; κευθμών [OL0904]

Source forms ἀποκλείεις

All verse occurrences 1 in total. Source PDF: XXIII.6 (p. 90)

Consequential readings AV039_02

Lexical references LSJ ἀποκλείω (n12852)

Ἀπόλλων

Apollōn · Apollo; Apollon · OL0184

The word

Ἀπόλλων is a divine personal name, with dative Ἀπόλλωνι and genitive Ἀπόλλωνος in the primary verse. The heading of hymn XXXIV supplies the nominative lookup identity

for the god addressed through numerous titles there. Those titles are not additional printed occurrences of this particular name.

In the work

The Nereids' hymn names lord Apollo with Calliope at XXIV.12, in a passage crediting the Nereids with revealing a sacred rite. The name belongs within a network of divine company and ritual disclosure, rather than a self-contained biographical notice.

Asklepios is the mighty, splendidly honoured shoot of Phoibos Apollo at LXVII.6. The genitive makes Apollo the source of that filial image, and Phoibos accompanies rather than replaces the name. These two occurrences emphasize relation: Apollo stands with other divine figures in one, and as father or origin of a healing god in the other.

Places to Read

XXIV.12 (source PDF p. 94). Apollo as lord within the Nereids' ritual passage.

LXVII.6 (source PDF p. 222). Asklepios as the shoot of Phoibos Apollo.

In this edition

The English uses Apollo, while Apollon is a useful transliterated access form. The lexical count of two verse occurrences is not a count of all references to the deity: his own hymn and names such as Phoibos remain separately retrievable. A name-based inventory must not silently merge all solar or musical epithets into this entry.

See also

Φοῖβος [OL1878]; ἄναξ [OL0132]; Ἀσκληπιός [OL0217]; ἁρμονία [OL0202]

Source forms Ἀπόλλωνι; Ἀπόλλωνος

All verse occurrences 2 in total. Source PDF: XXIV.12 (p. 94); LXVII.6 (p. 222)

Heading or rubric ΑΠΟΛΛΩΝΟΣ · XXXIV.heading · source PDF p. 122. XXXIV. ΑΠΟΛΛΩΝΟΣ

Local sense Apollo as the hymn's divine recipient

Lexical references LSJ Ἀπόλλων (n13098)

ἀποπαύστωρ

apopaustōr · stopper; one who puts an end to · OL0185

Korybas is a stopper of dreadful fears at XXXIX.3. The agent noun identifies a capacity of the god, while the genitive names what he stops. It anticipates the prayer's concern with terrifying mental appearances without making the epithet itself a medical diagnosis.

See also φόβος [OL1877]; Κορύβας [OL0945]; ἀποπέμπω [OL0186]

Source forms ἀποπαύστορα

All verse occurrences 1 in total. Source PDF: XXXIX.3 (p. 142)

Lexical references LSJ ἀποπαύστωρ (n13380)

ἀποπέμπω

apopempō · send away; dismiss; drive off · OL0186

The word

ἀποπέμπω gives sending an outward or removing direction. It frequently appears as a request that a dangerous thing be sent away from the worshippers. The object of

removal is crucial: fear, forgetfulness and harmful impulses are not the same sort of threat as earthquakes or destructive fates.

In the work

Night is asked to send away nocturnal fears at III.14, while Herakles is asked to drive away grievous death-dealing powers with his flying, poison-bearing weapons at XII.16. The latter imagery is forceful protection, not a description of those dangers as mental states. The Titans and Korybas are asked to dismiss harsh wrath.

Eros's hymn turns toward base and alien impulses, explicitly asking their removal from "these people" (LVIII.10). Mnemosyne similarly sends forgetfulness away from the worshippers at LXXVII.10. The repetition ties inner protection to the same directional language used for external perils. Dionysos's hymn at XLVII.3 differs in tense and function: he has already driven away Earth's strong convulsions, an achievement recounted rather than merely requested.

Places to Read

III.14 (source PDF p. 26). Nocturnal fears sent away.

XII.16 (source PDF p. 60). Herakles's armed removal of destructive powers.

LVIII.10 (source PDF p. 194). Base and alien impulses removed from the worshippers.

LXXVII.10 (source PDF p. 250). Forgetfulness as the object of the request.

XLVII.3 (source PDF p. 160). Dionysos's completed suppression of Earth's convulsions.

In this edition

The English "send away" preserves a shared construction without explaining every object in advance. At XXXIX.9 the middle imperative ἀποπέμπεο is retained alongside active forms elsewhere; it still asks Korybas to dismiss wrath. This verb should not be confused with the opposite direction in πέμπω when benefits are sent toward initiates. At XII.16 the apparatus reports ἐπίπεμπε, "send upon" or "send toward," against the printed ἀπόπεμπε. The prefix reverses the direction of the requested action, so a generic "send" would conceal an important textual difference.

See also

πέμπω [OL1394]; ἀποτρέπω [OL0190]; φόβος [OL1877]; λήθη [OL1037]; ὁρμή [OL1281]

Source forms ἀπόπεμπε; ἀποπέμπειν; ἀποπέμπεο; ἀποπέμψας

All verse occurrences 7 in total. Source PDF: III.14 (p. 26); XII.16 (p. 60); XXXVII.7 (p. 134); XXXIX.9 (p. 142); XLVII.3 (p. 160); LVIII.10 (p. 194); LXXVII.10 (p. 250)

Consequential readings AV025_05

Lexical references LSJ ἀποπέμπω (n13394)

ἀποσείω

aposeiō · shake off · OL0187

Eos shakes sweet sleep from the eyelids at LXXVIII.9. The removal is imagined at the body's surface, giving awakening a tactile movement. The compound and the phrase "from the eyelids" work together, rather than suggesting that she shakes the sleepers themselves apart.

See also ὕπνος [OL1811]; βλέφαρον [OL0314]

Source forms ἀποσείσῃς

All verse occurrences 1 in total. Source PDF: LXXVIII.9 (p. 254)

Lexical references LSJ ἀποσείω (n13662)

ἀποσπάδιος

apospadios · torn away; carried off · OL0188

At XVIII.13 Persephone is described as torn from the meadow in the marriage and abduction narrative. The feminine accusative ἀποσπαδίην refers to the daughter, not to a manner adverb meaning simply “separately.” The apparatus attributes this printed form to Sanctamandus against ἀποσπαδάην, so the grammatical reading is an editorial choice.

See also Φερσεφόνη [OL1844]; λειμών [OL1026]; ἁρπαγιμαῖος [OL0206]

Source forms ἀποσπαδίην

All verse occurrences 1 in total. Source PDF: XVIII.13 (p. 76)

Lexical references LSJ ἀποσπάδιος (n13762)

ἀπόστροφος

apostrophos · turned away; causing one to turn away · OL0189

The Eumenides are ἀπόστροφοι beside dreadful eyes, everlasting presence and independent sovereignty at LXX.8. The surrounding fearfulness supports understanding them as powers from whom one turns away, while the edition’s “turned away” preserves a more direct orientation. The compact adjective leaves the exact direction of that aversion less explicit than the English gloss may suggest.

See also ἀποτρέπω [OL0190]; Ἐρινύς [OL0609]

Source forms ἀπόστροφοι

All verse occurrences 1 in total. Source PDF: LXX.8 (p. 232)

Lexical references LSJ ἀπόστροφος (n13893)

ἀποτρέπω

apotrepō · avert; turn away · OL0190

Nereus is asked to avert earthquakes at XXIII.7 and, in contrast, to send benefits to initiates. The paired directions make the protective logic clear: harmful events go away, good things come toward the worshippers. The verb concerns an event to be prevented, not Nereus withdrawing his own presence.

See also ἀποπέμπω [OL0186]; σεισμός [OL1614]; Νηρεύς [OL1193]

Source forms ἀπότρεπε

All verse occurrences 1 in total. Source PDF: XXIII.7 (p. 90)

Lexical references LSJ ἀποτρέπω (n14101)

ἀποφθινύθω

apophthinythō · waste away; perish gradually · OL0191

Through Health, diseases waste away among mortals at LXVIII.3. Diseases are the grammatical subject, not the human sufferers. The reversal is central to the praise: what normally consumes people is itself made to diminish by the goddess’s presence.

See also ὑγίεια [OL1787]; νόσος [OL1204]

Source forms ἀποφθινύθουσι

All verse occurrences 1 in total. Source PDF: LXVIII.3 (p. 224)

Lexical references LSJ ἀποφθινύθω (n14215)

ἀπρόσμαχος

aprosmakhos · unassailable; not to be attacked · OL0192

Hekate and Fortune in her Artemis-associated description each have an unassailable form. In both lines the adjective qualifies εἶδος, not a separate weapon or army. It makes their appearance formidable while preserving the repeated sentence construction.

See also εἶδος [OL0498]; Ἑκάτη [OL0508]; τύχη [OL1786]

Source forms ἀπρόσμαχον

All verse occurrences 2 in total. Source PDF: I.6 (p. 18); LXXII.4 (p. 238)

Lexical references LSJ ἀπρόσμαχος (n14495)

ἀπροσόρατος

aprosoratos · unapproachable to sight; terrible to behold · OL0193

Korybas is ἀπροσόρατος at XXXIX.2 beside martial power and blessed fortune. The adjective can describe difficulty or terror in looking upon him, not necessarily complete invisibility. That distinction matters in a hymn that also expands upon his many and changing forms.

See also ἀφανής [OL0260]; Κορύβας [OL0945]; αἰολόμορφος [OL0066]

Source forms ἀπροσόρατον

All verse occurrences 1 in total. Source PDF: XXXIX.2 (p. 142)

Lexical references LSJ ἀπροσόρατος (n14505)

Ἀργειφόντης

Argeiphontēs · Argeiphontes; Argos-slayer · OL0194

Argeiphontes names Hermes in his messenger hymn at XXVIII.3. “Argos-slayer” is a familiar English access cue for the epithet, but the hymn does not narrate that killing. The title participates in the invocation’s accumulation of recognizable Hermes names and capacities.

See also Ἑρμῆς [OL0616]; διάκτορος [OL0422]

Source forms Ἀργειφόντα

All verse occurrences 1 in total. Source PDF: XXVIII.3 (p. 104)

Lexical references LSJ Ἀργειφόντης (n14757)

ἀργής

argēs · bright; gleaming · OL0195

Nature is bright at X.10, and Zeus releases a gleaming thunderbolt at XIX.17. The form ἀργῆτα in the latter identifies the adjective’s stem. This is neither idle ἀργός nor a serpent-name homograph. At X.10 the apparatus attributes ἀργής to Abel against ἀρετῇ, so brightness there depends on the adopted reading.

See also φάος [OL1835]; κεραυνός [OL0901]; ἀρετή [OL0196]

Source forms ἀργής; ἀργῆτα

All verse occurrences 2 in total. Source PDF: X.10 (p. 46); XIX.17 (p. 82)

Consequential readings AV018_07

Lexical references LSJ ἀργής1 (n14776)

ἀρετή

aretē · excellence; virtue; accomplishment · OL0196

The word

ἀρετή denotes excellence or virtue, with its sphere determined locally. In these hymns it is connected to education, wisdom and effective action. Restricting it to military courage would miss all three printed occurrences, while supplying a fixed list of cardinal virtues would add more structure than the verses provide.

In the work

The Muses generate blameless excellence in every kind of education at LXXVI.4. The genitive παιδείης makes cultivation and learning the relevant field. The Charites are necessary to wisdom, excellence and effective daring at LX.7; the sequence places cultivated judgement beside the capacity to act.

Justice’s hymn says that in her wisdom reaches the good completion of excellence (LXIII.11). Excellence is thus not merely possession of an isolated talent. Its good fulfilment depends on the ordering presence of Justice. Read together, the passages connect the formation of human capacities, their enabling conditions and their successful ethical completion, without requiring a systematic philosophical taxonomy.

Places to Read

LXXVI.4 (source PDF p. 246). Excellence generated through education.

LX.7 (source PDF p. 200). Excellence beside wisdom and effective daring.

LXIII.11 (source PDF p. 210). Its good completion within Justice.

In this edition

The translation’s “excellence” usefully keeps these contextual applications open. A reported ἀρετῇ in the apparatus at X.10 is not another primary occurrence: the printed verse there has ἀργής, “bright.” The distinction prevents an apparatus alternative from being added to the three-token verse count or used as evidence for a fourth meaning here.

See also

παιδεία [OL1315]; σοφία [OL1637]; ἄμεμπτος [OL0110]; δικαιοσύνη [OL0435]; ἀργής [OL0195]

Source forms ἀρετὴν; ἀρετῆς

All verse occurrences 3 in total. Source PDF: LX.7 (p. 200); LXIII.11 (p. 210); LXXVI.4 (p. 246)

Consequential readings AV018_07

Lexical references LSJ ἀρετή (n14967)

ἀρήιος

arēios · warlike; of Ares · OL0197

The Kouretes possess warlike arms; Dionysos and Korybas are themselves warlike; appended Ares is asked to provide martial strength. The adjective can express Ares-association without turning each bearer into Ares by name. Capitalization in the supplied text does not establish a separate lexical meaning.

See also Ἄρης [OL0198]; ὅπλον [OL1268]; κράτος [OL0964]

Source forms Ἀρήια; ἀρήιον; Ἀρήιον

All verse occurrences 5 in total. Source PDF: XXX.4 (p. 112); XXXVIII.1 (p. 136); XXXVIII.7 (p. 136); XXXIX.2 (p. 142); LXXXVIII.11 (p. 282)

Lexical references LSJ Ἀρήϊος (n14979)

Ἄρης

Arēs · Ares; war-god · OL0198

The word

Ἄρης is the divine name, appearing in direct address with three printed accentuations: Ἀρές, Ἄρες and Ἄρες. These are access forms of one name, not evidence for three different deities. The core hymn and the separately appended hymn must remain distinct textual witnesses to how the god is invoked.

In the work

Prayer.10 places mighty-spirited Ares beside Hephaistos's holy strength. In the core hymn LXV, he is lord, loud with arms and continually stained with slaughter (line 3). The subsequent petition asks him to stop raging strife and redirect weapons' force toward Demeter's work, bringing destructive capacity into a request for peaceful cultivation.

The appended LXXXVIII begins with an overmastering, chariot-heavy, golden-helmed Ares. Its later appeal concerns strength, the restraint of deceptive impulse and remaining within Peace's unharming order. That combination differs in detail from LXV even while both prayers seek a beneficial redirection of martial power. The appendix should therefore be compared, not folded into the core as if it were simply a second stanza of the same hymn.

Places to Read

Prayer.10 (source PDF p. 10). Ares in the general invocation beside Hephaistos.

LXV.3 (source PDF p. 216). The lord stained with slaughter in the core hymn.

LXXXVIII.1 (source PDF p. 280). The distinct opening of the appended Ares hymn.

In this edition

The headings confirm Ares as recipient of LXV and LXXXVIII. The name's three verse occurrences do not include the adjective ἀρήιος, which can describe other gods or their equipment as warlike. The differing accents are preserved in source-form access rather than silently regularized in quoted verse.

See also

ἀρήιος [OL0197]; ἀλκή [OL0094]; εἰρήνη [OL0504]; ἅρμα [OL0200]

Source forms Ἀρές; Ἄρες; Ἄρες

All verse occurrences 3 in total. Source PDF: Prayer.10 (p. 10); LXV.3 (p. 216); LXXXVIII.1 (p. 280)

Heading or rubric ΑΡΕΟΣ · LXV.heading · source PDF p. 216. LXV. ΑΡΕΟΣ

Local sense Ares as the recipient of the core hymn

Heading or rubric ΑΡΕΑ · LXXXVIII.heading · source PDF p. 280. LXXXVIII. ΕΙΣ ΑΡΕΑ

Local sense Ares as recipient of the separately appended hymn

Lexical references LSJ Ἄρης (n14990)

ἀρίδηλος

aridēlos · manifest; conspicuous · OL0199

Adonis is conspicuous or manifest at LVI.3 beside many-formed and nourisher-of-all titles. The epithet makes his presence evident within the address, in contrast to words for hidden or invisible appearance elsewhere. It does not by itself describe a distinct revelation ceremony.

See also Ἄδωνις [OL0035]; φανερός [OL1831]; ἀφανής [OL0260]

Source forms ἀρίδηλε

All verse occurrences 1 in total. Source PDF: LVI.3 (p. 186)

Lexical references LSJ ἀρίδηλος (n15030)

ἅρμα

harma · chariot; car · OL0200

The word

ἅρμα names a chariot or vehicle, with plural forms where more than one is envisaged. The hymns repeatedly use chariot imagery, but the team, movement and reach differ. A recurring noun is not evidence that every god rides the same vehicle or that a physical cult image stood behind each description.

In the work

Helios drives a four-horse chariot with a clear-sounding whip (VIII.19); Poseidon likewise drives a four-horse vehicle in a maritime setting (XVII.5). Rhea’s chariot is drawn by a bull-slaying lion, and the Mother of the Gods yokes a swift vehicle of bull-slaying lions (XIV.2; XXVII.3). The shared lion imagery should not erase their different wording.

Demeter’s serpent-related harness at XL.14 supplies another team-image. In the Moirai hymn an earth-wide chariot is driven on the fated plain at LIX.8; δόξα, opinion or expectation, is the delayed subject in LIX.9. The vehicle therefore belongs to a difficult image of opinion’s movement, not an explicit assertion that Moira drives it. Aphrodite may be present in plains with gold-fashioned chariots (LV.18), one possibility in an invocation that ranges across locations. The noun can thus support solar travel, marine movement, divine procession or the wide-ranging course of opinion without one fixed allegory.

Places to Read

VIII.19 (source PDF p. 40). The Sun’s four-horse vehicle and whip.

XIV.2 (source PDF p. 64). Rhea’s lion-drawn chariot.

XL.14 (source PDF p. 146). Demeter’s serpent-associated harness.

LIX.8 (source PDF p. 196). The earth-wide chariot is driven by δόξα, the subject supplied in the next line.

LV.18 (source PDF p. 182). Gold-fashioned chariots in a possible setting of Aphrodite.

In this edition

At XIV.2 the apparatus reports wording in which the goddess stretches or drives a bull-bearing chariot, while the printed correction makes a bull-slaying lion the pulling subject. The vehicle noun survives, but the agency and animal description change materially. The lexicon follows the printed scene while retaining that distinction. At LV.23, a different passage, the apparatus reports ἅρματι where the adopted verse has ἅλματι, “with a leap.” That alternative chariot belongs to the apparatus, not to this noun’s seven printed verse occurrences.

See also

ἵππος [OL0842]; λέων [OL1036]; δράκων [OL0466]; ἄντυξ [OL0163]

Source forms ἅρμα; ἅρμασι

All verse occurrences 7 in total. Source PDF: VIII.19 (p. 40); XIV.2 (p. 64); XVII.5 (p. 72); XXVII.3 (p. 100); XL.14 (p. 146); LV.18 (p. 182); LIX.8 (p. 196)

Consequential readings AV027_01; AV084_09

Lexical references LSJ ἅρμα (n15214)

ἁρμόζω

harmozō · fit together; tune · OL0201

Apollo tunes or fits together as he moves between the limits of the musical scale at XXXIV.17. The surrounding references to registers and modes make music the immediate setting. The verb then helps the reader understand how musical adjustment can become an image for the god’s wider ordering activity.

See also ἁρμονία [OL0202]; Ἀπόλλων [OL0184]

Source forms ἁρμόζεις

All verse occurrences 1 in total. Source PDF: XXXIV.17 (p. 124)

Lexical references LSJ ἁρμόζω (n15274)

ἁρμονία

harmonia · harmony; fitting together; musical order · OL0202

The word

ἁρμονία names a fitting-together or harmony. Music is explicit in both supplied occurrences, but the object ordered is the cosmos or the human share in it. The word links audible arrangement and wider order without, on its own, naming a particular philosophical school.

In the work

Pan strikes out the harmony of the cosmos in playful song at XI.6. The verb of sounding and the musical noun μολπή make this more than a bare statement that the world is orderly. The god’s activity is imagined as the production of fitting musical relations.

Apollo has mixed a cosmic share for human beings through harmony at XXXIV.20. The surrounding passage moves through musical registers and modes, then relates them to

seasonal change. Harmony is therefore the means by which varied elements can be apportioned and fitted, not merely a pleasant mood. Read beside Pan, the two passages show musical language doing explanatory work at the scale of the whole world.

Places to Read

XI.6 (source PDF p. 52). Pan sounds the cosmos's harmony in playful song.

XXXIV.20 (source PDF p. 126). Apollo's harmonic mixing of a cosmic share for people.

In this edition

At XI.6 the verse prints the Ionic ἁρμονίην; the apparatus reports ἁρμονίαν. The variation does not introduce a different concept. The English "harmony" should be supplemented by the local actions of striking, mixing and tuning, rather than taken as evidence of a complete system simply because cosmic vocabulary accompanies it.

See also

ἁρμόζω [OL0201]; μολπή [OL1153]; κόσμος [OL0950]; Ἀπόλλων [OL0184]; Πάν [OL1335]

Source forms ἁρμονίῃ; ἁρμονίην

All verse occurrences 2 in total. Source PDF: XI.6 (p. 52); XXXIV.20 (p. 126)

Lexical references LSJ ἁρμονία (n15281)

ἀροτήρ

arotēr · ploughing; ploughman · OL0203

At XL.8 Demeter first yokes the ploughing neck or sinew of oxen. ἀροτῆρα qualifies τένοντα, making the animal's labour-bearing part the ploughing agent in the phrase. A free-standing "ploughman" would introduce a human figure that the construction does not name.

See also τένων [OL1718]; βοῦς [OL0327]; Δημήτηρ [OL0416]

Source forms ἀροτῆρα

All verse occurrences 1 in total. Source PDF: XL.8 (p. 144)

Lexical references LSJ ἀροτήρ (n15350)

ἀρότριος

arotrios · of ploughing; agricultural · OL0204

Apollo is associated with ploughing beside seed and golden-lyre titles at XXXIV.3. The agricultural epithet adds cultivation to the god's many spheres rather than cancelling his musical ones. It is a divine characterization, not an instruction for how to plough.

See also ἀροτήρ [OL0203]; σπερμεῖος [OL1641]; Ἀπόλλων [OL0184]

Source forms ἀρότριε

All verse occurrences 1 in total. Source PDF: XXXIV.3 (p. 122)

Lexical references LSJ ἀρότριος (n15368)

ἄρουρα

aroura · arable earth; cultivated land · OL0205

Justice's final petition describes mortals as eaters of the cultivated earth's fruit (LXIII.14). ἄρουρα foregrounds the productive land on which human subsistence

depends. The phrase grounds the ethical request in the ordinary life of people who need food.

See also καρπός [OL0878]; γῆ [OL0367]; ἄνθρωπος [OL0147]

Source forms ἀρούρης

All verse occurrences 1 in total. Source PDF: LXIII.14 (p. 210)

Lexical references LSJ ἄρουρα (n15378)

ἁρπαγιμαῖος

harpagimaios · associated with seizure; abducted · OL0206

Persephone is wedded in autumnal marriage-beds marked by seizure at XXIX.14. The neuter plural ἁρπαγιμαῖα agrees with λέχη, describing the character of the marriage setting rather than naming an abductor. The unusual adjective keeps coercive taking present within the nuptial language.

See also λέχος [OL1034]; ἀποσπάδιος [OL0188]; Φερσεφόνη [OL1844]

Source forms ἁρπαγιμαῖα

All verse occurrences 1 in total. Source PDF: XXIX.14 (p. 110)

Lexical references LSJ ἁρπαγιμαῖος (n15393)

ἄρρηκτος

arrēktos · unbreakable; unruptured · OL0207

Ares, the thunderbolt and Kronos's bonds are unbreakable. Material resistance and divine power overlap, but the word must be distinguished from ἄρρητος, "unutterable." At XIII.4 that distinction is textual: the apparatus attributes printed ἀρρήκτους to Lennep against ἀρρήτους, changing the bonds from unspeakable to unbreakable.

See also ἄρρητος [OL0208]; δεσμός [OL0408]; Ἄρης [OL0198]

Source forms Ἄρρηκτ'; ἄρρηκτον; ἀρρήκτους

All verse occurrences 3 in total. Source PDF: XIII.4 (p. 62); XIX.11 (p. 80); LXV.1 (p. 216)

Consequential readings AV026_02

Lexical references LSJ ἄρρηκτος (n15498)

ἄρρητος

arrētos · unutterable; unspeakable; secret · OL0208

The word

ἄρρητος describes what is not to be spoken or cannot readily be expressed. Its range includes secrecy, exceptional divine character and the difficulty of articulation. A formal prohibition is possible in an appropriate context, but is not automatically present whenever a deity receives the epithet.

In the work

Protogonos and Dionysos are unutterable beside hidden descriptions, and Mise is an unutterable lady. Birth and marriage language also receives the word: Persephone is born through unutterable begettings at XXIX.7, and Dionysos through unutterable beds at XXX.7. These formulations mark the divine acts as beyond ordinary open narration without specifying a rulebook of forbidden names.

Athena offers a decisive counterexample to a uniform secrecy gloss. At XXXII.3 she is both unutterable and utterable, with the two adjectives placed side by side. The point is a paired claim about the goddess, not a simple ban on speech. At LII.5 an unutterable orgion stands beside threefold nature and Zeus's hidden shoot, bringing mystery-language into an especially compressed divine description.

Places to Read

XXXII.3 (source PDF p. 116). Athena as both unutterable and utterable.

XXIX.7 (source PDF p. 108). Unutterable begetting in Persephone's description.

XXX.7 (source PDF p. 112). The hidden marriage-bed context of Dionysos's birth.

LII.5 (source PDF p. 172). An unutterable orgion beside a hidden divine shoot.

In this edition

The apparatus at XXXII.3 attributes ἀρρήτη ῥητή to Abel against ἄρρητε ῥητή, retaining the crucial opposition while changing the first form. The near-identical spelling ἄρρηκτος means "unbreakable," not "unutterable"; the apparatus alternative at XIII.4 concerns that separate entry and is not another printed token here.

See also

ῥητός [OL1593]; κρύφιος [OL0977]; ὄργια [OL1271]; ἄρρηκτος [OL0207]; λέχος [OL1034]

Source forms ἄρρητ'; ἀρρήτη; ἀρρήτοις; ἀρρήτοισι; ἄρρητον

All verse occurrences 8 in total. Source PDF: VI.5 (p. 32); XII.4 (p. 58); XXIX.7 (p. 108); XXX.3 (p. 112); XXX.7 (p. 112); XXXII.3 (p. 116); XLII.3 (p. 150); LII.5 (p. 172)

Consequential readings AV026_02

Lexical references LSJ ἄρρητος (n15509)

ἀρσενόμορφος

arsenomorphos · male-formed · OL0209

Artemis is addressed as male-formed at XXXVI.7, among accessible and liberating titles. The compound explicitly concerns form, which distinguishes it from a simple declaration "male." It should remain separate from the male-and-female predications applied to other deities rather than being made their automatic equivalent.

See also ἄρσην [OL0210]; μορφή [OL1159]; Ἄρτεμις [OL0211]

Source forms ἀρσενόμορφε

All verse occurrences 1 in total. Source PDF: XXXVI.7 (p. 130)

Lexical references LSJ ἀρσενόμορφος (n15567)

ἄρσην

arsēn · male; masculine · OL0210

The word

ἄρσην is the adjective "male," appearing here only in explicit pairings with female. Its case changes with the construction: ἄρσενα is accusative, while ἄρσην is used predicatively. These are direct gendered descriptions, not merely the grammatical gender of the divine name being addressed.

In the work

Selene is waxing and waning, female and male, at IX.4. The line places a gender pair beside phases of appearance without explaining their exact correspondence. Athena is by nature male and female at XXXII.10, in a sequence that also evokes warfare and intelligence. The assertion should remain visible rather than being translated away as merely “strong.”

At XLII.4 Iakchos is male and female, double-natured and releasing. This is the place where διφυής is explicitly coordinated with the male-female pair. It supplies a strong local connection, but cannot prove that every occurrence of διφυής elsewhere denotes the same pairing. Nor do the three lines settle whether their descriptions concern anatomy, ritual identity, appearance or complementary powers in each hymn.

Places to Read

IX.4 (source PDF p. 42). Selene’s male-female pairing beside waxing and waning.

XXXII.10 (source PDF p. 118). Athena’s explicit two-gender predication.

XLII.4 (source PDF p. 150). Male and female coordinated with double nature.

In this edition

At XLII.4 the apparatus attributes ἄρσενα to Hermann against ἄρρενα, a different form of the same male adjective. The edition’s direct “male and female” is preferable to an explanatory paraphrase that erases either term. Artemis’s ἀρσενόμορφος, “male-formed,” is related but more specifically about form.

See also

θῆλυς [OL0786]; διφυής [OL0451]; ἀρσενόμορφος [OL0209]; σελήνη [OL1617]

Source forms ἄρσενα; ἄρσην

All verse occurrences 3 in total. Source PDF: IX.4 (p. 42); XXXII.10 (p. 118); XLII.4 (p. 150)

Lexical references LSJ ἄρσην (n15571)

Ἄρτεμις

Artemis · Artemis · OL0211

The word

Ἄρτεμις is the divine name, but its appearances here also show how a name can be joined to other divine titles in direct address. The heading of XXXVI identifies her own hymn; not every title within it is a separate token of Ἄρτεμις.

In the work

The Prayer invokes maiden Artemis as arrow-pourer beside Phoibos (Prayer.7). Leto’s hymn likewise names Phoibos and Artemis as the children she bore, retaining the arrow-bearing characterization (XXXV.4). These uses supply familiar sibling and parental relations without narrating an extended life of the goddess.

The childbirth hymn addresses “Artemis Eileithyia” and august Prothyraia at II.12. In that local prayer, names and functions converge upon assistance with delivery. Fortune’s hymn names leading Artemis at LXXII.3, introducing another explicit identification within its own address. These connections deserve recording, but do not authorize declaring all the named recipients universally identical across the collection.

Places to Read

Prayer.7 (source PDF p. 10). Maiden and arrow-pourer in the general invocation.

XXXV.4 (source PDF p. 128). Artemis named among Leto’s children.

II.12 (source PDF p. 22). The convergence of Artemis, Eileithyia and Prothyraia.

LXXII.3 (source PDF p. 238). Artemis named in the invocation of Fortune.

In this edition

The supplied English generally retains Artemis rather than substituting a Roman name. Her own hymn’s childbirth, wild-animal and gendered-form descriptions should be reached through their lexical entries. The name’s four verse occurrences are a narrow retrieval fact, not a measure of the total importance or extent of Artemis’s presence in the book.

See also

Εἰλείθυια [OL0500]; Προθυραία [OL1536]; τύχη [OL1786]; Λητώ [OL1040]; ἀρσενόμορφος [OL0209]

Source forms Ἄρτεμί; Ἄρτεμιν; Ἄρτεμις

All verse occurrences 4 in total. Source PDF: Prayer.7 (p. 10); II.12 (p. 22); XXXV.4 (p. 128); LXXII.3 (p. 238)

Heading or rubric ΑΡΤΕΜΙΔΟΣ · XXXVI.heading · source PDF p. 130. XXXVI. ΑΡΤΕΜΙΔΟΣ

Local sense Artemis as the hymn's divine recipient

Lexical references LSJ Ἄρτεμις (n15597)

ἀρχή

arkhē · beginning; origin; rule; sovereignty · OL0212

The word

ἀρχή can mean a beginning or source and also rule or authority. The collection uses both ranges. Singular beginning-and-end pairs express comprehensive scope, while plural beginnings can describe sources of generation; neither construction should automatically be converted into a technical first principle.

In the work

Ouranos and Zeus are each beginning of all things and end of all (IV.2; XV.7), while beginning and end are Apollo’s concern at XXXIV.15. Nereus is the beginning of all, alongside sea-floor and Earth-limit imagery. Oceanus is the beginning of the vault and Earth’s beloved limit at LXXXIII.7. These paired spatial and generative descriptions place each recipient at an encompassing point within its hymn.

The Titans are beginnings and springs of much-toiling mortals (XXXVII.4), and Proteus reveals the beginnings of all nature (XXV.2). Plurality is explicit. Prayer.42 invokes Beginning and Limit as addressed powers, showing personification through the act of invocation. By contrast, the boundless, well-ordered ἀρχή mentioned in the Moirai hymn at LIX.10 belongs beside ancient law in the difficult δόξα-and-chariot passage, without an explicit possessor: “rule” or “sovereignty” is the immediate sense, not a chronological starting point.

Places to Read

IV.2 (source PDF p. 28). Beginning and end combined in Ouranos.

XXXVII.4 (source PDF p. 134). Plural origins and springs of mortals.

Prayer.42 (source PDF p. 16). Beginning invoked alongside Limit.

LIX.10 (source PDF p. 196). Rule rather than temporal origin.

LXXXIII.7 (source PDF p. 266). Oceanus as beginning of the vault and Earth’s limit.

In this edition

The translation distinguishes “beginning” from “rule,” a distinction demanded by the contexts. Capitalization of Beginning in the Prayer is appropriate to the invocation but should not turn every lowercase occurrence into the same named deity. Related origin compounds remain separately explained because they add birth or generation to the broader noun.

See also

πέρας [OL1399]; τελευτή [OL1715]; πηγή [OL1415]; ἀρχιγένεθλος [OL0213]; νόμος [OL1202]

Source forms ἀρχαὶ; ἀρχὰς; ἀρχή; ἀρχὴ; Ἀρχήν; ἀρχῆς

All verse occurrences 9 in total. Source PDF: Prayer.42 (p. 16); IV.2 (p. 28); XV.7 (p. 68); XXIII.4 (p. 90); XXV.2 (p. 96); XXXIV.15 (p. 124); XXXVII.4 (p. 134); LIX.10 (p. 196); LXXXIII.7 (p. 266)

Lexical references LSJ ἀρχή (n15893)

ἀρχιγένεθλος

arkhigenethlos · primal in generation; first-generating · OL0213

Rhea is called primal in generation at XIV.8, alongside saving and releasing descriptions. The compound places her at the level of origin or birth, not merely advanced age. The hymn’s mother-language helps explain why this quality belongs to her address.

See also ἀρχή [OL0212]; γένεσις [OL0356]; Ῥέα [OL1588]

Source forms ἀρχιγένεθλε

All verse occurrences 1 in total. Source PDF: XIV.8 (p. 66)

Lexical references LSJ ἀρχιγένεθλος (n15916)

ἀρωγός

arōgos · helper; aid-giver · OL0214

Helios and Herakles are each a helper to all, in phrases that explicitly give πᾶσιν as the beneficiaries. The epithet names a relational capacity: their power is available for assistance, not only impressive in itself. It balances the strong and commanding descriptions surrounding it.

See also ἐπαρωγός [OL0569]; Ἡρακλῆς [OL0751]; ἥλιος [OL0741]

Source forms ἀρωγέ

All verse occurrences 2 in total. Source PDF: VIII.17 (p. 40); XII.6 (p. 58)

Lexical references LSJ ἀρωγός (n16058)

ἄρωμα

arōma · aromatics; fragrant offering materials · OL0215

ἄρωμα belongs to the offering rubrics rather than the verse. Most prescriptions call for aromatic materials, but Earth’s rubric XXVI expressly excludes aromatics. That

exception is essential: the word’s presence in an inventory does not always mean an instruction to burn them. The rubric gives a class of materials, not a precise recipe.

See also θυμίαμα [OL0807]; λίβανος [OL1042]

Heading or rubric ἀρώματα · VII.rubric · source PDF p. 34. θυμίαμα ἀρώματα

Local sense aromatic materials prescribed as offerings

Heading or rubric ἀρώματα · IX.rubric · source PDF p. 42. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · X.rubric · source PDF p. 46. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · XIV.rubric · source PDF p. 64. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · XVI.rubric · source PDF p. 70. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · XXIV.rubric · source PDF p. 92. θυμίαμα ἀρώματα

Heading or rubric ἀρωμάτων · XXVI.rubric · source PDF p. 98. θυμίαμα πᾶν σπέρμα πλὴν κυάμων καὶ ἀρωμάτων

Local sense aromatics excluded in the Earth prescription

Heading or rubric ἀρώματα · XXXII.rubric · source PDF p. 116. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · XLI.rubric · source PDF p. 148. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · XLIII.rubric · source PDF p. 152. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · XLVII.rubric · source PDF p. 160. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · XLVIII.rubric · source PDF p. 162. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LI.rubric · source PDF p. 168. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LII.rubric · source PDF p. 172. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LVI.rubric · source PDF p. 186. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LVIII.rubric · source PDF p. 194. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LIX.rubric · source PDF p. 196. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LXX.rubric · source PDF p. 232. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LXXI.rubric · source PDF p. 234. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LXXIV.rubric · source PDF p. 242. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LXXXIII.rubric · source PDF p. 266. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LXXXIV.rubric · source PDF p. 268. θυμίαμα ἀρώματα

Heading or rubric ἀρώματα · LXXXVI.rubric · source PDF p. 272. θυμίαμα ἀρώματα

ἀσεβέω

asebeō · act impiously; behave without reverence · OL0216

Helios guides the pious but is fierce toward those acting impiously at VIII.8; the Eumenides watch the lives of impious mortals at LXX.4. Both forms are participles of a verb and therefore describe conduct. They should not be silently relabelled as inflections of the separate adjective ἀσεβής.

See also εὐσεβής [OL0673]; βίος [OL0306]

Source forms ἀσεβούντων; ἀσεβοῦσι

All verse occurrences 2 in total. Source PDF: VIII.8 (p. 38); LXX.4 (p. 232)

Lexical references LSJ ἀσεβέω (n16132)

Ἀσκληπιός

Asklēpios · Asklepios; Asclepius · OL0217

Asklepios is invoked as a great, gently giving king in Prayer.37 and as healer of all, lord Paian, at LXVII.1. Paian contributes a healing title to the named god, but not every occurrence of Paian elsewhere must therefore mean Asklepios. His own hymn makes healing the central local relation.

See also Παιάν [OL1314]; ὑγίεια [OL1787]; ἀλεξίκακος [OL0088]

Source forms Ἀσκληπιέ; Ἀσκληπιὸν

All verse occurrences 2 in total. Source PDF: Prayer.37 (p. 16); LXVII.1 (p. 222)

Heading or rubric ΑΣΚΛΗΠΙΟΥ · LXVII.heading · source PDF p. 222. LXVII. ΑΣΚΛΗΠΙΟΥ

Local sense Asklepios as the hymn's divine recipient

Lexical references LSJ Ἀσκληπιός (n16290)

ἀστασίαστος

astasiastos · free from faction; undisturbed by strife · OL0218

Justice is free from faction at LXIII.8, while Law keeps Nature’s stability free of internal disruption at LXIV.4. The word carries the social and political resonance of faction into an image of cosmic steadiness. It need not mean motionless: freedom from disorder is the relevant quality.

See also στάσις [OL1644]; ἀκλινής [OL0076]; δικαιοσύνη [OL0435]

Source forms ἀστασίαστε; ἀστασίαστον

All verse occurrences 2 in total. Source PDF: LXIII.8 (p. 208); LXIV.4 (p. 212)

Lexical references LSJ ἀστασίαστος (n16449)

ἄστατος

astatos · unstable; restless; unsettled · OL0219

Nemesis hates unstable speech at LXI.4, where unreliability has an ethical force. In Leucothea’s hymn, the ships' sea-going rush is unstable or restless (LXXIV.5), describing physical movement. The maritime occurrence should not inherit the moral blame attached to speech merely because the same adjective occurs.

See also ἀλλοπρόσαλλος [OL0099]; ὁρμή [OL1281]; λόγος [OL1056]

Source forms ἄστατον; ἄστατος

All verse occurrences 2 in total. Source PDF: LXI.4 (p. 202); LXXIV.5 (p. 242)

Lexical references LSJ ἄστατος (n16453)

ἀστερόεις

asteroeis · starry; star-filled · OL0220

Starry heaven appears in Kronos’s parentage at XIII.6, paired with Earth. The epithet belongs to οὐρανοῦ, specifying the sky from which he is said to spring. It does not transfer the stars to Earth or constitute another independently invoked celestial power.

See also ἄστρον [OL0229]; οὐρανός [OL1298]; Κρόνος [OL0971]

Source forms ἀστερόεντος

All verse occurrences 1 in total. Source PDF: XIII.6 (p. 62)

Lexical references LSJ ἀστερόεις (n16497)

ἀστεροόμματος

asteroommatos · star-eyed · OL0221

The darkness of night is star-eyed at XXXIV.13, within Apollo’s field of sight. The compound combines obscurity with the visible points of stars rather than making darkness absolute. It is the night-darkness that bears the image, not Apollo’s own eyes.

See also ἄστρον [OL0229]; ὄρφνη [OL1287]; ὄμμα [OL1261]

Source forms ἀστεροομμάτου

All verse occurrences 1 in total. Source PDF: XXXIV.13 (p. 124)

Consequential readings AV054_03

Lexical references LSJ ἀστεροόμματος (n16501)

ἀστεροφεγγής

asterophengēs · star-shining; radiant with stars · OL0222

Night and Aither shine with stars in III.3 and V.5. The compound gives a source or character to their brilliance: darkness can be star-lit, while the upper luminous expanse supports the same image. At III.3 the apparatus attributes the printed vocative ἀστεροφεγγές to Abel against ἀστεροφεγγής.

See also ἄστρον [OL0229]; νύξ [OL1217]; αἰθήρ [OL0060]

Source forms ἀστεροφεγγές

All verse occurrences 2 in total. Source PDF: III.3 (p. 24); V.5 (p. 30)

Lexical references LSJ ἀστεροφεγγής (n16512)

ἀστήρ

astēr · star · OL0223

The heavenly Stars are addressed as beloved children of dark Night at VII.3. The masculine noun ἀστήρ is distinct from neuter ἄστρον, though both can denote the celestial lights. The explicit address and parentage make the stars divine recipients here, not just scenery.

See also ἄστρον [OL0229]; νύξ [OL1217]

Source forms Ἀστέρες

All verse occurrences 1 in total. Source PDF: VII.3 (p. 34)

Lexical references LSJ ἀστήρ (n16527)

ἀστράγαλος

astragalos · ankle; ankle joint · OL0224

Nature wheels her soundless footstep on the ankles of her feet at X.7. The explicit ποδῶν makes bodily joints the local meaning, not the gaming knucklebones also associated with the noun. The image gives movement a concrete articulation while the neighbouring adjective removes its sound.

See also πούς [OL1524]; ἄψοφος [OL0269]

Source forms ἀστραγάλοισι

All verse occurrences 1 in total. Source PDF: X.7 (p. 46)

Lexical references LSJ ἀστράγαλος (n16591)

ἀστράπιος

astrapios · of lightning; lightning-bearing · OL0225

Zeus receives this lightning epithet in direct address, in his lightning hymn and in Semele’s birth narrative. The last context is especially consequential: at XLIV.5 the apparatus attributes ἀστραπίοιο to Wiel against ἀθανάτου, replacing “immortal” with “of lightning.” The printed adjective should retain that electrical force rather than becoming generic brilliance.

See also ἀστράπτω [OL0226]; Ζεύς [OL0707]; ἀθάνατος [OL0043]

Source forms ἀστράπιε; ἀστραπίοιο; ἀστράπιον

All verse occurrences 3 in total. Source PDF: XV.9 (p. 68); XX.5 (p. 84); XLIV.5 (p. 154)

Heading or rubric ΑΣΤΡΑΠΙΟΥ · XX.heading · source PDF p. 84. XX. ΔΙΟΣ ΑΣΤΡΑΠΙΟΥ

Local sense Zeus characterised by lightning

Consequential readings AV029_04; AV036_01; AV036_05; AV069_02

Lexical references LSJ ἀστράπιος (n16604)

ἀστράπτω

astraptō · flash; lighten · OL0226

Other access forms στράπτω

Zeus actively flashes radiance in XIX.2 and XX.3; Herakles flashes with primordial bolts at XII.10. The participles make their divine bearers the flashing agents, not merely objects lit from outside. The shorter printed forms στράπτων and στράψας belong with ἀστράπτω for lookup.

See also ἀπαστράπτω [OL0172]; ἀστράπιος [OL0225]; βολίς [OL0318]

Source forms ἀστράπτοντα; στράπτων; στράψας

All verse occurrences 3 in total. Source PDF: XII.10 (p. 60); XIX.2 (p. 78); XX.3 (p. 84)

Lexical references LSJ ἀστράπτω (n16609); LSJ στράπτω (n97094)

ἀστράρχη

astrarkhē · ruler of stars · OL0227

Selene is addressed as ἀστράρχη at IX.10, a feminine noun for a ruler of stars. Its -η ending belongs to this feminine formation; it should not be silently replaced by masculine ἀστράρχης. The title connects her lunar presence to authority over the surrounding celestial lights.

See also σελήνη [OL1617]; ἄστρον [OL0229]; ἀστροθέτης [OL0228]

Source forms ἀστράρχη

All verse occurrences 1 in total. Source PDF: IX.10 (p. 44)

Lexical references LSJ ἀστράρχη (n16610)

ἀστροθέτης

astrothetēs · star-setter; arranger of stars · OL0228

Law is the heavenly setter of stars and just seal at LXIV.2. The agent noun gives cosmic order an arranging action: the stars stand in a system Law establishes. This is distinct from ἀστράρχη, which names rule over stars rather than their setting in order.

See also ἄστρον [OL0229]; νόμος [OL1202]; ἀστράρχη [OL0227]

Source forms ἀστροθέτην

All verse occurrences 1 in total. Source PDF: LXIV.2 (p. 212)

Lexical references LSJ ἀστροθέτης (n16650)

ἄστρον

astron · star; celestial light; stars · OL0229

The word

ἄστρον is the neuter noun for a star or celestial light, often plural in this collection. It can appear in an invocation to divine powers or in descriptions of the visible sky. Its grammatical relation to the surrounding words decides which aspect is foregrounded.

In the work

The Prayer invokes all the Stars alongside the radiance of Sun and Moon (Prayer.4). The Stars' own hymn calls upon their sacred light at VII.1, then uses the distinct noun ἀστήρ in direct address. Divine recipients and their luminosity are closely associated, but the nouns and constructions should remain separately retrievable.

Aither supports stars, Sun and Moon at V.2. Selene teems with beautiful stars at IX.7, while a richly fashioned cosmos of stars surrounds Earth at XXVI.8. These descriptions place celestial lights in relations of support, company and encompassing order. In Hephaistos's hymn, stars join aither, Sun, Moon and undefiled light among the god's manifestations (LXVI.6), widening the setting without supplying a technical classification of celestial bodies.

Places to Read

VII.1 (source PDF p. 34). The sacred light of the Stars as the object of invocation.

V.2 (source PDF p. 30). Stars supported by Aither.

IX.7 (source PDF p. 44). Selene accompanied by beautiful stars.

XXVI.8 (source PDF p. 98). The starry cosmos surrounding Earth.

LXVI.6 (source PDF p. 218). Stars among Hephaistos's luminous manifestations.

In this edition

The English "stars" does not distinguish ἄστρον from ἀστήρ, so the separate lexical entries preserve that access. Capitalization in an invocation may signal personification, but it should not determine the reading of every occurrence. Compounds such as star-setter and star-ruler add agency that the plain noun does not contain.

See also

ἀστήρ [OL0223]; ἀστράρχη [OL0227]; ἀστροθέτης [OL0228]; ἀστερόεις [OL0220]; αἰθήρ [OL0060]

Source forms ἄστρα; Ἄστρα; ἄστροισι; ἄστρων; Ἄστρων

All verse occurrences 6 in total. Source PDF: Prayer.4 (p. 10); V.2 (p. 30); VII.1 (p. 34); IX.7 (p. 44); XXVI.8 (p. 98); LXVI.6 (p. 218)

Heading or rubric ΑΣΤΡΩΝ · VII.heading · source PDF p. 34. VII. ΑΣΤΡΩΝ

Local sense the stars collectively addressed

Lexical references LSJ ἄστρον (n16664)

ἀστυφέλικτος

astypheliktos · unshaken; immovable · OL0230

Herakles is unshaken beside immortal, much-experienced and boundless descriptions at XII.13. The adjective concerns resistance to being shaken or displaced. Its initial letters should not tempt a reading about a city, since no city-destroying or civic meaning fits this form and context.

See also ἄτρομος [OL0237]; ἀκάμας [OL0074]; Ἡρακλῆς [OL0751]

Source forms ἀστυφέλικτος

All verse occurrences 1 in total. Source PDF: XII.13 (p. 60)

Lexical references LSJ ἀστυφέλικτος (n16717)

ἀταρπός

atarpos · path; track · OL0231

The Stars administer a divine path for mortal humans at VII.7. The route image connects celestial oversight with human movement or conduct, but the line does not map a sequence of initiatory stations. “Path” should remain concrete enough to guide the image without inventing a fully specified itinerary.

See also ὁδός [OL1229]; ἄστρον [OL0229]; ἄνθρωπος [OL0147]

Source forms ἀταρπόν

All verse occurrences 1 in total. Source PDF: VII.7 (p. 34)

Lexical references LSJ ἀτραπός (n17173)

ἀτειρής

ateirēs · unfailing; unwearied; resistant to wear · OL0232

The Stars, Moirai, Ouranos and Aither’s power are unfailing or unwearied. The repeated αἰέν, “ever,” stresses sustained strength rather than one successful resistance. This endurance can belong to a cosmic constituent, a divine group or its power, so it should not be restricted to physical toughness alone.

See also ἀκάμας [OL0074]; ἀίδιος [OL0055]; ἀεί [OL0036]

Source forms ἀτειρεῖς; ἀτειρές

All verse occurrences 4 in total. Source PDF: IV.1 (p. 28); V.1 (p. 30); VII.9 (p. 36); LIX.17 (p. 198)

Lexical references LSJ ἀτειρής (n16989)

ἀτελής

atelēs · uncompleted; unending · OL0233

Nature is an “uncompleted completion” at X.8: ἀτελής directly qualifies τελευτή. The phrase deliberately joins completion with the denial of a final limit. It is not an assertion

that Nature is uninitiated, despite the possibility of initiation-related senses in other contexts.

See also τελευτή [OL1715]; ἀμύητος [OL0118]; φύσις [OL1897]

Source forms ἀτελής

All verse occurrences 1 in total. Source PDF: X.8 (p. 46)

Lexical references LSJ ἀτελής (n17007)

ἄτη

atē · ruin; disastrous visitation · OL0234

Herakles is asked to drive out evil ruinous visitations while brandishing a branch at XII.15. The plural names harmful disasters to be expelled. A theory of mental delusion may belong to the word’s wider associations, but the petition here foregrounds destructive effects and protection from them.

See also κακός [OL0862]; ἐξελαύνω [OL0564]; Ἡρακλῆς [OL0751]

Source forms ἄτας

All verse occurrences 1 in total. Source PDF: XII.15 (p. 60)

Lexical references LSJ ἄτη (n17054)

Ἀτθίς

Atthis · Attica; Attic land · OL0235

Attic land locates the cave beneath or toward which Pluto leads Persephone with a four-horse team at XVIII.14. The preposition is ὑπό with the accusative cave, not a literal through. The geographical sense of Ἀτθίς matters here; a personal name Atthis would introduce an unsupported person. The following Eleusis reference further situates the scene.

See also ἄντρον [OL0161]; Ἐλευσίς [OL0529]

Source forms Ἀτθίδος

All verse occurrences 1 in total. Source PDF: XVIII.14 (p. 76)

Lexical references LSJ Ἀτθίς (n17067)

Ἄτλας

Atlas · Atlas · OL0236

The Prayer invokes Atlas through his surpassing strength beside Aion (Prayer.28). The genitive belongs to the strength being called upon. The line supplies no account of a burden he carries or of his parentage, so the name’s place in this invocation should not be replaced by an unrelated mythological summary.

See also αἰών [OL0072]; ἰσχύς [OL0848]

Source forms Ἄτλαντός

All verse occurrences 1 in total. Source PDF: Prayer.28 (p. 14)

Lexical references LSJ Ἄτλας (n17105)

ἄτρομος

atromos · unshaken; fearless · OL0237

Nature is unshaken or fearless beside all-subduing and destined-share descriptions at X.26. The adjective denies trembling, not motion: her hymn elsewhere emphasizes whirling and movement. It characterizes steadiness or fearlessness within activity rather than an inert condition.

See also ἀστυφέλικτος [OL0230]; αἶσα [OL0068]; φύσις [OL1897]

Source forms ἄτρομε

All verse occurrences 1 in total. Source PDF: X.26 (p. 50)

Lexical references LSJ ἄτρομος (n17221)

Ἄτροπος

Atropos · Atropos · OL0238

Atropos is named with Lachesis and Clotho at LIX.16, immediately before the plural invitation to come. The printed Ἄτροπε is her vocative form, not a command to turn something. She remains one named recipient within the Moirai group, rather than the name of every fate-function in the hymn.

See also Λάχεσις [OL1025]; Κλωθώ [OL0931]; μοῖρα [OL1151]

Source forms Ἄτροπε

All verse occurrences 1 in total. Source PDF: LIX.16 (p. 198)

Lexical references LSJ ἄτροπος (n17224)

Ἄττις

Attis · Attis · OL0239

Attis is invoked beside the Mother of the immortals and Men in Prayer.40. The listing establishes a local association of divine recipients. It does not itself recount Attis’s origin, suffering or cultic history, and those narratives should not be substituted for what the name does in the Prayer.

See also μήτηρ [OL1143]; Μήν [OL1136]

Source forms Ἄττιν

All verse occurrences 1 in total. Source PDF: Prayer.40 (p. 16)

αὐγάζω

augazō · illuminate; light up · OL0240

The Stars continually illuminate Night’s dark mantle at VII.10. The active participle and direct object favour “light up,” not merely “look at.” The metaphor lets the stars transform the appearance of the night without abolishing its identity as darkness.

See also ἄστρον [OL0229]; πέπλος [OL1398]; νύξ [OL1217]

Source forms αὐγάζοντες

All verse occurrences 1 in total. Source PDF: VII.10 (p. 36)

Lexical references LSJ αὐγάζω (n17317)

αὐγάστειρα

augasteira · light-giver; illuminator · OL0241

Selene is called a light-giver at IX.5. The feminine agent formation names what she supplies, distinct from the more directional καταυγάστειρα elsewhere. The apparatus attributes αὐγάστειρα to Abel against αὐγήστειρα and αὐγήτειρα; the adopted spelling is preserved as the lookup form rather than silently harmonized.

See also αὐγή [OL0242]; καταυγάστειρα [OL0888]; σελήνη [OL1617]

Source forms αὐγάστειρα

All verse occurrences 1 in total. Source PDF: IX.5 (p. 42)

Lexical references LSJ αὐγάστειρα (n17321)

αὐγή

augē · ray; radiance; flash · OL0242

At XIX.15 faces glitter in rays or flashes; the plural πρόσωπ’ is not identified as Zeus’s face. Hephaistos shines with fiery rays at LXVI.2, while a fire-bearing flash shakes Earth at Bacchos’s emergence and surrounds Semele’s birth-pangs. These violent flashes differ from a general glow. At LXVI.2 the apparatus contrasts αὐγαῖς with αὔραις, rays with breezes.

See also αὔρα [OL0252]; φάος [OL1835]; στεροπή [OL1648]

Source forms αὐγαῖς; αὐγὴ; αὐγῇ

All verse occurrences 4 in total. Source PDF: XIX.15 (p. 80); XLIV.4 (p. 154); XLVII.4 (p. 160); LXVI.2 (p. 218)

Consequential readings AV100_03

Lexical references LSJ αὐγή (n17325)

αὐδάζομαι

audazomai · be called; receive a name · OL0243

The Mother of the Gods is “called Hestia” at XXVII.9. The passive participle αὐδαχθεῖσα belongs under αὐδάζομαι and describes a naming received, not speech uttered by the goddess. The apparatus attributes the participial sequence to Hermann against αὐδάχθης σὲ δέ; the printed naming relation remains the basis of this record.

See also αὐδάω [OL0244]; καλέω [OL0864]; Ἑστία [OL0625]

Source forms αὐδαχθεῖσα

All verse occurrences 1 in total. Source PDF: XXVII.9 (p. 102)

Lexical references LSJ αὐδάζομαι (n17334)

αὐδάω

audaō · utter; proclaim; invoke · OL0244

In Prayer.39 the speaker voices an invocation of the Thunders and the parts of the four-pillared cosmos. αὐδῶ belongs to the act of reciting the divine catalogue. The apparatus attributes it to Portus against αὐλῶν; the adopted first-person verb should not be treated as a musical-instrument word.

See also αὐδή [OL0245]; αὐδάζομαι [OL0243]; καλέω [OL0864]

Source forms αὐδῶ

All verse occurrences 1 in total. Source PDF: Prayer.39 (p. 16)

Consequential readings AV003_01

Lexical references LSJ αὐδάω (n17335)

αὐδή

audē · voice; utterance · OL0245

The Clouds have a crashing voice in the lightning hymn at XX.3. The dative places Zeus's flashing brilliance amid that thunderous sound. "Voice" is an expressive sound-image here, not evidence that the Clouds speak articulated human words.

See also αὐδάω [OL0244]; νεφέλη [OL1191]; πάταγος [OL1379]

Source forms αὐδῇ

All verse occurrences 1 in total. Source PDF: XX.3 (p. 84)

Lexical references LSJ αὐδή (n17336)

αὐλωνιάς

aulōnias · glen-dwelling; of valleys · OL0246

The Nymphs are glen-dwellers at LI.7, beside their appearing, disappearing and many-flowered descriptions. The underlying landscape is a hollow valley or glen. A resemblance to αὐλός should not turn the epithet into a claim that they are flute-players.

See also νύμφη [OL1215]; δρυμός [OL0473]

Source forms αὐλωνιάδες

All verse occurrences 1 in total. Source PDF: LI.7 (p. 168)

Lexical references LSJ αὐλωνιάς (n17467)

αὐξάνω

auxanō · increase; grow; wax; strengthen · OL0247

Other access forms ἀέξω

The word

αὐξάνω concerns increase, either something growing or an agent making it grow. The supplied forms include shorter αὔξω forms and poetic ἀέξων, collected here for access. Transitive and intransitive constructions must be distinguished before deciding what kind of growth is meant.

In the work

Selene waxes and wanes at IX.4: she is the growing subject, and increase belongs to a visible recurring alternation. Bacchos increases the much-gladdening fruit at L.4, while Earth is asked to increase crops at XXVI.10. In these agricultural uses the god or goddess acts on something else. Kronos consumes everything and himself increases it again (XIII.3), presenting renewal in explicit relation to consumption.

Eos is asked to increase sacred light for initiates at LXXVIII.13. Mnemosyne strengthens mortals' powerful reasoning at LXXVII.5. These objects show why "make larger" is too narrow: light may become more abundant and thought more effective without either being a bodily organism. The common action is enhancement, locally interpreted through its object.

Places to Read

IX.4 (source PDF p. 42). Intransitive waxing beside waning.

XIII.3 (source PDF p. 62). Increase renewed after consumption.

L.4 (source PDF p. 166). Bacchos increasing fruit in the poetic form ἀέξων.

LXXVIII.13 (source PDF p. 254). Sacred light as a requested increase.

LXXVII.5 (source PDF p. 250). Growth understood as strengthening human reasoning.

In this edition

The English varies “wax,” “increase” and “strengthen,” reflecting the changing objects rather than different Greek verbs in each case. The noun αὔξησις and agent noun αὐξητής remain separate entries: a requested increase and a divine increaser have distinct grammatical roles even when they belong to the same growth vocabulary.

See also

αὔξησις [OL0248]; αὐξητής [OL0249]; αὐξιθαλής [OL0250]; λογισμός [OL1055]; καρπός [OL0878]

Source forms ἀέξων; αὔξεις; αὔξοις; αὐξομένη; αὔξουσα

All verse occurrences 6 in total. Source PDF: IX.4 (p. 42); XIII.3 (p. 62); XXVI.10 (p. 98); L.4 (p. 166); LXXVII.5 (p. 250); LXXVIII.13 (p. 254)

Lexical references LSJ ἀέξω (n1703); LSJ αὐξάνω (n17478); LSJ αὔξω (n17508)

αὔξησις

auxēsis · growth; increase · OL0248

Nature is asked to bring the increase of all things alongside peace and health at X.30. The noun names a benefit to be provided, while ἁπάντων gives it comprehensive reach. It is not only the physical enlargement of Nature herself.

See also αὐξάνω [OL0247]; ὑγίεια [OL1787]; φύσις [OL1897]

Source forms αὔξησιν

All verse occurrences 1 in total. Source PDF: X.30 (p. 50)

Lexical references LSJ αὔξησις (n17483)

αὐξητής

auxētēs · increaser; promoter of growth · OL0249

Pan and Zeus are addressed as promoters of growth (XI.11; XV.8). The vocative αὐξητά belongs to the agent noun αὐξητής, not a passive adjective meaning something grown. It makes the gods active contributors to flourishing rather than simply fertile objects themselves.

See also αὐξάνω [OL0247]; αὔξησις [OL0248]

Source forms αὐξητά

All verse occurrences 2 in total. Source PDF: XI.11 (p. 54); XV.8 (p. 68)

Lexical references LSJ αὐξητής (n17486)

αὐξιθαλής

auxithalēs · promoting bloom; fostering flourishing · OL0250

Earth, Demeter, Adonis and Asklepios foster flourishing. The fruit-bearing settings make vegetal growth clear, while Asklepios brings the same compound into healing. The printed vocative αὐξιθαλές is repeatedly attributed to Abel against forms in -ής; at LXVII.5 his rearrangement also changes the neighbouring address to the youth. The growth-and-bloom combination remains distinct from mere abundance.

See also αὐξάνω [OL0247]; θάλλω [OL0765]; ἀλεξίκακος [OL0088]

Source forms αὐξιθαλές; αὐξιθαλὲς

All verse occurrences 4 in total. Source PDF: XXVI.3 (p. 98); XL.10 (p. 144); LVI.6 (p. 186); LXVII.5 (p. 222)

Lexical references LSJ αὐξιθαλής (n17491)

αὐξίτροφος

auxitrophos · nurturing growth; growth-fostering · OL0251

Nature and the Nymphs nurture increase in X.17 and LI.13. The compound attributes a fostering activity, not simply the condition of being well nourished or abundant. For the Nymphs it stands beside their nurture of many creatures, reinforcing their active provision for life.

See also ἀεξίτροφος [OL0040]; αὐξάνω [OL0247]; τρέφω [OL1760]

Source forms αὐξίτροφοί; αὐξιτρόφος

All verse occurrences 2 in total. Source PDF: X.17 (p. 48); LI.13 (p. 170)

Consequential readings AV077_03

Lexical references LSJ αὐξίτροφος (n17496)

αὔρα

aura · breeze; moving air; breezes · OL0252

The word

αὔρα names a breeze or current of air. “Breeze” can suggest gentleness in English, but the Greek occurrences include winter weather and the striking of the sea. Personification is strongest where the breezes themselves receive an invocation; elsewhere they supply a medium or instrument of motion.

In the work

The western, sea-born breezes are addressed as powers at LXXXI.1 and asked to arrive favourably. Their pleasant breath and relief from weariness make mildness central there. Hera supplies mortals with kindly, soul-nourishing breezes at XVI.3, a related sustaining function. The fragrant Nymphs and the dew-clad Clouds are also associated with well-breathing air.

The sea goddess is struck around Earth by sweet-breathing breezes at XXII.3, giving the air a visible effect on water. Boreas, however, shakes the deep air of the cosmos with wintry breezes (LXXX.1). The instrumental dative there concerns forceful weather, not merely a pleasant zephyr. These contrasts prevent a single mild or exclusively feminine divine identity from being imposed on every use of the noun.

Places to Read

LXXXI.1 (source PDF p. 262). The western breezes as direct recipients of invocation.

XVI.3 (source PDF p. 70). Hera’s kindly currents that nourish souls.

XXII.3 (source PDF p. 88). Breezes acting upon the sea.

LXXX.1 (source PDF p. 260). Wintry currents in Boreas’s forceful weather.

In this edition

At LXXX.1 the apparatus reports αὔραισι against printed αὔρῃσι, a form variation. A different note at LXVI.2 reports αὔραις where the printed verse has αὐγαῖς, “rays.” That rejected or alternative breeze-reading must not be counted among the six printed occurrences of αὔρα.

See also

ἀήρ [OL0042]; ἄνεμος [OL0142]; πνοή [OL1442]; αὐγή [OL0242]; Ζέφυρος [OL0709]

Source forms Αὖραι; αὔραις; αὔρας; αὔρῃσι

All verse occurrences 6 in total. Source PDF: XVI.3 (p. 70); XXI.6 (p. 86); XXII.3 (p. 88); LI.11 (p. 170); LXXX.1 (p. 260); LXXXI.1 (p. 262)

Consequential readings AV100_03

Lexical references LSJ αὔρα (n17518)

αὐτάρκεια

autarkeia · self-sufficiency; sufficiency in oneself · OL0253

The word

αὐτάρκεια is an abstract noun for self-sufficiency. In this hymn it is not merely a quality that Nature possesses: it is directly predicated of her in address. That grammar gives the abstraction a divine presence without automatically committing the poem to a particular philosophical school’s definition.

In the work

At X.13 Nature is called self-sufficiency, Dike, and the many-named persuasion of the Charites. The line moves through nouns that articulate what Nature can be called, rather than a sequence of ordinary personal biographies. Self-sufficiency belongs within that dense portrait of a power able to sustain and order.

The local phrase does not explain an ethical programme of human independence or instruct worshippers to withdraw from social needs. It characterizes the divine recipient. Reading it beside her self-origin language helps reveal a recurrent interest in completeness, but the different words must retain their separate objects and functions: sufficiency is not simply another word for being one’s own father.

Places to Read

X.13 (source PDF p. 48). Self-sufficiency directly predicated of Nature beside Dike and persuasion.

In this edition

The edition’s “self-sufficiency” is a close orientation and should not be expanded into “Stoic self-sufficiency” or another school label without further evidence. This is the only

primary occurrence of the noun in the supplied corpus. Its placement within direct address, not frequency, accounts for its importance.

See also

φύσις [OL1897]; αὐτοπάτωρ [OL0256]; δίκη [OL0439]; πειθώ [OL1390]

Source forms αὐτάρκεια

All verse occurrences 1 in total. Source PDF: X.13 (p. 48)

Lexical references LSJ αὐτάρκεια (n17559)

αὐτοκασίγνητος

autokasignētos · own sibling; full sibling · OL0254

Sleep is the own or full sibling of Lethe and Death at LXXXV.8. The strengthened kinship term establishes a close relation among the powers without identifying them as one entity. The surrounding hymn can therefore compare sleep with death while still assigning Sleep his own preserving role.

See also ὕπνος [OL1811]; λήθη [OL1037]; θάνατος [OL0767]

Source forms αὐτοκασίγνητος

All verse occurrences 1 in total. Source PDF: LXXXV.8 (p. 270)

Lexical references LSJ αὐτοκασίγνητος (n17743)

αὐτοκράτειρα

autokrateira · sovereign in one’s own right; self-ruling · OL0255

The Eumenides are self-ruling ladies at LXX.8 beside everlasting and fearful descriptions. The feminine formation expresses independent authority within the hymn’s divine portrait. Modern constitutional ideas such as an autocratic state are not specified by this compact title.

See also ἄνασσα [OL0136]; κράτος [OL0964]

Source forms αὐτοκράτειραι

All verse occurrences 1 in total. Source PDF: LXX.8 (p. 232)

Lexical references LSJ αὐτοκράτειρα (n17766)

αὐτοπάτωρ

autopatōr · one’s own father; self-fathering · OL0256

Nature is her own father immediately before she is called fatherless at X.10. The juxtaposition expresses self-origin through an intentionally exceptional kinship image. It should not be divided into two sequential claims about ordinary biological parentage.

See also ἀπάτωρ [OL0175]; αὐτοφυής [OL0257]; φύσις [OL1897]

Source forms αὐτοπάτωρ

All verse occurrences 1 in total. Source PDF: X.10 (p. 46)

Lexical references LSJ αὐτοπάτωρ (n17855)

αὐτοφυής

autophyēs · self-grown; self-originating · OL0257

The word

αὐτοφυής describes something growing or arising of itself. It presents origin as belonging to the being's own nature or power, but does not necessarily cancel every other expression of parentage or emergence in the surrounding hymn. The two local uses make that qualification especially important.

In the work

Helios is self-grown, unwearying and a sweet sight to living beings at VIII.3. The combination places independent emergence beside continuing activity and visibility. The line does not recount a birth-event or specify how self-origin should be reconciled with every other divine family relation.

Herakles is likewise self-grown and unwearying at XII.9, yet in the same line is Earth's most excellent shoot. The plant-image supplies an origin relation that coexists with self-growth. Removing either half would make the text simpler at the cost of its actual language. The epithet can praise inherent vitality or self-arising power while the shoot-image connects the god with Earth.

Places to Read

VIII.3 (source PDF p. 38). Helios's self-growth beside tirelessness and visible sweetness.

XII.9 (source PDF p. 60). Herakles both self-grown and Earth's shoot.

In this edition

"Self-born" can be a helpful English cue but may imply a more exclusive genealogical claim than "self-grown." The source's local pairing with βλάστημα should govern interpretation. Nature's αὐτοπάτωρ, "self-fathering," is a related but different formulation and is not counted as another occurrence of αὐτοφυής.

See also

αὐτοπάτωρ [OL0256]; ἀπάτωρ [OL0175]; βλάστημα [OL0311]; ἀκάμας [OL0074]

Source forms αὐτοφυής

All verse occurrences 2 in total. Source PDF: VIII.3 (p. 38); XII.9 (p. 60)

Lexical references LSJ αὐτοφυής (n18006)

αὐχήν

aukhēn · neck · OL0258

All mortals fear Nemesis with her yoke placed upon the neck at LXI.5. The body part makes subjection visible and weight-bearing. The dative names the yoke's location, not a separate object that the goddess seizes or cuts.

See also ζυγόν [OL0714]; Νέμεσις [OL1183]

Source forms αὐχένι

All verse occurrences 1 in total. Source PDF: LXI.5 (p. 202)

Lexical references LSJ αὐχήν (n18062)

ἀφαιρέτις

aphairetis · remover; taker-away · OL0259

The Moirai are removers of necessity from mortals at LIX.18, paired with their role as all-givers. The feminine agent noun names a positive capacity to relieve constraint. It is not a participle of a verb, and its local force complicates a portrait of the Moirai as nothing but irreversible compulsion.

See also ἀνάγκη [OL0125]; μοῖρα [OL1151]; παντοδότειρα [OL1352]

Source forms ἀφαιρέτιδες

All verse occurrences 1 in total. Source PDF: LIX.18 (p. 198)

Lexical references LSJ ἀφαιρέτις (n18105)

ἀφανής

aphanēs · unseen; invisible; not manifest · OL0260

The word

ἀφανής describes absence from sight or manifestation. The negative does not imply nonexistence, inactivity or an absolute inability ever to appear. Several hymns deliberately place it beside a form of φαίνω or the opposite adjective φανερός.

In the work

Eileithyia is unseen but appears in every deed at II.7. Her effects make her presence knowable without requiring direct visual access. Aphrodite is appearing and unseen at LV.10, while the Nymphs are appearing and invisible at LI.7. These pairings keep manifestation and concealment in tension rather than classifying the deities permanently on one side.

The Moirai and Erinyes receive invisibility among nocturnal and swift-moving descriptions, and the western breezes are invisible and airy in LXXXI.6. In those contexts, unseen action can remain forceful or beneficial. Pluto is judge of unseen and visible works at XVIII.16: the adjective qualifies works, not the god. This object-level contrast broadens the vocabulary from divine appearances to the reach of divine judgement.

Places to Read

II.7 (source PDF p. 20). An unseen goddess manifest through deeds.

LI.7 (source PDF p. 168). The Nymphs described as appearing and invisible.

LV.10 (source PDF p. 180). The same tension in Aphrodite’s address.

XVIII.16 (source PDF p. 76). Unseen and visible works within Pluto’s jurisdiction.

LXXXI.6 (source PDF p. 262). Invisible breezes with tangible effects.

In this edition

At LV.10 the apparatus says Abel deleted τ’ before ἀφανής. The printed juxtaposition remains the basis for interpretation, rather than an invented claim that the goddess never appears. “Invisible” should also be distinguished from ἀπροσόρατος, which can mark a figure as terrible or difficult to look upon rather than wholly absent from sight.

See also

φαίνω [OL1830]; φανερός [OL1831]; κρύφιος [OL0977]; ἀπροσόρατος [OL0193]

Source forms ἀφανεῖς; ἀφανής; ἀφανῶν

All verse occurrences 7 in total. Source PDF: II.7 (p. 20); XVIII.16 (p. 76); LI.7 (p. 168); LV.10 (p. 180); LIX.17 (p. 198); LXIX.9 (p. 230); LXXXI.6 (p. 262)

Lexical references LSJ ἀφανής (n18127)

ἄφθιτος

aphthitos · imperishable; unwasting · OL0261

Nature, Zeus, Oceanus and the great saving children of Zeus are imperishable. The image denies wasting away or destruction, while Oceanus's additional "ever-existing" explicitly brings duration alongside it. The word therefore overlaps with immortal and everlasting vocabulary without being merely another inflection of either.

See also ἀθάνατος [OL0043]; ἀίδιος [OL0055]; ἀποφθινύθω [OL0191]

Source forms ἄφθιτα; ἄφθιτε; ἄφθιτον

All verse occurrences 4 in total. Source PDF: Prayer.21 (p. 12); X.5 (p. 46); XV.1 (p. 68); LXXXIII.1 (p. 266)

Lexical references LSJ ἄφθιτος (n18309)

ἀφίημι

aphiēmi · release; let fly · OL0262

After tearing the heavenly covering, Zeus releases the gleaming thunderbolt at XIX.17. The bolt is the object of ἀφίεις; the preceding covering belongs to the tearing construction. The apparatus reports προκάλυμμα βάλλεις against the printed προκάλυμμ' ἀφίεις, so care over the joined line is necessary to avoid making the covering the thing released.

See also κεραυνός [OL0901]; ἀργής [OL0195]; διαρρήγνυμι [OL0424]

Source forms ἀφίεις

All verse occurrences 1 in total. Source PDF: XIX.17 (p. 82)

Consequential readings AV035_02

Lexical references LSJ ἀφίημι (n18331)

ἀφικάνω

aphikanō · reach; arrive at · OL0263

Dust stirred by the Kouretes' wheeling feet reaches the clouds at XXXVIII.12. Dust is the subject of ἀφικάνει, not the dancers themselves. The hyperbolic height gives their movement force without requiring the Kouretes to ascend physically into the clouds at that moment.

See also κονία [OL0941]; νεφέλη [OL1191]; Κουρῆτες [OL0951]

Source forms ἀφικάνει

All verse occurrences 1 in total. Source PDF: XXXVIII.12 (p. 138)

Lexical references LSJ ἀφικάνω (n18332)

ἀφρογενής

aphrogenēs · foam-born · OL0264

Prayer.11 invokes a foam-born goddess who has received widely renowned gifts. The epithet recognizably directs the reader toward Aphrodite, but her name is not printed in that line. Keeping the description distinct from the name preserves the actual wording of the invocation.

See also Ἀφροδίτη [OL0265]; γένεσις [OL0356]

Source forms ἀφρογενής

All verse occurrences 1 in total. Source PDF: Prayer.11 (p. 10)

Lexical references LSJ ἀφρογένεια (n18507)

Ἀφροδίτη

Aphroditē · Aphrodite · OL0265

Aphrodite is directly named at the opening of her own hymn and appears in the birth-language of Dionysos and chthonic Hermes. At XLVI.3 she accompanies the Nymphs in the image of beloved offspring; at LVII.4 she is the Paphian maiden in the local lineage. Those constructions should remain as printed rather than being replaced with a more familiar genealogy from elsewhere.

See also Πάφιος [OL1385]; φιλομμειδής [OL1862]; ἀφρογενής [OL0264]

Source forms Ἀφροδίτη; Ἀφροδίτης

All verse occurrences 3 in total. Source PDF: XLVI.3 (p. 158); LV.1 (p. 180); LVII.4 (p. 190)

Heading or rubric ΑΦΡΟΔΙΤΗΝ · LV.heading · source PDF p. 180. LV. ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Local sense Aphrodite as the hymn's divine recipient

Lexical references LSJ Ἀφροδίτη (n18519)

ἀχαλίνωτος

akhalinōtos · unbridled; unrestrained · OL0266

Aphrodite yokes mortals in unbridled necessities at LV.13. The harness-language is deliberately paradoxical: the compulsions bind people while themselves resisting control. Translating only “strong necessities” would lose the contrast between yoking and the absence of a bridle.

See also ἀνάγκη [OL0125]; ἐνζεύγνυμι [OL0549]; χαλινός [OL1905]

Source forms ἀχαλινώτοισιν

All verse occurrences 1 in total. Source PDF: LV.13 (p. 182)

Lexical references LSJ ἀχαλίνωτος (n18631)

ἀχάλκευτος

akhalkeutos · not bronze-forged; without metal working · OL0267

Sleep binds bodies in fetters not forged of bronze at LXXXV.4. The bonds are effective although they are not literal metal shackles. The negative compound gives sleep’s immobilizing action a material comparison and then withdraws its ordinary material means.

See also πέδη [OL1386]; ὕπνος [OL1811]; δεσμεύω [OL0407]

Source forms ἀχαλκεύτοισι

All verse occurrences 1 in total. Source PDF: LXXXV.4 (p. 270)

Lexical references LSJ ἀχάλκευτος (n18634)

Ἀχέρων

Akherōn · Acheron · OL0268

Dark Acheron holds Earth’s roots within Pluto’s domain at XVIII.10. The river is expressly named, unlike generic references to underworld water elsewhere. Its holding of the roots gives it a foundational place in the hymn’s landscape without turning every subterranean stream into Acheron.

See also Πλούτων [OL1440]; ῥίζωμα [OL1595]; Στύξ [OL1657]

Source forms Ἀχέρονθ’

All verse occurrences 1 in total. Source PDF: XVIII.10 (p. 74)

Lexical references LSJ Ἀχέρων (n18683)

ἄψοφος

apsophos · soundless; noiseless · OL0269

Nature’s step is soundless while it wheels on the ankles of her feet at X.7. The adjective qualifies the trace or footstep, ἴχνος. The combination retains movement but suppresses its noise, a more precise image than describing Nature as simply still.

See also ἀστράγαλος [OL0224]; ἴχνος [OL0849]

Source forms ἄψοφον

All verse occurrences 1 in total. Source PDF: X.7 (p. 46)

Lexical references LSJ ἄψοφος (n18903)

Β β Beta

βάθρον

bathron · foundation; base · OL0270

Nereus shakes Demeter’s holy foundation at XXIII.5, in a description of power over winds and sea. The foundation evokes the ground supporting cultivation and the goddess’s sphere. No statue pedestal is named, so that more specialized meaning should not be assumed here.

See also Δημήτηρ [OL0416]; γῆ [OL0367]; σεισμός [OL1614]

Source forms βάθρον

All verse occurrences 1 in total. Source PDF: XXIII.5 (p. 90)

Lexical references LSJ βάθρον (n19013)

βαθυδίνης

bathydinēs · deep-eddying · OL0271

The great sea groans as deep-eddying during the Kouretes' destructive activity at XXXVIII.17. The compound unites depth with circulating water, adding motion to the sea’s scale. It is more specific than simply “deep.”

See also βαθύς [OL0274]; δίνη [OL0445]; πόντος [OL1510]

Source forms βαθυδίνης

All verse occurrences 1 in total. Source PDF: XXXVIII.17 (p. 138)

Lexical references LSJ βαθυδίνης1 (n19025); LSJ βαθυδίνης2 (n19026)

βαθύκολπος

bathykolpos · deep-bosomed; deep-folded in dress · OL0272

Semele and Eurynome are deep-bosomed or deep-folded in dress in XLIV.2 and LX.2. The range between the body’s breast and the garment’s fold should remain open: neither line supplies enough detail to choose an anatomical description with certainty. The epithet gives each figure an ample, dignified presentation.

See also κόλπος [OL0937]; Σεμέλη [OL1618]; Εὐρυνόμη [OL0669]

Source forms βαθύκολπον; βαθυκόλπου

All verse occurrences 2 in total. Source PDF: XLIV.2 (p. 154); LX.2 (p. 200)

Lexical references LSJ βαθύκολπος (n19040)

βαθύρροος

bathyrroos · deep-flowing · OL0273

The deep-flowing water of the unwearying sea yields to Pan at XI.14. Depth and movement work together in the epithet. The apparatus attributes βαθύρροον to Lennep against βαθύσπορον, so the explicit flow-image is the edition’s adopted reading rather than an uncontested form.

See also βαθύς [OL0274]; ὕδωρ [OL1793]; Πάν [OL1335]

Source forms βαθύρροον

All verse occurrences 1 in total. Source PDF: XI.14 (p. 54)

Consequential readings AV022_02

Lexical references LSJ βαθύρροος (n19080)

βαθύς

bathys · deep; extensive · OL0274

Poseidon receives the deep stream of the sea at XVII.7, while Boreas shakes the deep air of the cosmos at LXXX.1. Depth can therefore measure an extensive expanse as well as water below a surface. The atmospheric use should not be translated as though Boreas were shaking a liquid sea.

See also βαθυδίνης [OL0271]; βαθύρροος [OL0273]; ἀήρ [OL0042]

Source forms βαθὺ; βαθὺν

All verse occurrences 2 in total. Source PDF: XVII.7 (p. 72); LXXX.1 (p. 260)

Lexical references LSJ βαθύς (n19082)

βαθύσκιος

bathyskios · deeply shaded · OL0275

Pluto inhabits a deeply shaded Tartarean meadow at XVIII.2, immediately also described as dim in light. The compound intensifies the meadow’s darkness while retaining a landscape, not an empty abstract void. The paired epithets work through shade and reduced illumination.

See also λειμών [OL1026]; λιπαυγής [OL1048]; Πλούτων [OL1440]

Source forms βαθύσκιον

All verse occurrences 1 in total. Source PDF: XVIII.2 (p. 74)

Lexical references LSJ βαθύσκιος (n19087)

βαθύστερνος

bathysternos · deep-breasted; spacious in depth · OL0276

Earth and the sea are deep-breasted in the supplied occurrences. The bodily metaphor gives expansive depth to a cosmic domain: Poseidon inhabits the sea’s foundations and Leucothea governs it. It does not require the domain to possess literal animal anatomy.

See also βαθύς [OL0274]; στέρνον [OL1647]; πόντος [OL1510]

Source forms βαθύστερν’; βαθυστέρνοιο; βαθυστέρνου

All verse occurrences 3 in total. Source PDF: XVII.3 (p. 72); XXVI.6 (p. 98); LXXIV.3 (p. 242)

Lexical references LSJ βαθύστερνος (n19095)

βαθυχαίτης

bathykhaitēs · thick-haired; long-haired · OL0277

Adonis is thick- or long-haired at LVI.7, beside splendid form and delight in hunting. The hair image contributes to his visible appearance rather than standing automatically for vegetation. It complements the earlier soft-haired epithet ἁβροκόμης without being the same word or stressing exactly the same quality.

See also ἁβροκόμης [OL0002]; Ἄδωνις [OL0035]; ἀγλαόμορφος [OL0016]

Source forms βαθυχαῖτα

All verse occurrences 1 in total. Source PDF: LVI.7 (p. 188)

Lexical references LSJ βαθυχαίτης (n19114)

βαίνω

bainō · go; come; step; proceed · OL0278

The word

βαίνω is a verb of going or stepping, including movement toward the speaker when an imperative invites a god to come. Its complement supplies the destination or the ordered sequence being traversed. The collection also applies it to processes and musical movement, so literal footsteps are not required in every use.

In the work

Protogonos is invited to come rejoicing (VI.10), Pan to the libations (XI.21), and Leto and Bacchos to an all-divine rite (XXXV.7; LIII.9). The repeated imperative makes the wished-for arrival part of the prayer's structure: divine presence is sought with a favourable emotion or benefit accompanying it.

Within Pan's hymn, the differentiated things of the world proceed easily by his commands (XI.18). The verb now describes ordered functioning rather than a deity approaching worshippers. Apollo goes to the limits of a musical register while tuning at XXXIV.17. That motion is intelligible through the musical arrangement being explored, not a walk to a geographical boundary. The same movement vocabulary thus links ritual approach, cosmic process and harmonic adjustment without conflating their objects.

Places to Read

VI.10 (source PDF p. 32). The invitation that Protogonos come rejoicing.

XI.21 (source PDF p. 56). Pan invited to the libations.

XI.18 (source PDF p. 56). Processes proceeding under divine commands.

XXXIV.17 (source PDF p. 124). Apollo moving to the limits of a musical register.

LIII.9 (source PDF p. 176). A divine arrival requested at the rite.

In this edition

The English can use either "come" or "go" according to viewpoint. The forms βαῖν' and βαῖνε are imperatives, whereas βαίνων is a participle and βαίνει a statement. Their shared stem should not hide those different roles in the hymn's action.

See also

βῆμα [OL0300]; ἔρχομαι [OL0621]; τελετή [OL1714]; ἁρμόζω [OL0201]

Source forms βαῖν'; βαῖνε; βαίνει; βαίνων

All verse occurrences 6 in total. Source PDF: VI.10 (p. 32); XI.18 (p. 56); XI.21 (p. 56); XXXIV.17 (p. 124); XXXV.7 (p. 128); LIII.9 (p. 176)

Lexical references LSJ βαίνω (n19123)

Βάκχειος

Bakkheios · Bacchic; belonging to Bacchos · OL0279

At XXX.2 Βακχεῖος qualifies the lord being invoked. At LIII.4 the spelling Βακχήιον appears in a difficult sequence about sleeping and triennial time: the edition attaches

"Bacchic" to the time, while an association with the sleeping divine presence remains a contextual possibility. The ending alone cannot decide the whole sentence's attachment.

See also Βάκχος [OL0286]; Βακχιακός [OL0285]; χρόνος [OL1942]

Source forms Βακχεῖον; Βακχήιον

All verse occurrences 2 in total. Source PDF: XXX.2 (p. 112); LIII.4 (p. 176)

Lexical references LSJ Βάκχειος (n19172)

Βακχεύς

Bakkheus · Bakcheus; Baccheus · OL0280

Bakcheus is a named Dionysian address at XLV.2 and LII.1. Its vocative Βακχεῦ comes from a distinct noun-formation, not from the ordinary inflection of Βάκχος. The two names point to the same local divine sphere while remaining separately retrievable Greek words.

See also Βάκχος [OL0286]; Διόνυσος [OL0446]; Βάσσαρος [OL0297]

Source forms Βακχεῦ

All verse occurrences 2 in total. Source PDF: XLV.2 (p. 156); LII.1 (p. 172)

Lexical references LSJ Βακχεύς (n19175)

βακχευτής

bakkheutēs · Bacchic reveller · OL0281

Pan is a Bacchic reveller at XI.5 and 21, and Dionysos receives the same agent noun at XLVII.6. These are divine addressees, not a securely identified human office. The title characterizes active revelry while the surrounding imperatives ask the gods to approach favourably.

See also βακχεύω [OL0282]; Πάν [OL1335]; Διόνυσος [OL0446]

Source forms βακχευτά

All verse occurrences 3 in total. Source PDF: XI.5 (p. 52); XI.21 (p. 56); XLVII.6 (p. 160)

Lexical references LSJ Βακχευτής (n19178)

βακχεύω

bakkheuō · revel Bacchically; dance in Bacchic fashion · OL0282

The Nereids revel on the waves at XXIV.3, while Dionysos celebrates sacred triennial festivities around his foster-mothers at LII.8. The verb links lively movement to a Bacchic character, but the sea scene is not automatically a record of human initiation practice. Each subject and setting remains distinct.

See also βακχευτής [OL0281]; Βάκχη [OL0284]; τριετηρίς [OL1765]

Source forms βακχεύουσαι; βακχεύων

All verse occurrences 2 in total. Source PDF: XXIV.3 (p. 92); LII.8 (p. 174)

Lexical references LSJ Βακχεύω (n19181)

βακχέχορος

bakkhekhoros · of Bacchic dancing; leading Bacchic dance · OL0283

Dionysos is βακχέχορος in the kinship passages of chthonic Hermes and Palaimon (LVII.3; LXXV.1). The compound brings dance into the god's identity rather than merely

repeating his name. At LVII.3 the apparatus attributes the compound form to Casaubonus against βάκχε χοροῖο, a different division of the sequence.

See also Βάκχος [OL0286]; χορός [OL1938]; Διόνυσος [OL0446]

Source forms βακχεχόροιο

All verse occurrences 2 in total. Source PDF: LVII.3 (p. 190); LXXV.1 (p. 244)

Consequential readings AV087_01

Lexical references LSJ Βακχέχορος (n19182)

Βάκχη

Bakkhē · female Bacchant; Bacchae · OL0284

The Bacchae accompany Silenos with the Naiads and take part in the Lenaian rites at LIV.6 and 9. The feminine forms identify female members of the Bacchic company, not individually named goddesses. At line 6 the apparatus attributes Βάκχαις to Dinner against βάκχοις, so the feminine identification there is a consequential adopted reading.

See also Βάκχος [OL0286]; βακχεύω [OL0282]; Σιληνός [OL1625]

Source forms Βάκχαις

All verse occurrences 2 in total. Source PDF: LIV.6 (p. 178); LIV.9 (p. 178)

Consequential readings AV081_06

Lexical references LSJ Βάκχη (n19183)

Βακχιακός

Bakkhiakos · Bacchic · OL0285

Themis cries to the lord through Bacchic nights at LXXIX.9. The adjective qualifies the nights and gives them a cultic character; it does not itself name a separate celebration or provide its calendar. The lord is addressed within that nocturnal activity.

See also Βάκχειος [OL0279]; Βάκχος [OL0286]; νύξ [OL1217]

Source forms Βακχιακὰς

All verse occurrences 1 in total. Source PDF: LXXIX.9 (p. 258)

Lexical references LSJ Βακχιακός (n19185)

Βάκχος

Bakkhos · Bacchos; Bakchos; Bacchus · OL0286

The word

Βάκχος is a recurrent name of Dionysos, but its lexical count is not a count of every Dionysian reference. The verse uses singular forms for the god, while the heading of LIV includes Bakchoi as members of an addressed company. Name, follower-designation and related Bacchic adjectives therefore need distinct contextual attention.

In the work

Explicit combinations settle the name’s local relation to Dionysos: XLVIII.2 names Bacchos Dionysos, and LIII.1 invokes Bacchos as chthonic Dionysos. Other passages emphasize different relationships. The Nymphs and Hippa nurture him, Silenos is his fosterer, and Aphrodite is his honoured companion. Such links establish divine company and care, not a single continuous biography assembled from every hymn.

At L.1 the god is Zeus’s son, of the winepress and two-mothered; at LIII.8 he is green-fruited, horn-bearing and fruitful. XLV.4 gives an uproarious, frenzied Bacchos crying through Olympus. The name supports these contrasting aspects rather than deciding among them. In Semele’s hymn, the enactment of his birth-pangs at XLIV.8 connects naming with ritual commemoration, while LI.16 places him beside Deo in the Nymphs’ bringing of grace to mortals.

Places to Read

XLVIII.2 (source PDF p. 162). The explicit sequence Bacchos Dionysos.

LIII.1 (source PDF p. 176). Bacchos identified as chthonic Dionysos.

L.1 (source PDF p. 166). Son of Zeus and two-mothered in a winepress setting.

LI.3 (source PDF p. 168). The Nymphs as his nurses.

LV.7 (source PDF p. 180). Aphrodite as his companion.

XLIV.8 (source PDF p. 154). His birth-pangs in the Semele hymn’s ritual setting.

In this edition

At LIV.8 the apparatus attributes genitive Βάκχοιο to Hermann against βακχεῖον. The adopted reading names the lord Bacchos as possessor of the cry, rather than simply describing something as Bacchic. Βακχεύς, Βάκχη and the dance or revelry compounds remain separate entries even where they refer to the same divine sphere.

See also

Διόνυσος [OL0446]; Βακχεύς [OL0280]; Βάκχη [OL0284]; Βάκχειος [OL0279]; βακχεύω [OL0282]; διμήτωρ [OL0441]

Source forms Βάκχε; Βάκχοιο; Βάκχον; Βάκχου; Βάκχῳ

All verse occurrences 17 in total. Source PDF: Prayer.34 (p. 16); XXIV.11 (p. 94); XLIV.8 (p. 154); XLV.4 (p. 156); XLVI.2 (p. 158); XLVII.1 (p. 160); XLVIII.2 (p. 162); XLIX.1 (p. 164); L.1 (p. 166); L.3 (p. 166); LI.3 (p. 168); LI.16 (p. 170); LIII.1 (p. 176); LIII.8 (p. 176); LIV.1 (p. 178); LIV.8 (p. 178); LV.7 (p. 180)

Heading or rubric ΒΑΚΧΩΝ · LIV.heading · source PDF p. 178. LIV. ΣΙΛΗΝΟΥ ΣΑΤΥΡΟΥ ΒΑΚΧΩΝ

Local sense Bakchoi as members of the addressed company

Consequential readings AV081_06; AV081_08; AV087_01

Lexical references LSJ Βάκχος (n19196)

βάλλω

ballō · throw; hurl · OL0287

Zeus hurls rushing, fiery bolts at XIX.7 while covering them with clouds. The active participle gives the god the throwing action, and the preceding object continues into the line’s plural descriptions. Cloud-cover does not negate the violent direction of the missiles.

See also βέλος [OL0299]; κεραυνός [OL0901]; Ζεύς [OL0707]

Source forms βάλλων

All verse occurrences 1 in total. Source PDF: XIX.7 (p. 78)

Consequential readings AV035_02

Lexical references LSJ βάλλω (n19282)

βαρυαλγής

baryalgēs · grievously pained; heavy with pain · OL0288

The Erinyes are heavy with pain at LXIX.7 among avenging, hide-clad and mighty descriptions. The suffering sense is lexically supported and matches the edition’s English. Their punitive setting also permits an association with causing grievous pain, but that contextual possibility should not silently replace what the adjective says of the goddesses themselves.

See also ἄλγος [OL0087]; Ἐρινύς [OL0609]; τιμωρός [OL1743]

Source forms βαρυαλγεῖς

All verse occurrences 1 in total. Source PDF: LXIX.7 (p. 228)

Lexical references LSJ βαρυαλγής (n19387)

βαρυβρεμέτειρα

barybremeteira · deep-thundering; heavily roaring · OL0289

Nature thunders deeply above sceptre-bearing rulers at X.25. The feminine agent formation gives her the sounding power, while the vertical phrase places it beyond the rulers' authority. The compound conveys formidable noise, not merely high rank.

See also φύσις [OL1897]; σκηπτοῦχος [OL1626]; βαρύκτυπος [OL0291]

Source forms βαρυβρεμέτειρα

All verse occurrences 1 in total. Source PDF: X.25 (p. 50)

Lexical references LSJ βαρυβρεμέτης (n19394)

βαρύθυμος

barythymos · heavy in spirit; fierce; heavy-hearted · OL0290

Selene is “heavy-hearted” in the edition at IX.6, whereas the thunderbolt is “heavy in wrath” at XIX.11. The compound can convey a weight or intensity of spirit, but the bolt’s force should not be translated as ordinary human sadness. Its θυμός element is less specifically wrathful than the μῆνις of βαρύμηνις.

See also βαρύμηνις [OL0292]; θυμός [OL0808]; σελήνη [OL1617]

Source forms βαρύθυμε; βαρύθυμον

All verse occurrences 2 in total. Source PDF: IX.6 (p. 42); XIX.11 (p. 80)

Lexical references LSJ βαρύθυμος (n19427)

βαρύκτυπος

baryktypos · deep-crashing; heavy-roaring · OL0291

Poseidon is deep-crashing beside sea-resounding and earth-shaking titles at XVII.4. The compound intensifies the noise of his power rather than naming a distinct sound-making instrument. The apparatus attributes printed nominative βαρύκτυπος to Hermann against vocative βαρύκτυπε; the source retains the nominative within the address.

See also ἁλίδουπος [OL0091]; Ποσειδῶν [OL1517]

Source forms βαρύκτυπος

All verse occurrences 1 in total. Source PDF: XVII.4 (p. 72)

Lexical references LSJ βαρύκτυπος (n19435)

βαρύμηνις

barymēnis · of heavy wrath; deeply wrathful · OL0292

Dionysos, lightning-Zeus and Pan possess heavy wrath in their respective hymns. The explicit μῆνις element makes anger central, unlike the broader spirit-language of βαρύθυμος. The epithet gives the powers being approached a dangerous capacity that the surrounding prayers seek to engage favourably.

See also μῆνις [OL1138]; βαρύθυμος [OL0290]; βαρύς [OL0293]

Source forms βαρύμηνι; βαρύμηνιν; βαρύμηνις

All verse occurrences 3 in total. Source PDF: XI.12 (p. 54); XX.4 (p. 84); XLV.5 (p. 156)

Lexical references LSJ βαρύμηνις (n19444)

βαρύς

barys · heavy; burdensome; intense · OL0293

Law brings heavy harm to the lawless at LXIV.11, and Zeus is asked to cast his heavy θυμός into the sea at XIX.18. The weight is an image for burdensome intensity rather than a measurable mass. The apparatus identifies βαρύν in the Zeus line as Slothouwer's addition, so that qualification is supplied by the edition's adopted text.

See also βαρύθυμος [OL0290]; ἄνομος [OL0152]; θυμός [OL0808]

Source forms βαρεῖαν; βαρὺν

All verse occurrences 2 in total. Source PDF: XIX.18 (p. 82); LXIV.11 (p. 214)

Consequential readings AV035_03

Lexical references LSJ βαρύς (n19477)

βασίλεια

basileia · queen; royal lady · OL0294

The word

βασίλεια is a feminine royal designation. The supplied forms include the direct address βασίλεια and accusative βασίλειαν, which follows the syntax of an invocation. It gives honour and authority to many goddesses rather than naming one particular queen shared by all the hymns.

In the work

Selene is a light-bearing queen at IX.1, while Persephone and Meilinoe are queens of those beneath the earth at XXIX.6 and LXXI.10. The genitive in the latter cases identifies a domain; Selene's opening instead emphasizes luminous presence. Hekate is an irresistible queen in the sequence of nocturnal and animal-related attributes at I.5.

Athena, Leto and Antaia receive the title with "much-prayed-to," making sovereignty part of an appeal for access and help. Hippa is a chthonic mother and queen, Nemesis the greatest queen, and Hestia a royal daughter of mighty Kronos. These varied combinations show why an entry should explain the title's function rather than collapse its bearers into one theology. The authority is consistently elevated, while the concrete role remains local.

Places to Read

IX.1 (source PDF p. 42). Luminous queen in Selene's opening address.

XXIX.6 (source PDF p. 108). Persephone’s underworld sphere.

XLI.9 (source PDF p. 148). Antaia as much-prayed-to queen.

LXI.1 (source PDF p. 202). Nemesis addressed with superlative authority.

LXXXIV.1 (source PDF p. 268). Hestia’s royal title within a kinship address.

In this edition

The English “queen” makes the royal sense clear. βασίλεια should remain distinct from ἄνασσα, another widely used feminine title, even when both receive the same English rendering. Neither shared translation licenses combining their source-form counts or treating their separate appearances as textual variants.

See also

βασιλεύς [OL0295]; ἄνασσα [OL0136]; τιμή [OL1741]; πολύλλιστος [OL1473]

Source forms βασίλεια; βασίλειαν

All verse occurrences 13 in total. Source PDF: I.5 (p. 18); IX.1 (p. 42); XXIX.6 (p. 108); XXXII.14 (p. 118); XXXV.2 (p. 128); XXXVI.1 (p. 130); XLI.1 (p. 148); XLI.9 (p. 148); XLIX.4 (p. 164); LV.16 (p. 182); LXI.1 (p. 202); LXXI.10 (p. 236); LXXXIV.1 (p. 268)

Lexical references LSJ βασίλεια1 (n19539)

βασιλεύς

basileus · king; sovereign; most kingly · OL0295

The word

βασιλεύς is the masculine royal noun, with forms such as βασιλεῦ in address and βασιλῆα as an object of invocation. The collection also uses the heightened address βασιλεύτατε, “most kingly,” derived from the same royal vocabulary. These forms concern divine authority, not evidence for a human political institution.

In the work

Zeus is king in the Prayer and his own hymn, and greatest king in the lightning invocation. The Prayer also calls an unnamed underworld ruler king (line 12); the title itself should not be used to supply a personal name absent from that line. Asklepios is a great king and gentle giver at Prayer.37, bringing royalty into healing and beneficence.

Korybas is the greatest king of unceasing Earth at XXXIX.1, while Sabazios rules Phrygia and is most kingly of all at XLVIII.5. The superlative praise operates within each hymn’s direct address. It does not require that the lexicon rank all these kings in a single hierarchy or explain away their overlapping claims.

Places to Read

Prayer.3 (source PDF p. 10). Zeus directly addressed as king.

Prayer.12 (source PDF p. 12). Royal title of the underworld recipient.

Prayer.37 (source PDF p. 16). Asklepios’s kingship beside gentle giving.

XXXIX.1 (source PDF p. 142). Korybas as king of Earth.

XLVIII.5 (source PDF p. 162). The heightened address to Sabazios.

In this edition

The English “king” can conceal the special form at XLVIII.5. “Most kingly” displays the superlative force of βασιλεύτατε more directly than treating it as another plain vocative βασιλεῦ. The feminine βασίλεια and the title ἄναξ provide useful comparisons but are not inflections to add to this noun’s inventory.

See also

βασίλεια [OL0294]; ἄναξ [OL0132]; Σαβάζιος [OL1605]; Ἀσκληπιός [OL0217]

Source forms βασιλεῦ; βασιλεύτατε; βασιλῆα

All verse occurrences 7 in total. Source PDF: Prayer.3 (p. 10); Prayer.12 (p. 12); Prayer.37 (p. 16); XV.3 (p. 68); XX.5 (p. 84); XXXIX.1 (p. 142); XLVIII.5 (p. 162)

Lexical references LSJ βασιλεύς (n19546)

Βασσαρεύς

Bassareus · Bassareus · OL0296

Βασσαρεύς occurs in the heading of hymn XLV as a Dionysian title. The verse instead addresses Βάσσαρος, a related but distinct formation. Keeping the heading title separate lets a reader find both without silently replacing the verse’s morphology with the more familiar title.

See also Βάσσαρος [OL0297]; Βάκχος [OL0286]

Heading or rubric ΒΑΣΣΑΡΕΩΣ · XLV.heading · source PDF p. 156. XLV. ΥΜΝΟΣ ΔΙΟΝΥΣΟΥ ΒΑΣΣΑΡΕΩΣ ΤΡΙΕΤΗΡΙΚΟΥ

Local sense Bassareus, a Dionysian title in the heading

Βάσσαρος

Bassaros · Bassaros · OL0297

Dionysos is addressed as Bassaros in XLV.2 and LII.12, beside other names and ivy-associated praise. The vocative Βάσσαρε belongs to Βάσσαρος, not Βασσαρεύς. Their relationship is useful for navigation, but the source’s two formations should remain distinct.

See also Βασσαρεύς [OL0296]; Βακχεύς [OL0280]; Διόνυσος [OL0446]

Source forms Βάσσαρε

All verse occurrences 2 in total. Source PDF: XLV.2 (p. 156); LII.12 (p. 174)

Lexical references LSJ βάσσαρος (n19586)

βέβαιος

bebaios · stable; steadfast; secure · OL0298

Justice favours a steadfast life at LXIII.9, while Law preserves Nature’s stability at LXIV.3. In the latter τὸ βέβαιον makes the adjective substantival, “what is stable” or “stability.” The two passages connect secure human living with ordered nature without requiring a new noun lemma.

See also βίος [OL0306]; ἀκλινής [OL0076]; νόμος [OL1202]

Source forms βέβαιον

All verse occurrences 2 in total. Source PDF: LXIII.9 (p. 210); LXIV.3 (p. 212)

Lexical references LSJ βέβαιος (n19719)

βέλος

belos · missile; bolt; projectile · OL0299

Both occurrences describe Zeus’s thunderbolt as a sudden, invincible or sharp heavenly missile. The noun gives the storm weapon the direction and force of something hurled. Although βέλος can also name an arrow, these passages concern the celestial bolt rather than an ordinary bow-shot.

See also βάλλω [OL0287]; κεραυνός [OL0901]; αἰφνίδιος [OL0071]

Source forms βέλος

All verse occurrences 2 in total. Source PDF: XIX.9 (p. 80); XIX.12 (p. 80)

Consequential readings AV034_07

Lexical references LSJ βέλος (n19775)

βῆμα

bēma · step; tread; dance-step · OL0300

The Kouretes set armed steps at XXXI.1, and Dionysos tosses danced steps through the woods at XLVI.4. The noun names performed bodily movement in both scenes. A speaker’s raised platform, another possible association of βῆμα, would have no place in these constructions.

See also βαίνω [OL0278]; χορεύω [OL1934]; πούς [OL1524]

Source forms βήματα

All verse occurrences 2 in total. Source PDF: XXXI.1 (p. 114); XLVI.4 (p. 158)

Lexical references LSJ βῆμα1 (n19841)

βίαιος

biaios · violent; forceful · OL0301

The appended Ares prayer asks for escape from hostile battle-tumult and violent death-powers at LXXXVIII.17. The adjective qualifies κῆρας, not the worshipper seeking protection. It makes the threatened endings of life explicitly violent, fitting the martial dangers from which the prayer asks release.

See also κήρ [OL0908]; Ἄρης [OL0198]; θάνατος [OL0767]

Source forms βιαίους

All verse occurrences 1 in total. Source PDF: LXXXVIII.17 (p. 282)

Lexical references LSJ βίαιος (n19879)

βιοδῶτις

biodōtis · life-giving; giver of livelihood · OL0302

Persephone and Aphrodite are addressed by this feminine life-giving title. The surrounding language of marriage, fertility and generation keeps both life and its sustaining conditions relevant. It is not necessary to impose a strict distinction in which one goddess gives biological life and the other only material subsistence.

See also βίος [OL0306]; βιοδώτωρ [OL0303]; Φερσεφόνη [OL1844]; Ἀφροδίτη [OL0265]

Source forms βιοδῶτι

All verse occurrences 2 in total. Source PDF: XXIX.3 (p. 108); LV.12 (p. 182)

Lexical references LSJ βιοδώτης (n19949)

βιοδώτωρ

biodōtōr · giver of life; giver of livelihood · OL0303

Zeus-Daimon is a giver of life to mortals at LXXIII.2, beside gentle and all-generating descriptions. The noun presents him as the source of what people need to live, not merely as someone who himself enjoys life. The -τωρ formation remains distinct from other life-giver nouns and the feminine βιοδῶτις.

See also βίος [OL0306]; βιοδῶτις [OL0302]; δαίμων [OL0390]

Source forms βιοδώτορα

All verse occurrences 1 in total. Source PDF: LXXIII.2 (p. 240)

Lexical references LSJ βιοδώτωρ (n19950)

βιοθρέμμων

biothremmōn · life-nourishing; supporting life · OL0304

Apollo distinguishes life-supporting kinds at XXXIV.19 while mixing the whole vault. The adjective agrees with φῦλα, the kinds or groups being distinguished. It does not name a separate human nourisher, nor modify the reasoning of those who hear the hymn.

See also φῦλον [OL1895]; βιοθρέπτειρα [OL0305]; Ἀπόλλων [OL0184]

Source forms βιοθρέμμονα

All verse occurrences 1 in total. Source PDF: XXXIV.19 (p. 126)

Lexical references LSJ βιοθρέμμων (n19955)

βιοθρέπτειρα

biothrepteira · life-nourisher · OL0305

The Mother of the Gods is a life-nourisher at XXVII.13, alongside her celestial parentage and seniority. The feminine agent noun gives a concrete function to her broad maternal portrayal: she sustains living existence. It should not be reduced to a synonym for “mother,” since nurture is the particular action expressed.

See also μήτηρ [OL1143]; τρέφω [OL1760]; βιοθρέμμων [OL0304]

Source forms βιοθρέπτειρα

All verse occurrences 1 in total. Source PDF: XXVII.13 (p. 102)

Lexical references LSJ βιοθρέπτειρα (n19956)

βίος

bios · life; livelihood; course of living · OL0306

The word

βίος covers lived existence and the conditions or means by which it is sustained. The hymns do not enforce a single divide between biological life and economic livelihood. Descriptions of its sweetness, stability, flourishing and completion show how broad the ordinary noun remains.

In the work

Demeter sends forth desirable, richly blessed life for mortals (XL.9), and Eos attends human life as leader of works (LXXVIII.6). Material provision and daily activity stand close together. Helios is asked to reveal a sweet life to initiates, while the thunderbolt's hymn seeks a life flourishing through cheerful reasoning (VIII.20; XIX.23). The quality of living matters as well as its continuation.

Nemesis, Dike and the Eumenides oversee mortal lives, making conduct answerable to divine judgement. Justice favours a stable life, and the speaker asks her that a good one travel by equal balances (LXIII.9, 13). These are ethical and social images, not measurements of lifespan alone.

Daimon can chill life as well as benefit it (LXXIII.5), and Death cuts off youthful prime in life's swiftness (LXXXVII.7). Persephone's hymn instead requests prosperous life leading into a comfortable old age. The noun thus includes livelihood, manner of living and the vulnerable course between youth and age.

Places to Read

XL.9 (source PDF p. 144). Demeter's provision of desirable life.

XIX.23 (source PDF p. 82). Life flourishing through cheerful reasoning.

LXIII.13 (source PDF p. 210). A good life travelling by equal balances.

LXXIII.5 (source PDF p. 240). Daimon's chilling effect on mortal life.

LXXXVII.7 (source PDF p. 278). Life's youthful prime cut short.

XXIX.19 (source PDF p. 110). Prosperity extending toward old age.

In this edition

The English "life" is often adequate but can hide subsistence or conduct where those are prominent. βιοτή, βιότης and βίοτος are separately retrieved because their forms differ, not because they obey an absolute English division of senses. At LXX.4 the apparatus reports βίοτον in a different sentence, while the adopted verse has βίον; the printed occurrence remains under βίος.

See also

βιοτή [OL0307]; βιότης [OL0308]; βίοτος [OL0309]; ζωή [OL0715]; βιοφθορία [OL0310]; βιοδῶτις [OL0302]

Source forms βίον; βίος; βίου; βίῳ

All verse occurrences 16 in total. Source PDF: VIII.20 (p. 40); XIX.23 (p. 82); XXIX.19 (p. 110); XL.9 (p. 144); LX.8 (p. 200); LXI.2 (p. 202); LXII.3 (p. 206); LXIII.9 (p. 210); LXIII.13 (p. 210); LXIX.13 (p. 230); LXX.4 (p. 232); LXXII.9 (p. 238); LXXIII.5 (p. 240); LXXVIII.6 (p. 252); LXXXVI.9 (p. 272); LXXXVII.7 (p. 278)

Consequential readings AV107_01

Lexical references LSJ βίος1 (n19972)

βιοτή

biotē · life; life's course · OL0307

Dike, Law, Asklepios and Daimon are connected with life's allotted day or good completion through βιοτή. The genitive βιοτῆς frames the endpoint of a lived course,

especially in petitions for a good outcome. It is a distinct feminine noun, not an inflection of appended βιότης, whose stem contains -τητ-.

See also βίος [OL0306]; βιότης [OL0308]; τέλος [OL1717]

Source forms βιοτῆς

All verse occurrences 4 in total. Source PDF: LXII.11 (p. 206); LXIV.7 (p. 212); LXVII.8 (p. 222); LXXIII.9 (p. 240)

Lexical references LSJ βιοτή (n19982)

βιότης

biotēs · life; living existence · OL0308

In appended Ares, gentle radiance shines from above upon our life at LXXXVIII.10. The accusative βιότητα belongs to βιότης, with a -τητ- stem, and should not be merged morphologically with βιοτή. Its sole supplied occurrence belongs to the appendix rather than the core hymns.

See also βιοτή [OL0307]; βίος [OL0306]; σέλας [OL1615]

Source forms βιότητα

All verse occurrences 1 in total. Source PDF: LXXXVIII.10 (p. 282)

Lexical references LSJ βιότης (n19983)

βίοτος

biotos · life; livelihood; course of living · OL0309

βίοτος covers both the means and the course of living. The Kouretes destroy it beside possessions, Eos makes it workable, Fortune varies it, and several prayers seek its good completion. Context decides whether livelihood or lifespan is foremost. The βίοτον reported in the apparatus at LXX.4 is not printed there, where the verse has βίον from βίος.

See also βίος [OL0306]; βιοτή [OL0307]; κτῆμα [OL0982]; τελευτή [OL1715]

Source forms βιότοιο; βίοτον; βίοτος; βιότου; βιότῳ

All verse occurrences 10 in total. Source PDF: XI.22 (p. 56); XIII.10 (p. 62); XX.6 (p. 84); XXV.11 (p. 96); XXVIII.11 (p. 106); XXXVIII.16 (p. 138); LIX.11 (p. 198); LX.9 (p. 200); LXXII.6 (p. 238); LXXVIII.12 (p. 254)

Consequential readings AV107_01

Lexical references LSJ βίοτος (n19986)

βιοφθορία

biophthoria · destruction of life; life-ruin · OL0310

Daimon is asked to remove sorrows that send destruction of life across the whole Earth (LXXIII.8). The noun names their ruinous result rather than a new divine agent. The prayer then seeks a sweet and good completion of life, opposing destructive interruption to a favourable ending.

See also βίος [OL0306]; βιοδώτωρ [OL0303]; τέλος [OL1717]

Source forms βιοφθορίην

All verse occurrences 1 in total. Source PDF: LXXIII.8 (p. 240)

Lexical references LSJ βιοφθορία (n19990)

βλάστημα

blastēma · shoot, offspring · OL0311

The noun carries plant growth into descriptions of divine origin. Aither is a shining growth (V.5); Herakles is Earth’s finest growth (XII.9), while Kronos is offspring of Earth and starry Heaven (XIII.6). Themis, Earth’s young shoot and bud-faced maiden (LXXIX.2), makes the vegetal imagery especially vivid. These different relationships should not be collapsed into one genealogy.

See also βλαστός [OL0312]; γῆ [OL0367]

Source forms βλάστημα

All verse occurrences 4 in total. Source PDF: V.5 (p. 30); XII.9 (p. 60); XIII.6 (p. 62); LXXIX.2 (p. 256)

Lexical references LSJ βλάστημα (n20054)

βλαστός

blastos · shoot, sprout · OL0312

Persephone manifests her sacred body in green-fruited shoots (XXIX.13). The plural dative gives the visible vegetation through which she appears; it is more concrete than a general epithet meaning fertile. Compare βλάστημα, which can describe a god as another power’s offspring.

See also βλάστημα [OL0311]; ἐκφαίνω [OL0522]

Source forms βλαστοῖς

All verse occurrences 1 in total. Source PDF: XXIX.13 (p. 110)

Lexical references LSJ βλαστός (n20064)

βλαψίφρων

blapsiphrōn · mind-harming · OL0313

In the printed Mnemosyne line, βλαψίφρονος qualifies deceit, ἀπάτης, from which memory is kept apart (LXXVII.3). It does not call memory harmful. This grammatical relationship depends on the edition’s adopted construction, which differs from the reported alternative.

See also ἀπάτη [OL0173]; μνήμη [OL1147]

Source forms βλαψίφρονος

All verse occurrences 1 in total. Source PDF: LXXVII.3 (p. 250)

Lexical references LSJ βλαψίφρων (n20079)

βλέφαρον

blepharon · eyelid · OL0314

Eos shakes sweet sleep from the eyelids at dawn (LXXVIII.9). The bodily detail makes awakening palpable: sleep departs from the very place where closed eyes had expressed it.

See also ὕπνος [OL1811]

Source forms βλεφάρων

All verse occurrences 1 in total. Source PDF: LXXVIII.9 (p. 254)

Lexical references LSJ βλέφαρον (n20104)

βλοσυρός

blosyros · grim, fearsome · OL0315

The Eumenides are called grim beside nocturnal and many-doomed descriptions (LXX.9). The edition separates βλοσυραί and νύχιαι against the reported combined reading βλοσυροννύχιαι. Its two epithets therefore represent an editorial division, not evidence that both words were independently transmitted.

See also νύχιος [OL1221]

Source forms βλοσυραί

All verse occurrences 1 in total. Source PDF: LXX.9 (p. 232)

Consequential readings AV107_02

Lexical references LSJ βλοσυρός (n20162)

βλώσκω

blōskō · come, arrive · OL0316

The aorist forms built on μολ- ask for divine arrival: the singular μόλε addresses a god directly, while μόλοις expresses a wish and μολεῖν depends on a verb of calling or entreating. The coming is usually qualified by the help sought, as with health in LXVII.3 and assistance to celebrants in LXVIII.12. Plural μόλετ’ summons the Moirai together (LIX.16). These forms belong under βλώσκω, not an invented present μολέω.

See also ἔρχομαι [OL0621]

Source forms μόλ’; μόλε; μολεῖν; μόλετ’; μόλοις; μόλοιτε

All verse occurrences 11 in total. Source PDF: XVIII.19 (p. 76); XXV.10 (p. 96); XXVII.2 (p. 100); L.10 (p. 166); LIX.16 (p. 198); LXII.10 (p. 206); LXVII.3 (p. 222); LXVIII.12 (p. 226); LXXII.9 (p. 238); LXXIV.8 (p. 242); LXXVI.11 (p. 248)

Lexical references LSJ n20178 (n20178)

βοή

boē · shout, cry · OL0317

The Kouretes’ shout rises to heaven with their tumult as they rush onward (XXXVIII.11). The noun identifies their collective sound, rather than a spoken message or a named musical instrument.

See also θόρυβος [OL0798]

Source forms βοή

All verse occurrences 1 in total. Source PDF: XXXVIII.11 (p. 138)

Lexical references LSJ βοή (n20200)

βολίς

bolis · shaft, bolt · OL0318

The missiles belong to different divine agents. Herakles flashes with primordial shafts (XII.10); Zeus’s lightning bolts enter the account of Semele’s giving birth (XLIV.5). The projectile itself is meant, not the act of throwing.

See also βέλος [OL0299]; κεραυνός [OL0901]

Source forms βολίσι; βολίσιν

All verse occurrences 2 in total. Source PDF: XII.10 (p. 60); XLIV.5 (p. 154)

Consequential readings AV025_01; AV069_04

Lexical references LSJ βολίς (n20286)

βομβήτρια

bombētria · humming, buzzing · OL0319

The feminine plural describes the Nymphs among epithets of flowing rock-water, clear sound and mountain wandering (LI.9). It adds a humming or buzzing quality to this soundscape without specifying an instrument.

See also νύμφη [OL1215]

Source forms βομβήτριαι

All verse occurrences 1 in total. Source PDF: LI.9 (p. 168)

Lexical references LSJ βομβητής (n20307)

Βορέας

Boreas · Boreas, north wind · OL0320

Boreas is summoned from snowy Thrace as a freezing northern wind (LXXX.2). His name also identifies the hymn’s recipient in its heading. The geographical and wintry language gives this wind an individual character within the sequence of wind hymns.

See also κρυμοπαγής [OL0976]; ἄνεμος [OL0142]

Source forms Βορέα

All verse occurrences 1 in total. Source PDF: LXXX.2 (p. 260)

Heading or rubric ΒΟΡΕΟΥ · LXXX.heading · source PDF p. 260. LXXX. ΒΟΡΕΟΥ

Local sense Boreas as the hymn's divine recipient

Lexical references LSJ Βορέας1 (n20369)

βόσκω

boskō · feed, nourish · OL0321

The verb describes nourishment beyond human eating. The sea feeds the bodies of its creatures (XXIV.5), and Pan sustains the human race throughout the cosmos (XI.20). Rhea feeds the all-generating winds in LVIII.6, extending the same sustaining activity to powers that themselves produce life.

See also τροφή [OL1777]; γενεά [OL0354]

Source forms βόσκει; βόσκων

All verse occurrences 3 in total. Source PDF: XI.20 (p. 56); XXIV.5 (p. 92); LVIII.6 (p. 194)

Lexical references LSJ βόσκω (n20413)

βοτρυηφόρος

botryēphoros · grape-bearing · OL0322

Dionysos bears grape clusters beside his description as robed in shoots (XXX.5). The epithet presents the vine’s fruit as part of his appearance and productive character, rather than naming a separate figure.

See also βοτρυόκοσμος [OL0323]; Διόνυσος [OL0446]

Source forms βοτρυηφόρον

All verse occurrences 1 in total. Source PDF: XXX.5 (p. 112)

Consequential readings AV048_01

Lexical references LSJ βοτρυηφόρος (n20454)

βοτρυόκοσμος

botryokosmos · grape-adorned · OL0323

The god of LII.11 is adorned with grape clusters in a sequence that also gives him a thyrsos-spear and places him in a lap. Adornment, rather than merely production, distinguishes this word from grape-bearing βοτρυηφόρος.

See also βοτρυηφόρος [OL0322]

Source forms βοτρυόκοσμε

All verse occurrences 1 in total. Source PDF: LII.11 (p. 174)

Lexical references LSJ βοτρυόκοσμος (n20461)

βουκόλος

boukolos · oxherd, pastoral or ritual designation · OL0324

The word

Βουκόλος ordinarily identifies a keeper of cattle. In these hymns its importance lies in the person for whom divine favour is requested, not in a description of herding work. The word can bear a Dionysian religious use, but its exact social force must be established from the local address rather than inferred from the pastoral gloss alone.

In the work

The endings of the Hekate and Kouretes hymns place the oxherd in almost the same request. Hekate is to be kindly to him (I.10); the Kouretes are to be favourable when encountered by him (XXXI.7). Each line also includes a rejoicing heart. This recurrence makes a worshipper or cultic self-designation a serious possibility: the oxherd is the beneficiary of the hymn, not an incidental shepherd encountered in a story.

The evidence stops short of identifying a named office, rank or initiation grade. Pan’s βούτης in XI.8 offers a useful contrast, since there cattle herdsmen stand explicitly beside goatherds at springs. The more openly pastoral context of that related word should not simply be imported into the repeated petitions here, nor should a ritual reading erase the cattle-herding image.

Places to Read

I.10 (source PDF p. 18). Hekate’s favour is directed toward the singular oxherd.

XXXI.7 (source PDF p. 114). The corresponding Kouretes petition makes the repeated designation visible.

In this edition

The English oxherd preserves the ordinary image but does not settle its ritual application. The dative βουκόλῳ marks the person toward whom favour is directed in both lines. Keep that relationship clear when reading the nearby language of gladness; it is not evidence for a separate pastoral scene.

See also

βούτης [OL0328]; βοῦς [OL0327]; εὐάντητος [OL0628]; εὐμενέω [OL0654]

Source forms βουκόλῳ

All verse occurrences 2 in total. Source PDF: I.10 (p. 18); XXXI.7 (p. 114)

Lexical references LSJ βούκολος (n20563)

βουλή

boulē · counsel, intention, plan · OL0325

The word

Βουλή concerns considered purpose: a plan, intention or disposition that guides an action. It is not inherently wise or benevolent. The hymns make its moral value explicit through modifiers, so the surrounding adjective often matters as much as the noun.

In the work

The recurrent singular phrase εὔφρονι βουλῇ asks a deity to act with kindly purpose. Rhea is to come savingly (XIV.12), the Moirai to approach initiates without bringing cares (LIX.20), and Leukothea to help ships (LXXIV.9). The Eumenides are likewise asked to hear with kindly counsel (LXX.1). The phrase does more than describe an inward opinion: it qualifies the exercise of divine power toward the petitioners.

The plural can instead expose wrongful designs. Those seeking more than their share employ unjust counsels in the Dike hymn (LXII.7), while the Erinyes hover over mortals' impious counsels (LXIX.5). Between these contrasts stand the counsels of Zeus directing the action toward Persephone (XLVI.6). Here the noun identifies the governing plan without itself judging it through a kindly or unjust adjective.

Places to Read

XIV.12 (source PDF p. 66). Kindly purpose accompanies a saving arrival.

LXII.7 (source PDF p. 206). Unjust counsels serve the desire for an excessive share.

LXIX.5 (source PDF p. 228). Human designs become the concern of the Erinyes.

XLVI.6 (source PDF p. 158). Zeus's counsels direct a particular narrative action.

In this edition

The translation's counsel can sound like advice spoken to someone else. Several constructions are better understood as intention or disposition: the dative phrase describes how the deity hears or comes. The Greek does not require a speech or a deliberative meeting. Compare γνώμη for another word linking inward judgment with practical action.

See also

γνώμη [OL0379]; βούλομαι [OL0326]; δίκη [OL0439]; εὐμενής [OL0655]

Source forms βουλαῖς; βουλῇ; βουλῇσι

All verse occurrences 8 in total. Source PDF: XIV.12 (p. 66); XLVI.6 (p. 158); LIX.20 (p. 198); LXII.7 (p. 206); LXIX.5 (p. 228); LXX.1 (p. 232); LXXIV.9 (p. 242); LXXIX.11 (p. 258)

Consequential readings AV069_04

Lexical references LSJ βουλή (n20600)

βούλομαι

boulomai · wish, desire · OL0326

The participle identifies people who want more than their share and pursue it through unjust counsels (LXII.7). Desire here is not morally neutral in context: its object, τὸ πλέον, and the surrounding qualification of their plans expose the excess.

See also βουλή [OL0325]; δίκη [OL0439]

Source forms βουλομένοις

All verse occurrences 1 in total. Source PDF: LXII.7 (p. 206)

Lexical references LSJ βούλομαι (n20621)

βοῦς

bous · ox, cattle · OL0327

Demeter is credited with first yoking the necks of oxen for ploughing (XL.8). The animals belong to the hymn's account of cultivated livelihood, not to a stated sacrificial action.

See also Δημήτηρ [OL0416]; βουκόλος [OL0324]

Source forms βοῶν

All verse occurrences 1 in total. Source PDF: XL.8 (p. 144)

Lexical references LSJ βοῦς (n20674)

βούτης

boutēs · cattle herdsman · OL0328

Pan rejoices among cattle herdsmen and goatherds at the springs (XI.8). The pastoral company anchors the word's occupational sense; it should not automatically acquire the ritual possibilities of βουκόλος elsewhere.

See also βουκόλος [OL0324]

Source forms βούταις

All verse occurrences 1 in total. Source PDF: XI.8 (p. 52)

Lexical references LSJ βούτης (n20695)

βραβευτής

brabeutēs · judge, arbiter · OL0329

Plouton is named judge of deeds both unseen and seen (XVIII.16). The balanced pair expands his jurisdiction beyond publicly observable conduct. The noun identifies the judging agent, whereas βραβεύω describes the act of deciding or awarding.

See also βραβεύω [OL0330]; ἔργον [OL0599]

Source forms βραβευτής

All verse occurrences 1 in total. Source PDF: XVIII.16 (p. 76)

Lexical references LSJ βραβευτής (n20745)

βραβεύω

brabeuō · judge, award · OL0330

Nemesis sees, hears and judges everything (LXI.8), so the verb completes a sequence of comprehensive oversight. Dikaiosyne instead awards what is due through pure judgment

(LXIII.4). The latter construction emphasizes the right distribution of an outcome, not merely observation.

See also βραβευτής [OL0329]; δικαιοσύνη [OL0435]

Source forms βραβεύεις

All verse occurrences 2 in total. Source PDF: LXI.8 (p. 204); LXIII.4 (p. 208)

Lexical references LSJ βραβεύω (n20746)

Βράγχιος

Brankhios · Branchian, title of Apollo · OL0331

Apollo is addressed as Branchian alongside Didymean, Patarian and Loxias titles (XXXIV.7). The immediate value is identificatory: several names gather around the one addressee. The line alone does not supply a history of Branchos or his cult.

See also Διδυμεύς [OL0427]; Ἀπόλλων [OL0184]

Source forms Βράγχιε

All verse occurrences 1 in total. Source PDF: XXXIV.7 (p. 122)

Consequential readings AV053_06

βρασμός

brasmos · quaking, violent shaking · OL0332

In XLVII.3 the invoked figure stops and drives away the earth’s powerful quakings. The noun makes the threat a physical disturbance of the ground, which is countered by the divine action.

See also γῆ [OL0367]

Source forms βρασμοὺς

All verse occurrences 1 in total. Source PDF: XLVII.3 (p. 160)

Lexical references LSJ βρασμός (n20818)

βριαρός

briaros · strong, weighty · OL0333

The adjective qualifies the scale-pans that the insatiable tilt aside (LXIII.7). Their strength or weight belongs to an image of distorted justice; it does not state a particular technical weight.

See also πλάστιγξ [OL1430]; δικαιοσύνη [OL0435]

Source forms βριαρῇσι

All verse occurrences 1 in total. Source PDF: LXIII.7 (p. 208)

Lexical references LSJ βριαρός (n20962)

βρίθω

brithō · be laden, abound · OL0334

Demeter comes heavy with summer fruits (XL.18), a tangible burden of plenty. Under Health the crafts are also said to be laden (LXVIII.5), transferring the image to flourishing human activity. The shared verb connects physical abundance with prosperity without making their objects identical.

See also βρύω [OL0344]; ὑγίεια [OL1787]

Source forms βρίθουσα; βρίθουσι

All verse occurrences 2 in total. Source PDF: XL.18 (p. 146); LXVIII.5 (p. 224)

Consequential readings AV065_06

Lexical references LSJ βρίθω (n20981)

βρισάρματος

brisarmatos · heavy upon the chariot · OL0335

The appended Ares hymn opens with this weighty martial epithet beside overmastering strength and a golden helmet (LXXXVIII.1). Its chariot image belongs to the added hymn’s armed portrait, not to the core Ares hymn’s vocabulary.

See also Ἄρης [OL0198]

Source forms βρισάρματε

All verse occurrences 1 in total. Source PDF: LXXXVIII.1 (p. 280)

Lexical references LSJ βρισάρματος (n20997)

Βρόμιος

Bromios · Bromios, Dionysian name · OL0336

Bromios is directly invoked among Dionysian names in L.8 and named as Demeter’s hearth-companion in XL.10. The title points to the god in both places. By contrast, feminine βρομίη describes Artemis as roaring and must not turn her into Bromios.

See also βρόμιος [OL0337]; Διόνυσος [OL0446]

Source forms βρόμι’; Βρομίοιο

All verse occurrences 2 in total. Source PDF: XL.10 (p. 144); L.8 (p. 166)

Consequential readings AV064_08

Lexical references LSJ βρόμιος (n21020)

βρόμιος

bromios · roaring, resounding · OL0337

The feminine βρομίη qualifies Artemis among titles of stature and archery (XXXVI.2). Its agreement keeps the female addressee unmistakable. A similar-looking Dionysian name, Βρόμιος, is therefore not the correct substitution here.

See also Βρόμιος [OL0336]; Ἄρτεμις [OL0211]

Source forms βρομίη

All verse occurrences 1 in total. Source PDF: XXXVI.2 (p. 130)

Consequential readings AV064_08

Lexical references LSJ βρόμιος (n21020)

βροντᾶος

brontaios · thunderous, of thunder · OL0338

Thunder characterizes Zeus directly (XV.9), the fiery and watery Clouds (XXI.3), and the sudden divine shaft in XIX.9. The adjective can attach to the agent, the weather-bearing powers or the weapon; it does not always name a separate thunder deity.

See also βροντή [OL0339]; Ζεύς [OL0707]

Source forms βρονταῖαι; βρονταῖε; βρονταῖον

All verse occurrences 3 in total. Source PDF: XV.9 (p. 68); XIX.9 (p. 80); XXI.3 (p. 86)

Lexical references LSJ βρονταῖος (n21026)

βροντή

brontē · thunder · OL0339

The Prayer names Thunders among the powers invoked (Prayer.39), while XIX.3 describes divine thunderclaps shaking the gods’ seat. A plural invocation and a description of an event use the same noun in different ways.

See also βρονταῖος [OL0338]

Source forms Βροντὰς; βροντῇσι

All verse occurrences 2 in total. Source PDF: Prayer.39 (p. 16); XIX.3 (p. 78)

Lexical references LSJ βροντή (n21029)

βρότειος

broteios · mortal, human · OL0340

The adjective marks the human race enriched by Plouton (XVIII.5) or encountered by the Moirai (LIX.6). In XI.7 it qualifies the fears of mortals associated with Pan’s dread presence. The poetic forms βροτέην and βρότεον are retained under this access headword.

See also βροτός [OL0342]

Source forms βροτέην; βροτείων; βρότεον

All verse occurrences 3 in total. Source PDF: XI.7 (p. 52); XVIII.5 (p. 74); LIX.6 (p. 196)

Lexical references LSJ βρότειος (n21042)

βροτοκτόνος

brotoktonos · mortal-killing, man-slaying · OL0341

Ares is mortal-killing amid descriptions of delight in weapons and assault on walls (LXV.2). The compound names the human cost of his martial power before the hymn seeks a less destructive outcome.

See also Ἄρης [OL0198]; βροτός [OL0342]

Source forms βροτοκτόνε

All verse occurrences 1 in total. Source PDF: LXV.2 (p. 216)

Lexical references LSJ βροτοκτόνος (n21052)

βροτός

brotos · mortal, human being · OL0342

The word

Βροτός designates a mortal human being. It can function collectively in the plural or describe one member of humanity in the singular. The word here is not the differently accented βρότος, blood: its constructions consistently concern people and their lives.

In the work

Mortals are receivers of divine benefits as well as subjects of divine constraint. Demeter supplies them a desirable, abundant life (XL.9), Health removes their diseases (LXVIII.3), and Dionysos brings them joy (L.7). Conversely, Aphrodite yokes mortals to irresistible necessities (LV.13), Athena stirs their souls with frenzy (XXXII.6), and everyone fears Nemesis (LXI.5). These are not different meanings of mortal; they show the varied conditions of human dependence.

The noun also names people as participants and interpreters. Mortals give Apollo an appellation (XXXIV.24), receive the oracle first disclosed by Themis (LXXIX.3), and celebrate divine powers in recurring seasons. The emphatic phrase θνητοῖσι βροτοῖσιν, mortal mortals or mortal people, occurs in those celebratory settings (XLIV.7; XLV.6; LIV.3). At dawn a singular every mortal stands beside other living creatures (LXXVIII.10), distinguishing humanity within a wider awakening world.

Places to Read

XL.9 (source PDF p. 144). Mortals receive cultivated prosperity from Demeter.

LXI.5 (source PDF p. 202). Human vulnerability appears under Nemesis’s yoke.

XXXIV.24 (source PDF p. 126). Mortals actively name the god.

LXXVIII.10 (source PDF p. 254). The singular includes every human alongside other creatures.

LXXXVIII.9 (source PDF p. 280). The appended Ares hymn calls the war-god a helper of mortals.

In this edition

English men, humans and mortals may all represent this noun, but none changes its lexical identity. The inventory also distinguishes the related adjective βρότειος from the person-word. The appended Ares occurrence belongs to its own textual layer and should not be silently counted as part of the core collection.

See also

βρότειος [OL0340]; θνητός [OL0795]; ἄνθρωπος [OL0147]; βροτοκτόνος [OL0341]

Source forms βροτοὶ; βροτοῖς; βροτοῖσι; βροτοῖσιν; βροτὸς; βροτοὺς; βροτῶν

All verse occurrences 17 in total. Source PDF: XXXII.6 (p. 116); XXXIV.24 (p. 126); XXXVI.8 (p. 130); XL.9 (p. 144); XLIV.7 (p. 154); XLV.6 (p. 156); L.7 (p. 166); LIV.3 (p. 178); LV.13 (p. 182); LIX.5 (p. 196); LXI.5 (p. 202); LXVIII.3 (p. 224); LXIX.5 (p. 228); LXXVII.4 (p. 250); LXXVIII.10 (p. 254); LXXIX.3 (p. 256); LXXXVIII.9 (p. 280)

Lexical references LSJ βροτός1 (n21056)

βρυάζω

bryazō · teem, flourish abundantly · OL0343

The verb carries abundance into three settings: festivities around Nike (XXXIII.7), sacred fruits of the Dionysian god (LIII.10), and the wealth-giving Daimon entering a house (LXXIII.4). Its participles describe a flourishing presence; the object or setting determines whether that fullness is festive, vegetal or prosperous.

See also βρύω [OL0344]

Source forms βρυάζον; βρυάζων

All verse occurrences 3 in total. Source PDF: XXXIII.7 (p. 120); LIII.10 (p. 176); LXXIII.4 (p. 240)

Lexical references LSJ βρυάζω (n21087)

βρύω

bryō · teem, abound, flourish · OL0344

The word

Βρύω presents abundance as active fullness: a person, place or power teems or flourishes. A following dative often identifies what supplies that abundance, but the verb can also stand without an expressed complement. It should not be restricted to fruit or vegetation merely because several hymns give it that setting.

In the work

The cosmic and vegetal instances illuminate one another. Selene teems with beautiful stars (IX.7), Earth with fair seasons (XXVI.3), and Persephone with fruits (XXIX.10). A spring teems with the streams of Nymphs (XXII.8). The same verb makes these different kinds of fullness perceptible without asserting that stars, seasons, fruit and water are interchangeable substances.

Herakles supplies the decisive non-vegetal contrast: he abounds in mighty labours (XII.2), so the fullness is vigorous achievement rather than a crop. Adonis flourishes in the desired seasons (LVI.2), where the dative can locate the flourishing in time. In LII.13 the Dionysian god is simply asked to come teeming and welcome to the initiates. That unqualified use draws on the hymn's abundant portrait without requiring the reader to add an unprinted object.

Places to Read

IX.7 (source PDF p. 44). Stars, rather than crops, supply Selene's abundance.

XXII.8 (source PDF p. 88). The spring's fullness is flowing water.

XII.2 (source PDF p. 58). Herakles abounds in labours, a contrast to vegetal readings.

LII.13 (source PDF p. 174). The desired arrival carries abundance without an explicit object.

LVI.2 (source PDF p. 186). Adonis's flourishing is located in the longed-for seasons.

In this edition

The repeated English teeming usefully preserves the family resemblance among these passages. It can, however, obscure the difference between abounding with something and flourishing in a season. Read each dative with its noun and setting. The related βρυάζω remains a separate lexical destination rather than being absorbed into this verb.

See also

βρυάζω [OL0343]; βρίθω [OL0334]; καρπός [OL0878]; ὥρα [OL1965]

Source forms βρύουσα; βρυούσης; βρύων

All verse occurrences 7 in total. Source PDF: IX.7 (p. 44); XII.2 (p. 58); XXII.8 (p. 88); XXVI.3 (p. 98); XXIX.10 (p. 108); LII.13 (p. 174); LVI.2 (p. 186)

Consequential readings AV065_06

Lexical references LSJ βρύω (n21147)

βύθιος

bythios · of the depths · OL0345

The Nereids are addressed as powers of the depths amid watery travel and dancing (XXIV.2). The adjective locates them within the sea, rather than describing depth as an abstract quality.

See also βυθός [OL0346]; Νηρηΐς [OL1194]

Source forms βύθιαι

All verse occurrences 1 in total. Source PDF: XXIV.2 (p. 92)

Lexical references LSJ βύθιος (n21199)

βυθός

bythos · depth, sea-depth · OL0346

The depths are an inhabited divine region. Sea creatures dwell there in XXIV.6, Palaimon occupies holy salt-billowed depths in LXXV.2, and Aphrodite’s sphere includes the deep of the sea in LV.7. These uses are spatial, although they belong to praise of divine reach.

See also βύθιος [OL0345]; ἐνάλιος [OL0543]

Source forms βυθόν; βυθοὺς; βυθῷ

All verse occurrences 3 in total. Source PDF: XXIV.6 (p. 92); LV.7 (p. 180); LXXV.2 (p. 244)

Lexical references LSJ βυθός (n21205)

Γ γ Gamma

γαιήοχος

gaiēokhos · earth-holding · OL0347

Poseidon receives the same earth-holding address in Prayer.5 and XVII.1, paired with his dark mane. It marks his relation to the earth even in a hymn strongly concerned with sea-power. It is distinct from the earth-shaking epithet that describes an effect of his force.

See also Ποσειδῶν [OL1517]; ἐννοσίγαιος [OL0555]

Source forms γαιήοχε

All verse occurrences 2 in total. Source PDF: Prayer.5 (p. 10); XVII.1 (p. 72)

Lexical references LSJ γαιήοχος (n21407)

γάλα

gala · milk · OL0348

Milk is prescribed as a libation in the rubric to Amphietes (LIII.rubric), alongside an incense direction. This is an offering instruction outside the verse, not a metaphor for nourishment in the hymn.

See also σπένδω [OL1639]

Heading or rubric γάλα · LIII.rubric · source PDF p. 176. θυμίαμα πάντα πλὴν λιβάνου, καὶ σπένδε γάλα

Local sense milk prescribed for the libation to Amphietes

γαληνιάω

galēniaō · be calm, grow serene · OL0349

The sea grows calm in gentle fair-weather courses (XXII.5), whereas Silenos is serene among his companies while crying euhoi (LIV.11). Calmness can thus coexist with vocal celebration. The epic participles γαληνιόων and γαληνιόωσα are accessed under γαληνιάω.

See also εὔδιος [OL0637]; εὐάζω [OL0626]

Source forms γαληνιόων; γαληνιόωσα

All verse occurrences 2 in total. Source PDF: XXII.5 (p. 88); LIV.11 (p. 178)

Lexical references LSJ γαληνιάω (n21504)

γαμοστόλος

gamostolos · arranging marriage · OL0350

Aphrodite is addressed as arranger of marriage between delight in festivities and motherhood of the Loves (LV.8). The epithet presents her as directing a human bond, not only inspiring an individual’s attraction.

See also ἔρως [OL0623]; Ἀφροδίτη [OL0265]

Source forms γαμοστόλε

All verse occurrences 1 in total. Source PDF: LV.8 (p. 180)

Lexical references LSJ γαμοστόλος (n21581)

γανάω

ganaō · gleam, shine · OL0351

The god is invited to the all-divine rite with a gleaming face (LIII.9). The participle qualifies his countenance and gives the requested arrival a radiant, welcoming appearance.

See also πρόσωπον [OL1550]

Source forms γανόωντι

All verse occurrences 1 in total. Source PDF: LIII.9 (p. 176)

Lexical references LSJ γανάω (n21595)

γείνομαι

geinomai · bear, give birth · OL0352

The participle names Leto as the one who bore Phoibos and Artemis (XXXV.4). Its force is maternal generation, not the more general becoming or happening expressed by γίγνομαι in other contexts.

See also Λητώ [OL1040]; γίγνομαι [OL0373]

Source forms γειναμένη

All verse occurrences 1 in total. Source PDF: XXXV.4 (p. 128)

Lexical references LSJ γείνομαι (n21730)

γενάρχης

genarkhēs · originator, ancestral source · OL0353

Kronos is called originator while inhabiting every part of the cosmos (XIII.8). Notos is more specifically the originator of rain (LXXXII.3). The latter application shows that the title can describe the source of a natural process, not only an ancestor in a divine genealogy.

See also γένεσις [OL0356]

Source forms γενάρχα

All verse occurrences 2 in total. Source PDF: XIII.8 (p. 62); LXXXII.3 (p. 264)

Lexical references LSJ γενάρχης (n21829)

γενεά

genea · race, generation · OL0354

The Titans are the source of every generation throughout the cosmos (XXXVII.6), giving the noun a broad reach. With a human qualifier it means the race nourished by Pan (XI.20) and enriched by Plouton’s yearly fruits (XVIII.5). Context fixes whether generation is comprehensive or specifically human.

See also γένος [OL0363]; γένεσις [OL0356]

Source forms γενεὴ; γενεὴν

All verse occurrences 3 in total. Source PDF: XI.20 (p. 56); XVIII.5 (p. 74); XXXVII.6 (p. 134)

Lexical references LSJ γενεά (n21830)

γένεθλον

genethlon · offspring · OL0355

Hermes is called the offspring of Dionysos of the bacchic dance (LVII.3). The noun states the local filial relationship directly; another familiar genealogy of Hermes must not replace what this invocation says.

See also Ἑρμῆς [OL0616]; Διόνυσος [OL0446]

Source forms γένεθλον

All verse occurrences 1 in total. Source PDF: LVII.3 (p. 190)

Lexical references LSJ γένεθλον (n21852)

γένεσις

genesis · generation, origin, coming into being · OL0356

The word

Γένεσις can denote the process of coming into being or the source from which beings arise. The hymns move between these possibilities through their grammatical constructions. A divine person called γένεσις is presented as an origin, while plural γενέσεις can identify particular productive emergences.

In the work

Night is called the origin of all things immediately after being sung as mother of gods and men (III.2). Protogonos is the origin of blessed gods and mortal humans (VI.3), and Okeanos receives a closely comparable description (LXXXIII.2). The recurrence gives more than one invoked power comprehensive generative praise. It does not by itself set out a single ordered genealogy in which one title cancels the others.

The Horae hymn gives the noun a different scale and number. The goddesses bring on fruitful γενέσεις of seasonal occasions (XLIII.11). Here generation belongs to renewed productivity and appropriate times, not simply a first beginning of the universe. Reading this plural beside the divine-source uses prevents the English origin from becoming too fixed or exclusively cosmogonic.

Places to Read

III.2 (source PDF p. 24). Night is directly identified as the origin of all.

VI.3 (source PDF p. 32). Protogonos is source of both divine and mortal life.

LXXXIII.2 (source PDF p. 266). Okeanos receives a comparable comprehensive designation.

XLIII.11 (source PDF p. 152). Plural generations describe fruitful seasonal emergence.

In this edition

The edition varies origin, begetting and births to meet these constructions. Those renderings are interpretive choices within one Greek noun’s range, not evidence for three unrelated terms. The nearby mother and begetter vocabulary helps explain the imagery, but γένεσις need not always describe a literal act of childbirth.

See also

γενεά [OL0354]; γενέτειρα [OL0357]; γενέτωρ [OL0359]; γεννάω [OL0361]

Source forms γενέσεις; γένεσιν; γένεσις

All verse occurrences 4 in total. Source PDF: III.2 (p. 24); VI.3 (p. 32); XLIII.11 (p. 152); LXXXIII.2 (p. 266)

Lexical references LSJ γένεσις (n21872)

γενέτειρα

geneteira · mother, female begetter · OL0357

The title specifies Persephone’s relation to the Eumenides (XXIX.6) and Night’s to gods and humans (III.1). Aphrodite receives it more generally as a generative goddess (LV.2). The Charites are mothers of gladness (LX.4), showing that the noun also expresses production of an experience rather than literal offspring.

See also γενετήρ [OL0358]; γένεσις [OL0356]

Source forms γενέτειρα; γενέτειραι; γενέτειραν

All verse occurrences 4 in total. Source PDF: III.1 (p. 24); XXIX.6 (p. 108); LV.2 (p. 180); LX.4 (p. 200)

Lexical references LSJ γενέτειρα (n21874)

γενετήρ

genetēr · begetter, generative source · OL0358

The Stars are called begetters of all things while flashing with fiery light (VII.5). The plural makes generation a shared power of the addressed stars; it does not name an individual father.

See also γενέτωρ [OL0359]; ἄστρον [OL0229]

Source forms γενετῆρες

All verse occurrences 1 in total. Source PDF: VII.5 (p. 34)

Lexical references LSJ γενετήρ (n21876)

γενέτωρ

genetōr · begetter · OL0359

Pan is the begetter of everything amid titles of universal growth (XI.10). Helios instead begets dawn on the right and night on the left (VIII.4). The second construction distributes his generative action between the opposed phases of the daily cycle.

See also γενετήρ [OL0358]; δεξιός [OL0405]

Source forms γενέτορ; γενέτωρ

All verse occurrences 2 in total. Source PDF: VIII.4 (p. 38); XI.10 (p. 54)

Lexical references LSJ γενέτωρ (n21883)

γέννα

genna · birth, generation · OL0360

Kronos is directly addressed as birth in the same line that calls him diminisher of growth and husband of Rhea (XIII.7). The abstract noun becomes a divine title, placing generation beside reduction rather than describing a single birth event.

See also γένεσις [OL0356]; Κρόνος [OL0971]

Source forms γέννα

All verse occurrences 1 in total. Source PDF: XIII.7 (p. 62)

Lexical references LSJ γέννᾰ (n21895)

γεννάω

gennaō · beget, produce · OL0361

Aphrodite generates all things within her comprehensive rule (LV.5). The Muses beget the blameless excellence of education (LXXVI.4), applying the verb to a cultivated quality. The productive metaphor matters in both passages, but the latter is not a physical birth narrative.

See also γένεσις [OL0356]; Μοῦσα [OL1160]

Source forms γεννᾷς; γεννῶσαι

All verse occurrences 2 in total. Source PDF: LV.5 (p. 180); LXXVI.4 (p. 246)

Lexical references LSJ γεννάω (n21902)

γεννοδότειρα

gennodoteira · giver of offspring · OL0362

Aphrodite’s birth-giving title stands with love of husbands and the gift of life (LV.12). It makes offspring part of the benefits attributed to her, while the neighbouring terms give the epithet a wider setting of desire and living continuity.

See also γενέτειρα [OL0357]; Ἀφροδίτη [OL0265]

Source forms γεννοδότειρα

All verse occurrences 1 in total. Source PDF: LV.12 (p. 182)

Lexical references LSJ γεννοδότειρα (n21918)

γένος

genos · race, stock, offspring · OL0363

The Mother gives birth to the race of immortals and mortals (XXVII.7); elsewhere the noun identifies humanity under the Moirai or rejoicing at dawn (LIX.6; LXXVIII.7). The address divine γένος to Aphrodite (LV.15) is singular and can mean divine offspring or stock. It need not introduce a collective race of goddesses.

See also γενεά [OL0354]

Source forms γένος

All verse occurrences 4 in total. Source PDF: XXVII.7 (p. 100); LV.15 (p. 182); LIX.6 (p. 196); LXXVIII.7 (p. 252)

Lexical references LSJ γένος (n21920)

γεραρός

geraros · venerable, stately · OL0364

Silenos, the Dionysian leader of the rite, is called stately among descriptions of holy rites and the pastoral company (LIV.4). The word honours his standing and bearing; it does not specify an age.

See also τελετάρχης [OL1713]

Source forms γεραρός

All verse occurrences 1 in total. Source PDF: LIV.4 (p. 178)

Lexical references LSJ γεραρός (n21963)

γέρας

geras · prerogative, honour, prize · OL0365

Notos's rain-bearing activity is a prerogative received from Zeus (LXXXII.4). The final Death petition asks that old age become a good prize among humans (LXXXVII.12). There γέρας is deliberately placed beside γῆρας, old age, making reward and ageing audibly close but lexically distinct.

See also γῆρας [OL0371]

Source forms γέρας

All verse occurrences 2 in total. Source PDF: LXXXII.4 (p. 264); LXXXVII.12 (p. 278)

Lexical references LSJ γέρας (n21964)

γέρων

gerōn · old, aged man · OL0366

The much-toiling old man in LXVIII.10 cannot come to be without Health. The word brings the hymn's dependence on health into later life, alongside its other examples of human flourishing.

See also γῆρας [OL0371]; ὑγίεια [OL1787]

Source forms γέρων

All verse occurrences 1 in total. Source PDF: LXVIII.10 (p. 226)

Lexical references LSJ γέρων (n22019)

γῆ

gē · earth, ground, Gaia · OL0367

Other access forms γαῖα

The word

This entry joins the ordinary earth noun with its use as the divine name Gaia. The source's γαῖα forms and γῆ forms belong to the same lexical destination, but their local functions vary. Earth may be a mother addressed as a goddess, the inhabited world, cultivated ground, a cosmic region, or the surface beneath which other powers dwell.

In the work

The most explicit divine address is Γαῖα θεά, mother of gods and mortal people (XXVI.1). Genealogical constructions similarly identify Gaia as parent of the Titans and source of Themis, her young shoot (XXXVII.1; LXXIX.2). Elsewhere mother earth receives rain that nourishes fruit (XXI.7; LXXXII.7). Personhood and productive ground are close here, not mutually exclusive dictionary meanings.

Spatial constructions make other distinctions necessary. Ouranos rolls around earth (IV.3), while Okeanos encircles its boundary (LXXXIII.3). Fruit is sent up from earth (XXIX.17), and the Nymphs inhabit water-bearing hollows beneath it (LI.2). Hermes leads souls into its lower regions (LVII.2). In the Kouretes hymn, by contrast, earth is the sounding ground under dancing feet (XXXVIII.9). A reader who substitutes the fully personified goddess into every phrase loses these physical relations.

The frequent wish to send harmful forces to earth’s limits, as in XI.23 and LXXI.11, uses distance to describe removal from the petitioner. It need not imply that the inhabited earth itself is rejected. Protection of its stable seats remains a positive request to Poseidon (XVII.9).

Places to Read

XXVI.1 (source PDF p. 98). Earth is explicitly addressed as goddess and mother.

LXXIX.2 (source PDF p. 256). Themis is pictured as Gaia’s young shoot.

XXXVIII.9 (source PDF p. 136). The word denotes ground sounding beneath feet.

XXIX.17 (source PDF p. 110). Fruits rise from the earth in a concrete petition.

LVII.2 (source PDF p. 190). The earth defines the upper boundary of the souls’ destination.

XVII.9 (source PDF p. 72). The stability of earthly seats is something to preserve.

In this edition

Capitalization cannot by itself decide where personification begins. The printed construction, its verb and its companions are better guides: Earth the mother goddess is explicit in XV.4, while under earth and from earth are spatial expressions. The English Gaia and earth distinguish emphases without dividing the Greek evidence into unrelated lexemes.

See also

χθών [OL1924]; βλάστημα [OL0311]; γαιήοχος [OL0347]; Ὠκεανός [OL1959]; μήτηρ [OL1143]

Source forms Γαῖα; γαῖα; γαῖάν; γαῖαν; γαίῃ; Γαίης; γαίης; γῆς

All verse occurrences 44 in total. Source PDF: Prayer.3 (p. 10); IV.3 (p. 28); XI.13 (p. 54); XI.15 (p. 54); XI.23 (p. 56); XII.9 (p. 60); XIII.6 (p. 62); XIV.10 (p. 66); XIV.14 (p. 66); XV.4 (p. 68); XVII.9 (p. 72); XVIII.4 (p. 74); XVIII.10 (p. 74); XIX.13 (p. 80); XXI.7 (p. 86); XXII.3 (p. 88); XXIII.4 (p. 90); XXV.8 (p. 96); XXVI.1 (p. 98); XXVII.6 (p. 100); XXIX.4 (p. 108); XXIX.17 (p. 110); XXXIV.12 (p. 124); XXXVI.14 (p. 132); XXXVII.1 (p. 134); XXXVII.2 (p. 134); XXXVIII.9 (p. 136); XLVII.3 (p. 160); LI.2 (p. 168); LV.6 (p. 180); LVI.12 (p. 188); LVII.2 (p. 190); LVII.6 (p. 190); LIX.5 (p. 196); LXIII.16 (p. 210); LXIV.3 (p. 212); LXXI.11 (p. 236); LXXIII.8 (p. 240); LXXVIII.5 (p. 252); LXXIX.2 (p. 256); LXXXII.7 (p. 264); LXXXIII.3 (p. 266); LXXXIII.5 (p. 266); LXXXIII.7 (p. 266)

Heading or rubric ΓΗΣ · XXVI.heading · source PDF p. 98. XXVI. ΓΗΣ

Local sense Earth as the hymn's divine recipient

Lexical references LSJ γαῖα (n21401); LSJ γῆ (n22100)

γηθέω

gētheō · rejoice, be glad · OL0368

Other access forms γήθω

The birth-helper rejoices in household festivities and easy deliveries (II.6, II.8); other gods are invited with joyful hearts or faces, as Protogonos in VI.10 and Palaimon in LXXV.4. At dawn all mortals and other creatures rejoice (LXXVIII.10). Perfect forms such as γέγηθας express a present state of gladness; they need not refer to a completed past celebration.

See also γῆθος [OL0369]; γηθόσυνος [OL0370]

Source forms γέγηθας; γεγηθυίαις; γεγηθὼς; γήθει; γήθοντα; γήθουσα

All verse occurrences 9 in total. Source PDF: II.6 (p. 20); II.8 (p. 22); VI.10 (p. 32); XVI.10 (p. 70); XLVII.6 (p. 160); XLIX.7 (p. 164); LV.16 (p. 182); LXXV.4 (p. 244); LXXVIII.10 (p. 254)

Consequential readings AV030_05

Lexical references LSJ γηθέω (n22108)

γῆθος

gēthos · gladness, joy · OL0369

Dionysos is asked to come leaping and bringing abundant gladness to everyone (XLV.7). The noun names the benefit of his arrival, complementing the joyful movement in which he is addressed.

See also γηθέω [OL0368]

Source forms γῆθος

All verse occurrences 1 in total. Source PDF: XLV.7 (p. 156)

Lexical references LSJ γῆθος (n22110)

γηθόσυνος

gēthosynos · joyful, rejoicing · OL0370

The Mother is invited to come rejoicing and pleased with acts of piety (XXVII.14). The adjective specifies her desired disposition toward the worshippers, not a separate gift that she carries.

See also γηθέω [OL0368]; εὐμενής [OL0655]

Source forms γηθόσυνος

All verse occurrences 1 in total. Source PDF: XXVII.14 (p. 102)

Lexical references LSJ γηθόσυνος (n22112)

γῆρας

gēras · old age · OL0371

Persephone is asked for a fortunate life leading to comfortable old age (XXIX.19). The Death hymn likewise seeks to make old age a good reward (LXXXVII.12), where γῆρας is placed beside γέρας, prize. The distinction matters: the petition values a favourable form of ageing rather than treating all old age as automatically blessed.

See also γέρας [OL0365]; γέρων [OL0366]

Source forms γῆρας

All verse occurrences 2 in total. Source PDF: XXIX.19 (p. 110); LXXXVII.12 (p. 278)

Lexical references LSJ γῆρας2 (n22141)

Γίγας

Gigas · Giant · OL0372

Athena is destroyer of the Phlegraian Giants (XXXII.12). The plural names her opponents and the local epithet identifies the setting of that martial achievement; it is not a general word for any unusually large being here.

See also Ἀθηνᾶ [OL0044]

Source forms Γιγάντων

All verse occurrences 1 in total. Source PDF: XXXII.12 (p. 118)

Lexical references LSJ Γίγας (n22190)

γίγνομαι

gignomai · come about, become · OL0373

The Moirai hymn speaks of whatever happens to us (LIX.13), using the verb for events. In the Health hymn it concerns a man becoming old (LXVIII.10). Neither construction should be confused with γείνομαι, which in Leto's hymn specifically describes giving birth.

See also γείνομαι [OL0352]

Source forms γίγνεται

All verse occurrences 2 in total. Source PDF: LIX.13 (p. 198); LXVIII.10 (p. 226)

Lexical references LSJ γίγνομαι (n22209)

γιγνώσκω

gignōskō · know, experience · OL0374

Nothing can know the nature of life apart from Hera (XVI.5). Knowing here is inseparable from participation in life, rather than a claim that beings learn a definition or receive formal instruction.

See also φύσις [OL1897]; ζωή [OL0715]

Source forms ἔγνω

All verse occurrences 1 in total. Source PDF: XVI.5 (p. 70)

Lexical references LSJ γιγνώσκω (n22210)

γλαυκῶπις

glaukōpis · grey-eyed, bright-eyed · OL0375

Athena receives the visual epithet in XXXII.14, but Tethys also receives it in XXII.1. The edition's grey-eyed is a useful rendering, not a precise modern colour specification. Its shared application should not erase the distinct goddesses who bear it.

See also Ἀθηνᾶ [OL0044]; Τηθύς [OL1733]

Source forms γλαυκῶπ'; γλαυκώπιδα

All verse occurrences 2 in total. Source PDF: XXII.1 (p. 88); XXXII.14 (p. 118)

Lexical references LSJ γλαυκῶπις (n22270)

γλυκερός

glykeros · sweet, welcome, pleasant · OL0376

Sweetness describes cherished Adonis (LVI.8), festive wealth (LXVIII.9), sleep (LXXXVI.3), and a welcome end of life (XX.6; LXXIII.9). The comparative sweetens the outcome for the pious (LXXXVI.12), while the superlative praises victory's glory (XXXIII.5). These uses concern desirability or relief rather than literal taste.

See also γλυκύς [OL0377]

Source forms γλυκερὴν; γλυκερὸν; γλυκεροὺς; γλυκεροῦ; γλυκερώτατον; γλυκερώτερόν

All verse occurrences 7 in total. Source PDF: XX.6 (p. 84); XXXIII.5 (p. 120); LVI.8 (p. 188); LXVIII.9 (p. 226); LXXIII.9 (p. 240); LXXXVI.3 (p. 272); LXXXVI.12 (p. 274)

Consequential readings AV126_02

Lexical references LSJ γλυκερός (n22348)

γλυκύς

glykys · sweet, agreeable · OL0377

Nature is sweet to the obedient but bitter to the base (X.15), so the contrast evaluates how her power is experienced. Sweet sleep at dawn (LXXVIII.9) is simply pleasant rest, even though Eos is about to shake it away.

See also γλυκερός [OL0376]; πικρός [OL1422]

Source forms γλυκεῖα; γλυκὺν

All verse occurrences 2 in total. Source PDF: X.15 (p. 48); LXXVIII.9 (p. 254)

Lexical references LSJ γλυκύς (n22389)

γλῶσσα

glōssa · tongue, speech · OL0378

Hermes is addressed as a formidable weapon of the tongue (XXVIII.10). The genitive turns the bodily organ into an image of speech and its force. The reverence expressed in the line warns against reducing this weapon to mere deception.

See also Ἑρμῆς [OL0616]; ἑρμηνεύς [OL0615]

Source forms γλώσσης

All verse occurrences 1 in total. Source PDF: XXVIII.10 (p. 106)

Lexical references LSJ γλῶσσα (n22425)

γνώμη

gnōmē · judgment, intention, disposition · OL0379

The word

Γνώμη ranges across thought, judgment and intention. In these hymns it often concerns a mental orientation that issues in action. The edition repeatedly chooses purpose, a coherent rendering that nevertheless requires attention to whose purpose is meant and whether the context stresses evaluation, resolve or forethought.

In the work

The ethical hymns place contrasting qualities around the noun. Nemesis observes everyone’s inward intention (LXI.6) and is asked to stop impious, arrogant, unstable purposes (LXI.12). Dikaiosyne awards what is due through pure judgments (LXIII.4), while Nomos accompanies the straightest intentions (LXIV.9). Purity and straightness characterize the operation of judgment; they are not meanings supplied by γνώμη alone.

The word also crosses the boundary between human and divine agency. Deo’s counsels direct Korybas’s changed body (XXXIX.7). Oneiros transmits the purposes of the blessed gods through sleep (LXXXVI.5), allowing anticipated good to be grasped mentally beforehand (LXXXVI.8). Mnemosyne’s concern includes what each person lays up in the breast as an intention (LXXVII.7). These are related inward acts, but not one technical faculty with a fixed philosophical definition.

In petitions the dative can qualify an approach: Eros is to join the initiates with pure intentions (LVIII.9), and the Eumenides to draw near with holy ones (LXX.11). The request is that power arrive in the right disposition.

Places to Read

LXI.6 (source PDF p. 202). Nemesis attends to the inward intention of everyone.

LXIII.4 (source PDF p. 208). Judgment guides the award of what is due.

XXXIX.7 (source PDF p. 142). Deo, not a human worshipper, supplies the directing counsel.

LXXXVI.5 (source PDF p. 272). Dream conveys divine purposes.

LXXVII.7 (source PDF p. 250). An individual stores intention in the breast.

In this edition

Purpose should not be treated as an exclusive English equivalent. Judgment is especially helpful with βραβεύεις in LXIII.4, while forethought clarifies the anticipatory construction in LXXXVI.8. Preserve the divine possessors where named; not every reference to γνώμη is a description of the petitioner’s own mind.

See also

βουλή [OL0325]; διάνοια [OL0423]; νόος [OL1203]; Νέμεσις [OL1183]; ὄνειρος [OL1264]

Source forms γνώμαις; γνώμας; γνώμη; γνώμην; γνώμῃσι; γνώμῃσιν

All verse occurrences 13 in total. Source PDF: XXXIX.7 (p. 142); LVIII.9 (p. 194); LXI.6 (p. 202); LXI.12 (p. 204); LXII.6 (p. 206); LXII.10 (p. 206); LXIII.4 (p. 208); LXIV.9 (p. 214); LXX.11 (p. 232); LXXVII.7 (p. 250); LXXXVI.5 (p. 272); LXXXVI.8 (p. 272); LXXXVI.17 (p. 274)

Consequential readings AV093_05

Lexical references LSJ γνώμη (n22502)

γονή

gonē · begetting, offspring · OL0380

Zeus’s unspeakable begettings produce the maiden in the Persephone hymn (XXIX.7), so the plural refers to generation. In II.13 the birth-helper is asked to grant offspring, shifting attention to the successful issue. The same noun can identify either producing life or what is produced.

See also γένεσις [OL0356]; Εἰλείθυια [OL0500]

Source forms γοναῖς; γονὰς

All verse occurrences 2 in total. Source PDF: II.13 (p. 22); XXIX.7 (p. 108)

Lexical references LSJ γονή (n22635)

γόνιμος

gonimos · fruitful, productive · OL0381

The adjective qualifies a birth-pang in both Leto’s hymn (XXXV.3) and the celebration of Bakchos’s birth through Semele (XLIV.8). It makes the labour productive of a child, rather than describing pain without an outcome.

See also γονή [OL0380]; ὠδίς [OL1958]

Source forms γονίμην

All verse occurrences 2 in total. Source PDF: XXXV.3 (p. 128); XLIV.8 (p. 154)

Lexical references LSJ γόνιμος (n22643)

γονιμώδης

gonimōdēs · fertile, productive · OL0382

Aphrodite is associated with the productive baths of sacred Egypt (LV.19). The adjective gives the waters a generative character within her extended geography. It does not identify a particular medical treatment or reconstruct an otherwise unstated bathing rite.

See also Ἀφροδίτη [OL0265]; λουτρόν [OL1059]

Source forms γονιμώδεα

All verse occurrences 1 in total. Source PDF: LV.19 (p. 182)

Lexical references LSJ γονιμώδης (n22645)

γοργοφόνος

gorgophonos · Gorgon-slaying · OL0383

Athena’s epithet names victory over the Gorgon (XXXII.8). It stands beside her avoidance of marriage and motherhood of the arts, placing a martial achievement within a deliberately varied portrait of her powers.

See also Ἀθηνᾶ [OL0044]

Source forms Γοργοφόνος

All verse occurrences 1 in total. Source PDF: XXXII.8 (p. 116)

Lexical references LSJ Γοργοφόνος (n22693)

Γρυνεῖος

Gryneios · Gryneian, title of Apollo · OL0384

The printed Γρυνεῖε addresses Apollo in a sequence of local and prophetic titles (XXXIV.4). The apparatus reports Hermann’s Γρύνειε, marked sic. The identification as an Apollonian title is secure, but the accent of the lookup headword should not be mistaken for a correction of the printed form.

See also Ἀπόλλων [OL0184]; Δελφικός [OL0400]

Source forms Γρυνεῖε

All verse occurrences 1 in total. Source PDF: XXXIV.4 (p. 122)

γύαλον

gyalon · hollow, glen, recess · OL0385

The noun describes the hollows of aither in the thunderbolt hymn (XIX.16), extending its spatial image above the earth. At Eleusis the glens are Demeter’s dwelling and the place where Antaia breaks her fast (XL.6; XLI.4). In each case the local setting determines what kind of recess is meant.

See also Ἐλευσίς [OL0529]

Source forms γυάλοισι; γυάλοισιν

All verse occurrences 3 in total. Source PDF: XIX.16 (p. 80); XL.6 (p. 144); XLI.4 (p. 148)

Lexical references LSJ γύαλον (n22925)

γυμνάζω

gymnazō · exercise, train · OL0386

Athena is the maiden who trains, while possessing a spirit that makes others shudder (XXXII.7). The participle presents activity and discipline within her forceful portrait, not a named human institution.

See also γυμνάς [OL0387]

Source forms γυμνάζουσα

All verse occurrences 1 in total. Source PDF: XXXII.7 (p. 116)

Lexical references LSJ γυμνάζω (n22958)

γυμνάς

gymnas · exercise, bodily training · OL0387

Hermes delights in exercises alongside crafty deceits (XXVIII.5). The dative plural γυμνάσιν belongs to the substantive γυμνάς: it is not the adjective naked or an abbreviated form of gymnasium. The juxtaposition gives the god both bodily and cunning accomplishments.

See also γυμνάζω [OL0386]; Ἑρμῆς [OL0616]

Source forms γυμνάσιν

All verse occurrences 1 in total. Source PDF: XXVIII.5 (p. 104)

Lexical references LSJ γυμνάς (n22959)

Δ δ Delta

δᾳδοῦχος

daidoukhos · torch-bearing · OL0388

Mene is torch-bearing amid nocturnal and starry titles (IX.3); Artemis bears the same epithet amid universal radiance and childbirth language (XXXVI.3). The shared image emphasizes illumination without requiring the two addressees to be substituted for one another.

See also δαλός [OL0392]

Source forms δᾳδοῦχε

All verse occurrences 2 in total. Source PDF: IX.3 (p. 42); XXXVI.3 (p. 130)

Lexical references LSJ δᾴδουχος (n23177)

δαήμων

daēmōn · knowing, experienced · OL0389

Nature is called knowing within a sequence of mingling, affection and complexity (X.11). The adjective describes understanding or experience. Despite its similar spelling it is not δαίμων, the noun for a divine power.

See also δαίμων [OL0390]; φύσις [OL1897]

Source forms δαῆμον

All verse occurrences 1 in total. Source PDF: X.11 (p. 48)

Lexical references LSJ δαήμων (n23190)

δαίμων

daimōn · divine power, deity, Daimon · OL0390

The word

Δαίμων is a designation of divine power. The later English demon, with its habitual suggestion of an evil spirit, is misleading here. Nor does the hymn collection establish a fixed inferior rank beneath θεός: the same addressed figure can be called goddess and daimon in one line.

In the work

Prothyraia opens as both august goddess and many-named daimon (II.1); Demeter receives the same pairing (XL.1). The designation also applies to Ouranos, Pan, Poseidon, Apollo, Athena and other named powers. Gender belongs to the addressee and surrounding grammar, not to an assumption that daimon must be masculine. The Stars are collectively holy daimones (VII.2), and the Kouretes immortal daimones who nourish and destroy in turn (XXXVIII.14).

The Prayer makes the range particularly clear. It invokes a most holy or most divine Daimon, ἠγάθεον, beside one bringing ruin to mortals (Prayer.31), then groups daimones by heavenly, aerial and watery spheres (Prayer.32). The first adjective is not ἀγαθός, good, so this is not a simple lexical opposition of beneficence and harm. The ruin-bringing qualification nevertheless shows that harmful action is specified rather than encoded in δαίμων alone.

LXXIII gives Daimon the position of a named hymn recipient and invokes him as a formidable guide, subsequently addressed as life-giving Zeus. That local identification matters, but it does not license replacing every occurrence of δαίμων elsewhere with Zeus. In the majority of addresses the particular divine name and the surrounding epithets still do the identifying work.

Places to Read

II.1 (source PDF p. 20). Goddess and daimon describe the same birth-helper.

Prayer.31 (source PDF p. 14). A most holy or most divine Daimon stands beside a ruin-bringing Daimon; ἠγάθεος does not mean beneficent.

Prayer.32 (source PDF p. 14). The plural is distributed across cosmic spheres.

XXXVIII.14 (source PDF p. 138). The Kouretes combine nourishment and destruction.

LXXIII.1 (source PDF p. 240). Daimon is the hymn's directly invoked recipient.

In this edition

The edition retains daimon rather than forcing a modern category of spirit. That choice leaves the reader to recover the specific agent from context. The similar-looking δαήμων, knowing, is a different word and should not be read as another form of this noun.

Some individual occurrences are editorially consequential: X.4 prints δαῖμον against reported πᾶσιν, and XII.10 prints δαῖμον against ναίων. Their contribution to the local address is therefore part of the adopted text; the numerous other uses still independently establish the noun's broad divine application.

See also

θεός [OL0778]; δαήμων [OL0389]; Ζεύς [OL0707]; ἀθάνατος [OL0043]

Source forms δαῖμον; Δαίμονά; Δαίμονα; δαίμονα; Δαίμονας; δαίμονας; δαίμονες

All verse occurrences 29 in total. Source PDF: Prayer.12 (p. 12); Prayer.31 (p. 14; 2 occurrences); Prayer.32 (p. 14); II.1 (p. 20); IV.8 (p. 28); VII.2 (p. 34); X.2 (p. 46); X.4 (p. 46); X.20 (p. 48); XI.10 (p. 54); XII.10 (p. 60); XVII.8 (p. 72); XXIII.3 (p. 90); XXVI.7 (p. 98); XXX.7 (p. 112); XXXII.13 (p. 118); XXXIV.5 (p. 122); XXXVI.8 (p. 130); XXXVIII.14 (p. 138); XL.1 (p. 144); XLVIII.1 (p. 162); L.2 (p. 166); LVI.1 (p. 186); LXI.9 (p. 204); LXV.1 (p. 216); LXVI.2 (p. 218); LXXIII.1 (p. 240); LXXIV.1 (p. 242)

Heading or rubric ΔΑΙΜΟΝΟΣ · LXXIII.heading · source PDF p. 240. LXXIII. ΔΑΙΜΟΝΟΣ

Local sense Daimon as the hymn's divine recipient

Consequential readings AV018_04; AV025_02

Lexical references LSJ δαίμων (n23242)

δακρυότιμος

dakryotimos · honoured with tears · OL0391

Adonis is much loved and honoured with tears (LVI.6). The compound puts lament beside flourishing growth and affection, so sorrow belongs to the manner of honouring this god rather than simply to harm he causes.

See also Ἄδωνις [OL0035]

Source forms δακρυότιμε

All verse occurrences 1 in total. Source PDF: LVI.6 (p. 186)

Lexical references LSJ δακρυότιμος (n23295)

δαλός

dalos · firebrand, torch · OL0392

Firebrands or torches are prescribed in the rubric for Night (III.rubric). The term belongs to the offering direction rather than the hymn’s verse. It should be distinguished from δᾳδοῦχος, which calls a deity torch-bearing.

See also δᾳδοῦχος [OL0388]

Heading or rubric δαλούς · III.rubric · source PDF p. 24. θυμίαμα δαλούς

Local sense firebrands or torches prescribed to Night

δάμαρ

damar · wife, spouse · OL0393

Persephone is the much-honoured wife of Plouton (XXIX.3). The relational noun is qualified by esteem and followed by life-giving language; it identifies her position in this invocation rather than recounting the marriage.

See also Πλούτων [OL1440]; Φερσεφόνη [OL1844]

Source forms δάμαρ

All verse occurrences 1 in total. Source PDF: XXIX.3 (p. 108)

Lexical references LSJ δάμαρ (n23363)

δαπανάω

dapanaō · consume, spend away · OL0394

Kronos consumes everything and increases it again himself (XIII.3). The verb gains its force from the counterbalancing αὔξεις: depletion and renewed growth are attributed to the same power.

See also ἔμπαλιν [OL0539]; αὐξάνω [OL0247]

Source forms δαπανᾷς

All verse occurrences 1 in total. Source PDF: XIII.3 (p. 62)

Lexical references LSJ δαπανάω (n23443)

δάπεδον

dapedon · ground, floor · OL0395

The Pythian ground is the place of Themis’s rule and oracular action (LXXIX.5). Floor is the edition’s spatial rendering; the noun need not imply the interior flooring of a specified building.

See also Δελφικός [OL0400]; Θέμις [OL0775]

Source forms δαπέδῳ

All verse occurrences 1 in total. Source PDF: LXXIX.5 (p. 256)

Lexical references LSJ δάπεδον (n23455)

δείδω

deidō · fear, dread · OL0396

All mortals fear Nemesis as they place a yoke on their necks (LXI.5). The perfect δεδίασι expresses their abiding fear, while the bodily image presents their submission to a power they cannot disregard.

See also Νέμεσις [OL1183]; βροτός [OL0342]

Source forms δεδίασι

All verse occurrences 1 in total. Source PDF: LXI.5 (p. 202)

Consequential readings AV093_04

Lexical references LSJ δείδω (n23646)

δείκτης

deiktēs · revealer, one who shows · OL0397

Helios is addressed as one who displays justice (VIII.16). The vocative δεῖκτα is a noun naming his role, not a second-person command to show something. His title joins visible illumination with the manifestation of right order.

See also δικαιοσύνη [OL0435]; ἥλιος [OL0741]

Source forms δεῖκτα

All verse occurrences 1 in total. Source PDF: VIII.16 (p. 40)

Lexical references LSJ δείκτης (n23662)

δεινοκάθεκτος

deinokathektos · hard to restrain · OL0398

Nature is difficult to hold or restrain amid nocturnal, experienced and light-bearing descriptions (X.6). The compound emphasizes the resistance of her power to confinement, rather than an emotion felt by an observer.

See also δεινός [OL0399]; φύσις [OL1897]

Source forms δεινοκάθεκτε

All verse occurrences 1 in total. Source PDF: X.6 (p. 46)

Lexical references LSJ δεινοκάθεκτος (n23715)

δεινός

deinos · formidable, dreadful, awe-inspiring · OL0399

The word

Δεινός marks something formidable in power or effect. Terror is often appropriate, but the adjective need not describe only an observer’s feeling of fear. Its force becomes clearer when the noun it qualifies is kept in view: necessity, a weapon, a current and speech can all be δεινός for different reasons.

In the work

The birth-helper releases pains amid dread necessities (II.9), while Night’s hymn declares that dread necessity masters everything (III.11). These passages emphasize constraint and human exposure. The thunderbolt is a formidable winged weapon, shaking the heart and raising hair (XIX.8); the accompanying epithets make the terror

explicit. The Eumenides’ flesh-destroying gleam likewise gives the adjective a destructive setting (LXX.7).

Other uses broaden the impression. Earth’s mighty currents belong to ceaseless natural movement (XXVI.9). Most importantly, Hermes is a δεινὸν ὅπλον of the tongue, a revered weapon of speech (XXVIII.10). Here formidable captures impressive efficacy without deciding that speech is simply evil or frightening. Korybas, meanwhile, is invoked as one who stops dreadful fears (XXXIX.3), so the adjective can qualify what divine help removes rather than the deity himself.

Places to Read

II.9 (source PDF p. 22). Dread necessities define the crisis of childbirth.

XIX.8 (source PDF p. 78). The weapon’s physical and emotional effects reinforce terror.

XXVIII.10 (source PDF p. 106). Speech provides the important counterexample to a fear-only gloss.

XXXIX.3 (source PDF p. 142). Dread belongs to fears that Korybas stops.

In this edition

The English dread is deliberately recurrent but should not flatten the range into a single emotion. In the Hermes line, formidable or fearsome in efficacy preserves the powerful, revered instrument of speech. Related compounds such as δεινοκάθεκτος require their own constructions rather than a mechanical substitution of dreadful.

See also

δεινοκάθεκτος [OL0398]; φόβος [OL1877]; ἀνάγκη [OL0125]; γλῶσσα [OL0378]

Source forms δειναῖς; δεινὴ; δεινὴν; δεινοῖς; δεινόν; δεινὸν; δεινῶν

All verse occurrences 7 in total. Source PDF: II.9 (p. 22); III.11 (p. 26); XIX.8 (p. 78); XXVI.9 (p. 98); XXVIII.10 (p. 106); XXXIX.3 (p. 142); LXX.7 (p. 232)

Lexical references LSJ δεινός1 (n23726)

Δελφικός

Delphikos · Delphic · OL0400

Apollo bears the Delphic title beside the description seer (XXXIV.4). Themis pronounces ordinances in a Delphic hollow (LXXIX.4), where the adjective modifies the location instead of the goddess. The place-name remains a separate entry.

See also Δελφοί [OL0402]; Θέμις [OL0775]

Source forms Δελφικέ; Δελφικῷ

All verse occurrences 2 in total. Source PDF: XXXIV.4 (p. 122); LXXIX.4 (p. 256)

Lexical references LSJ Δελφοί (n24003)

δελφίς

delphis · dolphin · OL0401

Dolphins accompany the Nereids’ sea-world as sea-roaming, salt-resounding and dark-gleaming creatures (XXIV.8). Their movement and appearance are developed by the surrounding epithets; the noun itself names the animals.

See also Νηρηΐς [OL1194]

Source forms δελφῖνες

All verse occurrences 1 in total. Source PDF: XXIV.8 (p. 94)

Lexical references LSJ δελφίς (n24002)

Δελφοί

Delphoi · Delphi · OL0402

Apollo inhabits the sacred ground of Delphi in the Prayer (Prayer.8). The place-name identifies a particular divine dwelling; the related adjective Δελφικός can instead qualify Apollo or the site of Themis's oracular action.

See also Δελφικός [OL0400]

Source forms Δελφῶν

All verse occurrences 1 in total. Source PDF: Prayer.8 (p. 10)

Lexical references LSJ Δελφοί (n24003)

δέμας

demas · body, bodily form · OL0403

Persephone shows her sacred body through shoots (XXIX.13), while Korybas changes his holy body according to Deo's purpose (XXXIX.7). Adonis brings his season-fruiting body toward Olympos (LVI.11). These contexts stress manifestation, transformation or seasonal movement, rather than an anatomical description.

See also ἐκφαίνω [OL0522]; ἐναλλάσσω [OL0544]

Source forms δέμας

All verse occurrences 3 in total. Source PDF: XXIX.13 (p. 110); XXXIX.7 (p. 142); LVI.11 (p. 188)

Lexical references LSJ δέμας (n24007)

δένδρον

dendron · tree · OL0404

The Kouretes sway the trees along with sea and Okeanos (XXXVIII.8). Later high-crowned trees fall from their roots (XXXVIII.18), making the force of disturbance visible in the landscape. The second scene intensifies the first rather than introducing a different kind of tree.

See also ῥίζα [OL1594]

Source forms δένδρεά; δένδρεα

All verse occurrences 2 in total. Source PDF: XXXVIII.8 (p. 136); XXXVIII.18 (p. 140)

Lexical references LSJ δένδρον (n24044)

δεξιός

dexios · right-hand, on the right · OL0405

Helios is begetter of dawn on the right and night on the left (VIII.4). The adjective participates in an explicit directional pairing. Reading right as morally good would obscure the balanced account of his opposed daily effects.

See also εὐώνυμος [OL0693]; γενέτωρ [OL0359]

Source forms δεξιὲ

All verse occurrences 1 in total. Source PDF: VIII.4 (p. 38)

Lexical references LSJ δεξιός (n24084)

δέρκομαι

derkomai · see, gaze upon · OL0406

Apollo looks upon the roots below and holds the limits of the cosmos (XXXIV.14). The perfect δέδορκας expresses his established sight, extending his all-seeing power into regions that ordinary vision cannot reach.

See also ὄμμα [OL1261]; Ἀπόλλων [OL0184]

Source forms δέδορκας

All verse occurrences 1 in total. Source PDF: XXXIV.14 (p. 124)

Consequential readings AV054_04

Lexical references LSJ δέρκομαι (n24129)

δεσμεύω

desmeuō · bind, fetter · OL0407

Sleep binds bodies with fetters never forged of bronze (LXXXV.4). The verb presents immobilizing power, while the explicit denial of metal keeps the restraint figurative rather than a description of physical shackles.

See also δεσμός [OL0408]; ὕπνος [OL1811]

Source forms δεσμεύων

All verse occurrences 1 in total. Source PDF: LXXXV.4 (p. 270)

Lexical references LSJ δεσμεύω (n24173)

δεσμός

desmos · bond, binding connection · OL0408

The word

Δεσμός names a bond or binding connection. It may suggest restraint, but a bond can also hold something together. This distinction is central to the three local settings: cosmic cohesion, a difficult storm image, and the loosening of embodied life by Death.

In the work

Kronos holds unbreakable bonds throughout the boundless cosmos (XIII.4). Their scope and strength belong to his comprehensive power, which the surrounding hymn associates with both consuming and increasing things. Calling them bonds does not specify the material they bind or reduce them to a prison chain.

In XLVII.5 the bond of all things runs upward amid the rush of a storm-blast. The sentence gives a movement and an encompassing relation, but the noun does not independently identify the physical object meant. A paraphrase that confidently names a cosmic substance would settle more than the text does.

Death loosens nature’s firmly held bonds (LXXXVII.4). The action changes the emphasis from maintaining connection to ending it, within a hymn concerned with the separation of life. Compare Sleep’s binding of bodies with unbronzed fetters in LXXXV.4: temporary restraint and death’s loosening are different images, even though both use the vocabulary of constraint.

Places to Read

XIII.4 (source PDF p. 62). Kronos holds cosmic bonds described as unbreakable.

XLVII.5 (source PDF p. 160). The all-encompassing bond moves in a difficult storm-related image.

LXXXVII.4 (source PDF p. 276). Death loosens the connections maintained by nature.

In this edition

The edition’s bond and bonds preserve the singular/plural distinction. The singular in XLVII.5 remains interpretively open: no particular physical referent is named by δεσμός itself. In the Death passage, the participle describing what is held fast belongs to the bonds that are then released, sharpening the contrast between cohesion and dissolution.

At XIII.4 the edition adopts ἀρρήκτους, unbreakable, against reported ἀρρήτους, unspeakable. The difference changes the bonds’ stated quality: strength belongs to the adopted verse, while secrecy or inexpressibility belongs to the reported alternative.

See also

δεσμεύω [OL0407]; ἐκλύω [OL0512]; φύσις [OL1897]; θάνατος [OL0767]

Source forms δεσμὰ; δεσμὸς; δεσμοὺς

All verse occurrences 3 in total. Source PDF: XIII.4 (p. 62); XLVII.5 (p. 160); LXXXVII.4 (p. 276)

Lexical references LSJ δεσμός (n24184)

δέσποινα

despoina · mistress, lady · OL0409

Leto and Leukothea are respectfully addressed as goddess and lady (XXXV.6; LXXIV.8). In both cases the title accompanies a request for favourable help. It expresses the addressee’s authority without naming a particular territory of rule.

See also δεσπότης [OL0410]

Source forms δέσποινα

All verse occurrences 2 in total. Source PDF: XXXV.6 (p. 128); LXXIV.8 (p. 242)

Lexical references LSJ δέσποινα (n24193)

δεσπότης

despotēs · master, lord · OL0410

Helios is master of the cosmos (VIII.16), with the genitive defining the reach of his title. Asklepios is addressed as lord Paian (LXVII.1) without such an expressed domain. The title honours sovereignty but takes its particular force from the accompanying name and construction.

See also δέσποινα [OL0409]

Source forms δέσποτα

All verse occurrences 2 in total. Source PDF: VIII.16 (p. 40); LXVII.1 (p. 222)

Lexical references LSJ δεσπότης (n24206)

δεῦρο

deuro · here, hither, come here · OL0411

This adverb works as a compact summons. Silenos is called here to the all-divine rite with the Satyrs (LIV.7), and Tyche is addressed with δεῦρο before the speaker says I call you (LXXII.1). English come supplies the movement implied by the invitation, although the Greek word is not itself a verb.

See also ἔρχομαι [OL0621]

Source forms δεῦρ’; Δεῦρο

All verse occurrences 2 in total. Source PDF: LIV.7 (p. 178); LXXII.1 (p. 238)

Lexical references LSJ δεῦρο (n24226)

δέχομαι

dekhomai · receive, accept · OL0412

The forms δέξαι and δέξο ask deities to receive sacred offerings: Persephone, Liknites, Plouton and Hestia are the recipients (XXIX.2; XLVI.8; XVIII.3; LXXXIV.7). Welcome and willingness matter in the surrounding words. The request is for divine acceptance, not merely the physical transfer of an object.

See also ἱερός [OL0822]

Source forms δέξαι; δέξο

All verse occurrences 4 in total. Source PDF: XVIII.3 (p. 74); XXIX.2 (p. 108); XLVI.8 (p. 158); LXXXIV.7 (p. 268)

Lexical references LSJ δέχομαι (n24289)

δέω

deō · be due, be required · OL0413

Dikaiosyne awards τὰ δέοντα, what is due or fitting, through pure judgments (LXIII.4). The phrase substantivizes a participle of the impersonal need-or-ought verb. It does not belong to the identically written verb meaning bind.

See also δικαιοσύνη [OL0435]; βραβεύω [OL0330]

Source forms δέοντα

All verse occurrences 1 in total. Source PDF: LXIII.4 (p. 208)

Lexical references LSJ δέω2 (n24293)

Δήλιος

Dēlios · Delian · OL0414

Apollo is addressed as Delian lord while holding the all-seeing eye that shines on mortals (XXXIV.8). The adjective identifies him through Delos, whereas the following description gives his visual power a much wider range.

See also Δῆλος [OL0415]; Ἀπόλλων [OL0184]

Source forms Δήλι’

All verse occurrences 1 in total. Source PDF: XXXIV.8 (p. 122)

Lexical references LSJ Δήλιος (n24334)

Δῆλος

Dēlos · Delos · OL0415

Leto’s hymn places Apollo’s birth on rocky Delos and Artemis’s in Ortygia (XXXV.5). The paired locations matter: the verse does not assign both births to Delos.

See also Δήλιος [OL0414]; Λητώ [OL1040]

Source forms Δήλῳ

All verse occurrences 1 in total. Source PDF: XXXV.5 (p. 128)

Lexical references LSJ Δῆλος (n24339)

Δημήτηρ

Dēmētēr · Demeter · OL0416

The word

Δημήτηρ is the divine name Demeter. The supplied verse also uses Δηώ, Deo, which has its own lookup entry. Reading the two together is essential: limiting attention to the full name would miss much of the collection’s language about the goddess, while silently merging their forms would make retrieval less accurate.

In the work

The Prayer pairs holy Persephone with Demeter of splendid fruit (Prayer.6). In Demeter’s own hymn the name stands beside nursing the young and giving prosperity (XL.2), establishing a productive, life-supporting emphasis before the later account of ploughing and cultivated livelihood. The heading specifies Eleusinian Demeter, and the hymn locates her in the holy glens of Eleusis. These details give the divine name a particular setting without turning the lexical entry into a general history of the sanctuary.

The Plouton hymn uses the genitive Δημήτερος to identify the mother of the maiden taken by the under-earth god (XVIII.12). Here the name is relational rather than a direct address. That change in syntax matters: Demeter remains present in a narrative about her child even though Plouton is the hymn’s recipient. The vocabulary of fruitfulness and family therefore meets around the same name in different speaking situations.

Places to Read

Prayer.6 (source PDF p. 10). Demeter’s splendid fruit is paired with Persephone’s holiness.

XL.2 (source PDF p. 144). The direct address emphasizes nursing and prosperity.

XVIII.12 (source PDF p. 76). The genitive identifies the maiden’s mother in Plouton’s narrative.

In this edition

The English Demeter follows the name, while Deo elsewhere follows the alternate form Δηώ. Neither spelling should be treated as an editorial insertion merely because the other is more familiar. The heading’s Eleusinian qualification is separately recorded as heading evidence, not added to the count of verse occurrences of the name.

See also

Δηώ [OL0419]; Ἐλευσίς [OL0529]; Ἐλευσίνιος [OL0528]; καρπός [OL0878]

Source forms Δήμητερ; Δημήτερος; Δημήτηρ

All verse occurrences 3 in total. Source PDF: Prayer.6 (p. 10); XVIII.12 (p. 76); XL.2 (p. 144)

Heading or rubric ΔΗΜΗΤΡΟΣ · XL.heading · source PDF p. 144. XL. ΔΗΜΗΤΡΟΣ ΕΛΕΥΣΙΝΙΑΣ

Local sense Demeter named in the heading

Lexical references LSJ Δημήτηρ (n24373)

δῆμος

dēmos · deme, local district · OL0417

The deme of Eleusis is identified as the place where the gates of Hades are (XVIII.15). The noun gives a local, inhabited setting to the underworld threshold rather than naming humanity in general.

See also Ἐλευσίς [OL0529]

Source forms δήμου

All verse occurrences 1 in total. Source PDF: XVIII.15 (p. 76)

Lexical references LSJ δῆμος1 (n24436)

δῆρις

dēris · strife, conflict · OL0418

Ares longs for conflict fought with swords and spears, described as without the Muses (LXV.5). The material weapons and the lack of musical cultivation characterize this strife as the destructive activity from which the petition seeks a change.

See also ἔρις [OL0611]; Ἄρης [OL0198]

Source forms δῆριν

All verse occurrences 1 in total. Source PDF: LXV.5 (p. 216)

Lexical references LSJ δῆρις (n24499)

Δηώ

Dēō · Deo, Demeter · OL0419

Deo is Demeter’s alternate name, directly invoked as all-mother in XL.1 and named as Persephone’s source in XXIX.5. Her purpose governs bodily change in XXXIX.7; her works replace armed force in LXV.8. The same form Δηοῖ is vocative in XL.1 but dative after with in LI.16, where she accompanies Bakchos and the Nymphs.

See also Δημήτηρ [OL0416]; ἔργον [OL0599]

Source forms Δηοῖ; Δηοῦς

All verse occurrences 6 in total. Source PDF: XXIII.5 (p. 90); XXIX.5 (p. 108); XXXIX.7 (p. 142); XL.1 (p. 144); LI.16 (p. 170); LXV.8 (p. 216)

Consequential readings AV046_02

Lexical references LSJ Δηώ (n24513)

διάκοσμος

diakosmos · ordered arrangement · OL0420

Apollo’s musical-cosmic action moves into a Dorian ordering (XXXIV.18). The noun identifies an arrangement within the hymn’s musical comparison, not merely decorative order. Its force should be read with the named musical positions and seasons rather than an assumed modern scale.

See also Δώριος [OL0481]; ἁρμονία [OL0202]

Source forms διάκοσμον

All verse occurrences 1 in total. Source PDF: XXXIV.18 (p. 124)

Consequential readings AV079_08

Lexical references LSJ διάκοσμος (n25027)

διακρίνω

diakrinō · distinguish, allot separately · OL0421

Apollo assigns winter to the hypatai and summer to the netai (XXXIV.22). The participle describes differentiation within a musical and seasonal ordering: distinct positions are distributed, not dissolved into an undifferentiated harmony.

See also διάκοσμος [OL0420]; Δώριος [OL0481]

Source forms διακρίνας

All verse occurrences 1 in total. Source PDF: XXXIV.22 (p. 126)

Lexical references LSJ διακρίνω (n25053)

διάκτορος

diaktoros · guide, conductor, messenger · OL0422

The epithet addresses Hermes between intricate counsel and the name Argeiphontes (XXVIII.3). The edition’s guide conveys his conducting function. The nominative-shaped διάκτορος is used in direct address; its appearance should not prompt a fabricated verb or a confident derivation of the traditional title.

See also Ἑρμῆς [OL0616]

Source forms διάκτορος

All verse occurrences 1 in total. Source PDF: XXVIII.3 (p. 104)

Lexical references LSJ διάκτορος (n25073)

διάνοια

dianoia · understanding, mental disposition · OL0423

The word

Διάνοια concerns understanding or the orientation of thought. The two occurrences here give it a practical and ethical setting: it is something that can be good and can be made straight. They do not supply an abstract classification of mental faculties.

In the work

The request to Nemesis asks for a good διάνοια while she ends hated, impious and unstable purposes (LXI.11–12). The positive gift and the removal of damaging intentions belong together. Understanding is not presented as mere possession of information; it enables a better direction of mind. The related γνώμη in the next line describes the purposes to be stopped, without establishing a rigid distinction between two independent psychological organs.

The Muses are nurses of the soul and straight-givers of understanding (LXXVI.5). Here cultivation rather than correction of wrongdoing supplies the emphasis. Their educational role develops the mind in a sound direction, matching the neighbouring

account of excellence in learning. The two passages therefore connect the noun with both ethical restraint and intellectual nurture.

Places to Read

LXI.11 (source PDF p. 204). Good understanding is requested alongside the removal of wrongful purposes.

LXXVI.5 (source PDF p. 246). The Muses give understanding a straight direction while nourishing the soul.

In this edition

The English understanding fits both passages, but mental disposition helps convey why goodness and straightness qualify it. The form διανοίης in LXXVI.5 is the edition's adopted genitive against reported διανοίας; the difference does not create another lexical meaning. Neither the word nor its juxtaposition with soul establishes a particular philosophical school.

See also

γνώμη [OL0379]; νόος [OL1203]; ψυχή [OL1953]; Μοῦσα [OL1160]

Source forms διάνοιαν; διανοίης

All verse occurrences 2 in total. Source PDF: LXI.11 (p. 204); LXXVI.5 (p. 246)

Lexical references LSJ διάνοιᾰ (n25401)

διαρρήγνυμι

diarrēgnymi · tear apart, rend · OL0424

Zeus tears the tunic or heavenly covering in XIX.16–17 and then releases the shining thunderbolt. The nominative participle διαρρήξας continues the agency of the addressed god; the bolt is the object released, not the agent doing the tearing. Clothing language makes the atmospheric covering something that can be violently opened.

See also χιτών [OL1926]

Source forms διαρρήξας

All verse occurrences 1 in total. Source PDF: XIX.16 (p. 80)

Lexical references LSJ διαρρήγνυμι (n25733)

διασῴζω

diasōizō · preserve, keep safe · OL0425

Sleep keeps souls safe while taking away the rehearsal of death (LXXXV.7). The preserving participle qualifies his action within this comparison between sleep and death. By itself it does not state a theory of the soul's survival after death.

See also ψυχή [OL1953]; ὕπνος [OL1811]

Source forms διασώζων

All verse occurrences 1 in total. Source PDF: LXXXV.7 (p. 270)

Lexical references LSJ διασῴζω (n26008)

διδάσκω

didaskō · teach · OL0426

Themis teaches lord Phoibos the giving of ordinances (LXXIX.6). Teaching here transmits an authoritative activity from one divine figure to another; Apollo is the learner, not the subject of the teaching verb.

See also Θέμις [OL0775]; Ἀπόλλων [OL0184]

Source forms ἐδίδαξε

All verse occurrences 1 in total. Source PDF: LXXIX.6 (p. 256)

Lexical references LSJ διδάσκω (n26412)

Διδυμεύς

Didymeus · Didymean · OL0427

Apollo is addressed through Didyma alongside Branchian and Patarian titles (XXXIV.7). The vocative Διδυμεῦ belongs under Διδυμεύς. It should not be silently replaced with a differently formed adjective simply because both refer to the same place.

See also Βράγχιος [OL0331]; Ἀπόλλων [OL0184]

Source forms Διδυμεῦ

All verse occurrences 1 in total. Source PDF: XXXIV.7 (p. 122)

Lexical references LSJ Διδυμαῖος (n26422)

διδυμητόκος

didymētokos · twin-bearing · OL0428

Leto is addressed as bearer of twins before the hymn names Apollo and Artemis (XXXV.1). The printed διδυματόκε preserves an alpha-bearing dialect form; the lookup headword is not permission to respell the verse.

See also δίδυμος [OL0429]; Λητώ [OL1040]

Source forms διδυματόκε

All verse occurrences 1 in total. Source PDF: XXXV.1 (p. 128)

Lexical references LSJ διδυμητόκος (n26428)

δίδυμος

didymos · twin · OL0429

The Kouretes are also called heavenly twins in Olympos (XXXVIII.23). The phrase is another designation applied to the invoked group. It should not silently replace their surrounding names or settle every question about the group’s membership.

See also διδυμητόκος [OL0428]; Κουρῆτες [OL0951]

Source forms δίδυμοι

All verse occurrences 1 in total. Source PDF: XXXVIII.23 (p. 140)

Lexical references LSJ δίδυμος (n26438)

δίδωμι

didōmi · give, grant, give forth · OL0430

The word

Δίδωμι expresses giving in a wide range of constructions. The hymns often use its imperatives to request a divine benefit, but not every occurrence concerns the transfer of a material object. The object, recipient and accompanying infinitive specify what giving accomplishes.

In the work

The birth-helper is asked to grant offspring (II.13), Zeus to grant health (XV.10), and Athena to grant prosperous peace (XXXII.16). Nemesis is asked to grant the possession of good understanding (LXI.11), so the infinitive ἔχειν makes a desired condition, not a detachable object, the substance of the gift. Death's distance from someone is itself expressed as giving a span of time (LXXXVII.2), a pointed reversal of the benefit normally sought from a god's approach.

There are also descriptive, non-petitionary uses. In LIV.8 Silenos gives forth the cry of Bakchos: giving here is vocal production. In LVII.9 the past ἔδωκε introduces the grant to Hermes that explains his power over sleepers. The appended Ares hymn asks for the ability to remain within peace's harmless statutes (LXXXVIII.16), extending the language of gift to sustained conduct.

Places to Read

II.13 (source PDF p. 22). The imperative asks the birth-helper for offspring.

LXI.11 (source PDF p. 204). An infinitive specifies the condition to be granted.

LIV.8 (source PDF p. 178). Giving means uttering a ritual cry.

LXXXVII.2 (source PDF p. 276). Death gives time by remaining distant.

LVII.9 (source PDF p. 192). A prior divine grant explains Hermes's power.

In this edition

The forms δίδου, δός and ἔδωκε belong to one verb despite their different appearance. English give or grant should be read with the whole clause. The apparatus at LIV.8 reports βακχεῖον against adopted Βάκχοιο, affecting whether the cry is described as Bacchic or as belonging to Bakchos, not changing δίδωμι into a different action.

See also

δῶρον [OL0482]; δοτήρ [OL0463]; ἐπαρωγός [OL0569]; εἰρήνη [OL0504]

Source forms δίδου; διδοὺς; δός; δὸς; ἔδωκε

All verse occurrences 9 in total. Source PDF: II.13 (p. 22); XV.10 (p. 68); XIX.20 (p. 82); XXXII.16 (p. 118); LIV.8 (p. 178); LVII.9 (p. 192); LXI.11 (p. 204); LXXXVII.2 (p. 276); LXXXVIII.16 (p. 282)

Consequential readings AV054_04

Lexical references LSJ δίδωμι (n26447)

διέπω

diepō · conduct, order, oversee · OL0431

The Stars conduct the divine path of mortal humans (VII.7). The verb gives celestial powers an ordering relation to human movement or course, rather than describing only the stars' own travel.

See also ἄστρον [OL0229]; ἀταρπός [OL0231]

Source forms διέποντες

All verse occurrences 1 in total. Source PDF: VII.7 (p. 34)

Lexical references LSJ διέπω (n26637)

διέρπω

dierpō · pass through, make one's way · OL0432

Herakles makes his way through twelve labours from rising to setting (XII.12). The verb supplies traversal, while the directional limits and numbered labours supply its cosmic and heroic extent. The English creeping should not by itself impose a humiliating or weak movement.

See also δώδεκα [OL0480]; δυσμή [OL0479]

Source forms διέρπων

All verse occurrences 1 in total. Source PDF: XII.12 (p. 60)

Lexical references LSJ διέρπω (n26673)

Δίῃ

Diēi · divine land or Dia, uncertain printed form · OL0433

The word

The access label preserves the exact printed Δίῃ because its interpretation is not settled by the supplied text. It may be the feminine dative of δῖος, divine or illustrious, agreeing with χθονί; it may instead refer to a place called Dia. These possibilities lead to different kinds of information, an attribute of the land or a geographical name.

In the work

The line asks whether Aphrodite delights with bud-faced Nymphs ἐν χθονὶ Δίῃ (LV.22). It belongs to an extended sequence of possible locations for the goddess. The preceding line describes her delight in circling dances of sea creatures, and the following one presents a thyiad leaping lightly on sandy shores. This coastal and geographical context leaves a place-name plausible, while the agreeing adjective reading gives an equally intelligible phrase, on divine earth.

The important lexical point is not to force either interpretation through typography. A capital initial records how the edition presents the word, but capitalization by itself does not establish a proper name. Conversely, the English adjective is a choice made by the translator, not independent proof that the Greek must be adjectival. The distinct entry allows a reader to retrieve the passage without silently deciding the question.

Places to Read

LV.22 (source PDF p. 184). The only assigned locus places Δίῃ beside χθονί in Aphrodite's itinerary.

In this edition

The edition translates divine earth. Its apparatus at this line discusses the Nymphs' bud-faced epithet, not an alternative that settles Δίῃ. This lexicon therefore retains the printed capitalized form and both bounded possibilities. It neither normalizes the word into δῖος without notice nor identifies a particular Dia beyond what has been verified.

See also

δῖος [OL0447]; χθών [OL1924]; Ἀφροδίτη [OL0265]

Source forms Δίῃ

All verse occurrences 1 in total. Source PDF: LV.22 (p. 184)

Lexical references LSJ δῖος1 (n27293)

δίκαιος

dikaios · just, righteous · OL0434

Dike is righteous in punishing the unjust (LXII.4), and Nomos is a just seal (LXIV.2). Substantivized plurals instead mean just people, the companions of Nemesis, Dike and Dikaiosyne (LXI.3; LXII.9; LXIII.2). The superlative praises Dikaiosyne's relation to mortals and, in the appended hymn, the men led by Ares (LXIII.1; LXXXVIII.5).

See also δίκη [OL0439]; δικαιοσύνη [OL0435]

Source forms δικαίη; δικαίην; δικαίοις; δικαιοτάτη; δικαιοτάτων

All verse occurrences 8 in total. Source PDF: LXI.3 (p. 202); LXII.4 (p. 206); LXII.9 (p. 206); LXII.10 (p. 206); LXIII.1 (p. 208); LXIII.2 (p. 208); LXIV.2 (p. 212); LXXXVIII.5 (p. 280)

Consequential readings AV098_03

Lexical references LSJ δίκαιος (n26886)

δικαιοσύνη

dikaiosynē · justice, righteousness, Dikaiosyne · OL0435

The word

Δικαιοσύνη names justice or righteousness and can be addressed as a divine power. The hymns do not require a sharp choice between an abstract quality and a personified goddess in every occurrence. Grammatical address and narrative function show which emphasis is active.

In the work

The Dikaiosyne hymn speaks directly to the power as all-honoured and greatly exalted (LXIII.3). Its surrounding account develops justice through equal treatment, pure judgments and the award of what is due. The concrete image of distorted scale-pans gives wrongdoing a recognizable shape, while the petition asks the goddess to break human badness justly. The noun's content is therefore worked out through action and distribution, not only praise.

Helios is both the revealer and the eye of δικαιοσύνη (VIII.16, VIII.18). Visibility becomes an image for justice's manifestation and oversight. Those genitives can naturally be translated of justice without deciding that the goddess is absent from the idea. The Prayer invokes the great benefit of Dikaiosyne together with Eusebia (Prayer.14), connecting justice with piety while preserving their different names.

Places to Read

LXIII.3 (source PDF p. 208). Dikaiosyne is directly invoked as the hymn’s recipient.

VIII.16 (source PDF p. 40). Helios makes justice manifest.

VIII.18 (source PDF p. 40). The eye image links justice with divine seeing.

Prayer.14 (source PDF p. 12). Justice and piety are invoked as beneficial powers.

In this edition

The translation’s capitalized Dikaiosyne and lower-case justice mark local emphases within one noun. They should not become a strict ancient classification. The supplied apparatus’s reported δίκτα at VIII.16 concerns the title now printed δεῖκτα, revealer; it does not replace δικαιοσύνη. Compare δίκη, which can also designate justice but additionally appears as plural judgments or verdicts.

See also

δίκη [OL0439]; δίκαιος [OL0434]; βραβεύω [OL0330]; δείκτης [OL0397]; εὐσέβεια [OL0672]

Source forms Δικαιοσύνη; Δικαιοσύνης; δικαιοσύνης

All verse occurrences 4 in total. Source PDF: Prayer.14 (p. 12); VIII.16 (p. 40); VIII.18 (p. 40); LXIII.3 (p. 208)

Heading or rubric ΔΙΚΑΙΟΣΥΝΗΣ · LXIII.heading · source PDF p. 208. LXIII. ΔΙΚΑΙΟΣΥΝΗΣ

Local sense Dikaiosyne as the hymn's divine recipient

Lexical references LSJ δικαιοσύνη (n26887)

δικαίως

dikaiōs · justly · OL0436

Dikaiosyne breaks the badness of mortals justly (LXIII.12). The adverb qualifies the manner of her destructive action, distinguishing the justified removal of wrongdoing from indiscriminate harm.

See also δίκαιος [OL0434]; δικαιοσύνη [OL0435]

Source forms δικαίως

All verse occurrences 1 in total. Source PDF: LXIII.12 (p. 210)

Lexical references LSJ δίκαιος (n26886)

δικασπόλος

dikaspolos · administering judgment, judge · OL0437

The Erinyes are enduring administrators of judgment as they direct the eye of Dike (LXIX.11). Their seeing is not detached spectatorship: the judicial epithet gives it an active consequence.

See also δίκη [OL0439]; Ἐρινύς [OL0609]

Source forms δικασπόλοι

All verse occurrences 1 in total. Source PDF: LXIX.11 (p. 230)

Lexical references LSJ δικασπόλος (n26913)

δίκερως

dikerōs · two-horned · OL0438

The epithet describes Dionysos (XXX.3), Pan in Apollo’s hymn (XXXIV.25), and Adonis (LVI.6). Horned appearance is the shared feature, not proof that the three names are interchangeable. The forms δίκερως and δικέρωτα are preserved together under this lexical destination.

See also δίμορφος [OL0442]; Πάν [OL1335]

Source forms δίκερως; δικέρωτ’; δικέρωτα

All verse occurrences 3 in total. Source PDF: XXX.3 (p. 112); XXXIV.25 (p. 126); LVI.6 (p. 186)

Lexical references LSJ δικέρως (n26940)

δίκη

dikē · justice, judgment, Dike · OL0439

The word

Δίκη ranges from justice as an ordering or punitive power to an individual judgment or verdict. As Dike it is also a divine name. Number and construction matter: the plural δίκαι in Nemesis’s hymn is not simply several goddesses named Justice.

In the work

The Prayer invokes Dike among named powers (Prayer.25), and the Horae hymn names her beside Eunomia and Eirene (XLIII.2). Nature is likewise addressed as Dike in X.13. These are local identifications or associations, not grounds for replacing every named figure with one undifferentiated person.

The Dike hymn opens by singing her all-seeing eye (LXII.1), then describes her rousing δίκη against the unjust (LXII.8). Justice there has an active corrective or punitive effect. The Erinyes similarly direct the eye of Dike while administering judgment (LXIX.11). Nemesis’s hymn places the verdicts of mortals within her authority (LXI.9), shifting to a plural that can identify judgments and their consequences.

The Moirai passage is more difficult. Opinion drives a chariot past the boundary of justice, hope and cares (LIX.8–10). The noun δίκης is secure, but the larger image should not be converted into a transparent geographical map or a separately named goddess merely because other passages personify justice.

Places to Read

XLIII.2 (source PDF p. 152). Dike is one of the three named Horae.

LXII.1 (source PDF p. 206). Her eye introduces the theme of comprehensive oversight.

LXII.8 (source PDF p. 206). Justice is roused against injustice.

LXI.9 (source PDF p. 204). The plural concerns mortal verdicts.

LIX.9 (source PDF p. 196). Justice supplies a boundary within a difficult extended image.

In this edition

The English Dike, justice and verdicts respond to real differences of syntax and context. The Moirai sentence crosses a line break: δόξα, opinion, in LIX.9 is the subject of the

driving verb in LIX.8. Reading only the aligned English line can conceal that connection and distort the relation of justice to the chariot image.

See also

δικαιοσύνη [OL0435]; δίκαιος [OL0434]; δικασπόλος [OL0437]; δόξα [OL0461]; Νέμεσις [OL1183]

Source forms δίκαι; Δίκη; Δίκην; δίκην; Δίκης; δίκης

All verse occurrences 8 in total. Source PDF: Prayer.25 (p. 14); X.13 (p. 48); XLIII.2 (p. 152); LIX.9 (p. 196); LXI.9 (p. 204); LXII.1 (p. 206); LXII.8 (p. 206); LXIX.11 (p. 230)

Heading or rubric ΔΙΚΗΣ · LXII.heading · source PDF p. 206. LXII. ΔΙΚΗΣ

Local sense Dike as the hymn's divine recipient

Lexical references LSJ δίκη (n26943)

Δίκτυννα

Diktynna · Diktynna · OL0440

Diktynna is a name of the Artemis addressed in XXXVI.3, placed between torch-bearing radiance and childbirth language. In this line it identifies the goddess within a larger series of titles, not a new speaker or recipient.

See also Ἄρτεμις [OL0211]; δᾳδοῦχος [OL0388]

Source forms Δίκτυννα

All verse occurrences 1 in total. Source PDF: XXXVI.3 (p. 130)

Lexical references LSJ Δίκτυννα (n27016)

διμήτωρ

dimētōr · of two mothers, double maternal or birth relation · OL0441

The word

Διμήτωρ is a double-birth or double-maternal designation applied here to Bakchos. The edition renders it of two mothers. An ancient explanation is supplied by Diodorus Siculus, Library of History 4.4.5: he connects the title with two Dionysoi who have the same father but different mothers. That comparison does not make his account the required meaning of either hymn occurrence, which identifies neither pair of mothers nor their relation.

In the work

In L.1 the title stands beside son of Zeus and Bakchos of the wine-press. The named father and productive setting frame the address, while the maternal doubling remains unexplained. In LII.9 the god is a youth διμῆτορ among earth-breaking, fiery and Epaphian titles. Again the epithet contributes to a many-sided portrait instead of presenting a narrated birth sequence.

The collection supplies other birth language, including the sewing of Dionysos into a thigh in XLVIII.3 and his relation to Semele in XLIV.3. These passages are useful comparisons, but neither occurrence of διμήτωρ explicitly tells the reader to equate its twofold relation with one particular sequence. It is especially important to distinguish the word from δίμορφος and διφυής: two forms, twofold nature and a double maternal relation are related images, not interchangeable lexical statements.

Places to Read

L.1 (source PDF p. 166). The double-maternal title accompanies son of Zeus and wine-press language.

LII.9 (source PDF p. 174). The same designation qualifies the invoked youth in a different epithet sequence.

In this edition

Both adopted lines print the vocative διμῆτορ. The apparatus reports διμάτωρ in each setting, with differing editorial annotations: at L.1 Hermann’s lemma is printed διμήτωρ and marked sic; at LII.9 Abel’s διμῆτορ is given directly. Preserve the adopted forms without treating this variation as a new explanation of the god’s birth.

See also

διφυής [OL0451]; δίμορφος [OL0442]; Διόνυσος [OL0446]; ἐγκαταρράπτω [OL0486]

Source forms διμῆτορ

All verse occurrences 2 in total. Source PDF: L.1 (p. 166); LII.9 (p. 174)

Consequential readings AV075_02

Lexical references LSJ διμήτωρ (n27074)

Further source Diodorus Siculus, Library of History 4.4.5. Ancient explanation of the two-mother title through two Dionysoi with a shared father and different mothers; comparison, not compulsory interpretation of the hymns.

δίμορφος

dimorphos · two-formed · OL0442

Dionysos is two-formed beside hidden, unspeakable and two-horned descriptions (XXX.3). The compound names a double form without explaining which pair is meant. It should remain distinct from διφυής, twofold in nature, and διμήτωρ, concerning maternal or birth relations.

See also διφυής [OL0451]; διμήτωρ [OL0441]

Source forms δίμορφον

All verse occurrences 1 in total. Source PDF: XXX.3 (p. 112)

Lexical references LSJ δίμορφος (n27085)

δίνευμα

dineuma · whirling motion · OL0443

Helios drives his track in endless rotary whirlings (VIII.7); the thunderbolt rushes in whirlings of boundless noise (XIX.10). Rotation serves both ordered celestial movement and violent impact, with the neighbouring nouns determining the contrast.

See also δίνη [OL0445]; δινεύω [OL0444]

Source forms δινεύμασι; δινεύμασιν

All verse occurrences 2 in total. Source PDF: VIII.7 (p. 38); XIX.10 (p. 80)

Lexical references LSJ δίνευμα (n27090)

δινεύω

dineuō · whirl · OL0444

Other access forms δινέω

Nature whirls a swift current in an ever-flowing eddy (X.22), acting on what moves. Protogonos is himself whirled throughout the cosmos on beating wings (VI.7). The latter aorist passive form belongs to the related δινέω inflection and should not erase the difference between causing motion and undergoing it.

See also δίνη [OL0445]

Source forms δινεύουσα; δινηθεὶς

All verse occurrences 2 in total. Source PDF: VI.7 (p. 32); X.22 (p. 50)

Consequential readings AV011_04

Lexical references LSJ δινεύω (n27091)

δίνη

dinē · eddy, circling motion · OL0445

The noun links heavenly and celebratory movement. Ouranos travels in rotary whirlings (IV.4), Stars wheel in fiery eddies (VII.4), and euhoi-criers circle Demeter’s throne (XL.15). The shared circular image is explicit; identical choreography or a single physical mechanism is not.

See also δίνευμα [OL0443]; ἐγκύκλιος [OL0488]

Source forms δίναις; δίνῃσι; δίνῃσιν

All verse occurrences 3 in total. Source PDF: IV.4 (p. 28); VII.4 (p. 34); XL.15 (p. 146)

Lexical references LSJ δίνη (n27092)

Διόνυσος

Dionysos · Dionysos · OL0446

The word

Διόνυσος is the god’s name across several differently titled invocations and relationships. It appears beside Bakchos, Liknites, Amphietes and other designations, but the name alone does not contain the meaning of every accompanying epithet. Those words remain independently retrievable so that their differences are not lost in a general divine biography.

In the work

The Prayer addresses Dionysos as dancer (Prayer.9), and XXX.1 calls him loud-roaring and a crier of euhoi. Other openings place different aspects first: law-bearing and fennel-bearing in XLII.1, Liknites in XLVI.1, and chthonic Dionysos beside Amphietes and Bakchos in LIII.1. These are distinct presentations of the invoked god, not evidence that one epithet is the exhaustive definition of the name.

The name also occurs where another power is being praised. Semele is mother of the thyrsos-bearing Dionysos (XLIV.3), Leukothea his nurse (LXXIV.2), and Palaimon his foster-companion (LXXV.1). Hermes is called his offspring in LVII.3. Keeping these constructions visible prevents familiar accounts from replacing the particular relationships asserted by this collection. In XLVIII.2 the combined Bakchos Dionysos is the one sewn into Sabazios’s thigh in the following line.

Places to Read

XXX.1 (source PDF p. 112). The name is directly joined to sound and the euhoi cry.

XLII.1 (source PDF p. 150). Law-bearing and fennel-bearing give another opening emphasis.

LIII.1 (source PDF p. 176). Several Dionysian designations are coordinated.

XLIV.3 (source PDF p. 154). Semele’s maternal relationship is explicit.

LVII.3 (source PDF p. 190). The name occurs in Hermes’s local genealogy.

In this edition

The expanded forms Διωνύσοιο and Διωνύσου belong to the same name as Διόνυσον and Διόνυσε. They are not a second divine identity. The apparatus at LVII.3 reports a different division around βακχεχόροιο; the printed text nevertheless clearly places Dionysos in the genitive with Hermes called his offspring.

See also

Βάκχος [OL0286]; διφυής [OL0451]; διμήτωρ [OL0441]; Εὐβουλεύς [OL0635]; εὐάζω [OL0626]; Ἑρμῆς [OL0616]

Source forms Διόνυσε; Διόνυσον; Διονύσου; Διωνύσοιο; Διωνύσου

All verse occurrences 11 in total. Source PDF: Prayer.9 (p. 10); XXX.1 (p. 112); XLII.1 (p. 150); XLIV.3 (p. 154); XLV.1 (p. 156); XLVI.1 (p. 158); XLVIII.2 (p. 162); LIII.1 (p. 176); LVII.3 (p. 190); LXXIV.2 (p. 242); LXXV.1 (p. 244)

Heading or rubric ΔΙΟΝΥΣΟΥ · XXX.heading · source PDF p. 112. XXX. ΔΙΟΝΥΣΟΥ

Local sense Dionysos in general and titled hymns

Heading or rubric ΔΙΟΝΥΣΟΥ · XLV.heading · source PDF p. 156. XLV. ΥΜΝΟΣ ΔΙΟΝΥΣΟΥ ΒΑΣΣΑΡΕΩΣ ΤΡΙΕΤΗΡΙΚΟΥ

Lexical references LSJ Διόνυσος (n27219)

δῖος

dios · divine, illustrious · OL0447

Selene, Athena and Megaira are each called δῖα (IX.1; XXXII.2; LXIX.2). The adjective honours their divine stature without making them the same figure. The capitalized Δίῃ in LV.22 remains separately accessible because an adjective-or-place-name uncertainty affects that passage.

See also Δίη [OL0433]

Source forms δῖα

All verse occurrences 3 in total. Source PDF: IX.1 (p. 42); XXXII.2 (p. 116); LXIX.2 (p. 228)

Lexical references LSJ δῖος1 (n27293)

δισσός

dissos · two · OL0448

Two brothers are said to have bloodied Korybas (XXXIX.6). The numeral belongs to the attackers, not directly to the god’s twofold nature in the preceding line. Those neighbouring twos should not be merged into an explanation the syntax does not give.

See also διφυής [OL0451]

Source forms δισσῶν

All verse occurrences 1 in total. Source PDF: XXXIX.6 (p. 142)

Lexical references LSJ διισσός (n27489)

διισώματος

disōmatos · two-bodied · OL0449

The word

Διισώματος means two-bodied or double-bodied. Its lexical formation and agreement are clearer than the narrative in which it occurs: διισώματον qualifies the feminine accusative χροιήν, the skin or bodily complexion. The adjective does not itself identify whose body is involved or what twofold character is intended.

In the work

The occurrence belongs to Meilinoe's difficult birth narrative (LXXI.5). The preceding lines name Persephone and Zeus, then describe a deceptive union involving the name Plouton. The printed text must retain Zeus: he is present in LXXI.3, not supplied solely by the translator. In the next line the action expressed by ἔσπασε and the attachment of Persephone's genitive leave the bodily event difficult to reconstruct.

The translation understands an angry drawing off of Persephone's two-bodied flesh. This is a continuous interpretation, but it should not be promoted into certainty about possession, agency or a settled two-coloured appearance. The later account of Meilinoe's strange manifestations makes bodily doubleness relevant to the hymn's imagery, yet does not resolve every step of the birth scene. Above all, two-bodied must not be silently replaced by two-natured or two-mothered because those compounds occur elsewhere in the collection.

Places to Read

LXXI.5 (source PDF p. 234). The adjective agrees with χροιήν within the contested bodily action.

In this edition

The access form and local agreement are secure; the narrative attachment remains qualified. The apparatus reports Πλούτων against adopted elided Πλούτων' in LXXI.4, a consequential part of the surrounding difficulty. It does not offer a variant of διισώματον that would settle the scene. The English flesh is an interpretive rendering of χροιήν, not an independent anatomical authority.

See also

διφυής [OL0451]; δίμορφος [OL0442]; Μειλινόη [OL1112]; δόλιος [OL0457]; χροιά [OL1941]

Source forms διισώματον

All verse occurrences 1 in total. Source PDF: LXXI.5 (p. 234)

Lexical references LSJ διισώματος (n27524)

διφρευτής

diphreutēs · charioteer · OL0450

Helios is addressed as charioteer among descriptions of swift movement, whirring and fire (VIII.6). The noun identifies the driver within the sustained image of his celestial course.

See also ἐλάσιππος [OL0523]; ἥλιος [OL0741]

Source forms διφρευτά

All verse occurrences 1 in total. Source PDF: VIII.6 (p. 38)

Lexical references LSJ διφρευτής (n27604)

διφυής

diphyēs · twofold in nature · OL0451

The word

Διφυής describes a twofold nature or constitution. It does not inherently name a particular pair, and it is not synonymous with every compound beginning δι-. Its five primary occurrences here need to be read separately before they are compared.

In the work

Protogonos is twofold in the opening of VI.1, but that line does not specify the aspects. Dionysos receives the word beside first-born and thrice-born in XXX.2, a sequence whose different compounds should retain their separate force. Korybas is twofold among shifting-form and many-form descriptions (XXXIX.5); change of appearance is prominent, but the line still does not define the two. Eros is twofold beside dexterity and possession of all keys (LVIII.4), again without an explicit pair.

XLII.4 supplies the clearest local specification: Iakchos is male and female, twofold, and a loosener. Here a sex-related reading is supported by adjacent Greek words, not merely by an interpretive tradition. This is the passage to use when explaining that possibility. Extending it automatically to every other occurrence would replace the poems' varied surroundings with one fixed gloss. The repeated adjective creates a useful comparison; the surrounding phrases determine how far the comparison can go.

Places to Read

VI.1 (source PDF p. 32). Protogonos is twofold without an expressed pair.

XXX.2 (source PDF p. 112). Dionysos's different birth and nature compounds remain distinct.

XXXIX.5 (source PDF p. 142). Korybas's twofold nature stands among varied-form descriptions.

XLII.4 (source PDF p. 150). Male and female explicitly supply a local contrast.

LVIII.4 (source PDF p. 194). Eros provides another occurrence without a defined pair.

In this edition

The edition varies twofold in nature, twofold and double nature. None of these renderings should silently become always androgynous. At XLII.4 the apparatus reports ἄρρενα against adopted ἄρσενα, an alternative spelling of male that leaves the explicit male-and-female coordination intact.

See also

δίμορφος [OL0442]; διμήτωρ [OL0441]; δισώματος [OL0449]; τρίγονος [OL1762]; τριφυής [OL1773]

Source forms διφυῆ

All verse occurrences 5 in total. Source PDF: VI.1 (p. 32); XXX.2 (p. 112); XXXIX.5 (p. 142); XLII.4 (p. 150); LVIII.4 (p. 194)

Lexical references LSJ διφυής (n27625)

δίωγμα

diōgma · pursuit, chase · OL0452

Night plays in pursuits roaming the air while moving in a circle (III.9). The plural gives her motion an active, playful quality; no pursued victim is identified in this phrase.

See also διώκω [OL0453]; ἐγκύκλιος [OL0488]

Source forms διώγμασιν

All verse occurrences 1 in total. Source PDF: III.9 (p. 26)

Lexical references LSJ δίωγμα (n27746)

διώκω

diōkō · drive, pursue, drive away · OL0453

Helios and Poseidon drive four-horse chariots (VIII.19; XVII.5). In the Moirai hymn the subject δόξα follows the driving verb across the line break (LIX.8–9). Herakles instead drives away savage tribes for mortals (XII.7), where the pursued object and beneficial result change the action’s direction.

See also δόξα [OL0461]; δίωγμα [OL0452]

Source forms διώκει; διώκων; διώξας

All verse occurrences 4 in total. Source PDF: VIII.19 (p. 40); XII.7 (p. 58); XVII.5 (p. 72); LIX.8 (p. 196)

Lexical references LSJ διώκω (n27764)

Διώνη

Diōnē · Dione · OL0454

August Dione is named in the Prayer beside Leto and Theia (Prayer.19). The passage supplies an invocation and an honorific, not a developed genealogy or a separate account of her functions.

See also Λητώ [OL1040]

Source forms Διώνην

All verse occurrences 1 in total. Source PDF: Prayer.19 (p. 12)

Lexical references LSJ Διώνη (n27770)

δνοφερός

dnopheros · dark, murky · OL0455

The adjective qualifies the serpent whose beast-shaped form Korybas assumes (XXXIX.8). Darkness belongs to this transformed appearance; it does not itself describe his intention or moral character.

See also δράκων [OL0466]; δέμας [OL0403]

Source forms δνοφεροῖο

All verse occurrences 1 in total. Source PDF: XXXIX.8 (p. 142)

Lexical references LSJ δνοφερός (n27810)

δόκιμος

dokimos · approved, esteemed, tried · OL0456

The Moirai approach the mortal race called δόκιμον (LIX.6). The edition’s tried is best heard as tested or found worthy, not automatically afflicted or sorely tried. The precise praise remains open, but importing suffering into the adjective would change its lexical force.

See also γένος [OL0363]

Source forms δόκιμον

All verse occurrences 1 in total. Source PDF: LIX.6 (p. 196)

Lexical references LSJ δόκιμος (n27871)

δόλιος

dolios · crafty, deceptive · OL0457

Crafty deceit accompanies Hermes’s delights (XXVIII.5) and the disguised union in Meilinoe’s birth narrative (LXXI.4). The adjective qualifies ἀπάτη in both places. In the latter, the surrounding syntax and identification of the acting figure are difficult; the adjective alone cannot settle them.

See also ἀπάτη [OL0173]; δολοπλόκος [OL0458]

Source forms δολίαις

All verse occurrences 2 in total. Source PDF: XXVIII.5 (p. 104); LXXI.4 (p. 234)

Lexical references LSJ δόλιος (n27898)

δολοπλόκος

doloplokos · guile-weaving · OL0458

Aphrodite is a weaver of guile beside night, yoking and motherhood of Necessity (LV.3). The weaving image presents contrivance as something she produces and arranges, adding an indirect power to the force of her bonds.

See also δόλιος [OL0457]; Ἀφροδίτη [OL0265]

Source forms δολοπλόκε

All verse occurrences 1 in total. Source PDF: LV.3 (p. 180)

Lexical references LSJ δολοπλόκος (n27939)

δόμος

domos · house, dwelling · OL0459

The word

Δόμος identifies a house or dwelling and can extend to an abode of divine powers. Singular and plural need not count separate buildings mechanically; the poetic plural may describe a house or its precincts. The local possessor and verb establish which kind of dwelling is in view.

In the work

Plouton inhabits the house beneath the earth (XVIII.1), giving the noun an underworld setting. Hermes attends Persephone’s sacred house (LVII.5), while Dionysos sleeps at her sacred dwelling in LIII.3. These passages connect residence with different actions,

inhabiting, attending and sleeping. Shared house language does not make the actors' roles identical.

The Cadmean house in XLVII.2 belongs to a different narrative scene, around which the invoked figure winds. At the other end of the range, every house flourishes with gladness because of Health (LXVIII.4). Here household life, not a specifically divine palace, supplies the natural sense. The sentence uses the dwelling to express the wellbeing of those who live there. Across these settings the word is spatial enough to be recognizable but flexible enough to include the household as a living community.

Places to Read

XVIII.1 (source PDF p. 74). The dwelling is explicitly under the earth.

LVII.5 (source PDF p. 190). Hermes serves at Persephone's sacred house.

LIII.3 (source PDF p. 176). Dionysos's sleeping gives the same divine setting another role.

XLVII.2 (source PDF p. 160). The Cadmean house anchors a separate narrative image.

LXVIII.4 (source PDF p. 224). Every household prospers through Health.

In this edition

The English house and dwelling are not two different Greek nouns here. The plural δόμοις in the Cadmean and Persephone passages can still be rendered house naturally. Do not infer a specified temple architecture from sacred dwelling alone, or force the earthly household use into an underworld allegory.

See also

οἶκος [OL1236]; ἕδος [OL0491]; Πλούτων [OL1440]; ὑγίεια [OL1787]

Source forms δόμοις; δόμοισιν; δόμον; δόμος

All verse occurrences 5 in total. Source PDF: XVIII.1 (p. 74); XLVII.2 (p. 160); LIII.3 (p. 176); LVII.5 (p. 190); LXVIII.4 (p. 224)

Lexical references LSJ δόμος (n27980)

δονέω

doneō · shake, toss · OL0460

Boreas shakes the cosmos's deep air with wintry breezes (LXXX.1). Notos is himself tossed this way and that on swift wings (LXXXII.2). The active and passive constructions distinguish wind as the agent of agitation from wind pictured in agitated motion.

See also Βορέας [OL0320]; νότος [OL1207]

Source forms δονούμενον; δονῶν

All verse occurrences 2 in total. Source PDF: LXXX.1 (p. 260); LXXXII.2 (p. 264)

Lexical references LSJ δονέω (n28000)

δόξα

doxa · opinion, outlook, reputation · OL0461

The word

Δόξα can concern what is thought or expected, and also the esteem in which something is held. These senses meet around appearance and judgment, but they must not be collapsed into a single English label. Three passages in this collection show notably different uses.

In the work

The Zeus petition asks for the blameless δόξα of wealth (XV.11). Reputation, esteem or glory fits the request: the desired wealth is to bring honour without reproach. In the Erinyes hymn, by contrast, the petition seeks a gentle-minded, soft-hearted outlook on life (LXIX.13). The adjectives qualify a way of regarding life, not public fame.

The Moirai hymn gives opinion or expectation an active role within a difficult extended image (LIX.8–10). The noun at the beginning of LIX.9 is the subject of the preceding driving verb: opinion drives the all-earth chariot past the boundary of justice, hope, cares and primordial law. This striking construction should be acknowledged without pretending the whole image has a single obvious paraphrase. What is secure for lookup is that δόξα supplies the driving subject rather than simply meaning glory of justice.

Places to Read

XV.11 (source PDF p. 68). The desired wealth carries blameless reputation or esteem.

LXIX.13 (source PDF p. 230). The noun describes a kindly outlook on life.

LIX.9 (source PDF p. 196). Opinion is the delayed subject in the chariot image.

In this edition

The translation places opinion in English line LIX.8 to make the syntax readable, although the Greek word occurs in LIX.9. Its absence from the aligned English ninth line is therefore not an omission. Read the sentence across its verse boundary. The variation between glory, view and opinion reflects contextual range within one noun.

See also

γνώμη [OL0379]; δίκη [OL0439]; ἐλπίς [OL0536]; διώκω [OL0453]

Source forms δόξα; δόξαν

All verse occurrences 3 in total. Source PDF: XV.11 (p. 68); LIX.9 (p. 196); LXIX.13 (p. 230)

Lexical references LSJ δόξᾰ (n28002)

δορισθενής

doristhenēs · spear-mighty · OL0462

The appended Ares hymn calls the god mighty with the spear alongside strong hands and tireless effort (LXXXVIII.3). The compound ties strength to a particular weapon, rather than supplying a general title of justice.

See also Ἄρης [OL0198]; ἔγχος [OL0490]

Source forms δορισθενές

All verse occurrences 1 in total. Source PDF: LXXXVIII.3 (p. 280)

Lexical references LSJ δορισθενής (n28075)

δοτήρ

dotēr · giver · OL0463

Ares gives bold youth while being called helper of mortals (LXXXVIII.9). The genitive identifies what he grants, directing his martial strength toward a quality sought by the speaker. This occurrence belongs to the appended hymn.

See also δίδωμι [OL0430]; εὐθαρσής [OL0643]

Source forms δοτὴρ

All verse occurrences 1 in total. Source PDF: LXXXVIII.9 (p. 280)

Lexical references LSJ δοτήρ (n28144)

δράκαινα

drakaina · female serpent · OL0464

Athena is directly called a female serpent among shifting-form and honourific descriptions (XXXII.11). The feminine noun is part of the goddess’s address and deserves its own access point, rather than being silently flattened into the masculine δράκων.

See also δράκων [OL0466]; Ἀθηνᾶ [OL0044]

Source forms δράκαινα

All verse occurrences 1 in total. Source PDF: XXXII.11 (p. 118)

Lexical references LSJ δράκαινα (n28260)

δρακόντειος

drakonteios · serpentine, of serpents · OL0465

Demeter yokes her chariot with serpentine bridles (XL.14). The adjective establishes the serpent association but does not alone decide whether the bridles are for serpents, serpent-shaped or otherwise imagined as belonging to them.

See also δράκων [OL0466]; ἅρμα [OL0200]

Source forms δρακοντείοισιν

All verse occurrences 1 in total. Source PDF: XL.14 (p. 146)

Lexical references LSJ δρακόντειος (n28268)

δράκων

drakōn · serpent · OL0466

Korybas assumes the beast-moulded form of a dark serpent (XXXIX.8). The animal noun identifies the appearance taken on, while darkness and form are expressed by separate words.

See also δνοφερός [OL0455]; δράκαινα [OL0464]

Source forms δράκοντος

All verse occurrences 1 in total. Source PDF: XXXIX.8 (p. 142)

Lexical references LSJ δράκων2 (n28297)

δρέπανον

drepanon · sickle · OL0467

Demeter rejoices in the sickles of summer (XL.11). The harvesting tools make seasonal fruitfulness an agricultural activity, alongside the hymn’s attention to ploughing and cultivated life.

See also Δημήτηρ [OL0416]; καρπός [OL0878]

Source forms δρεπάνοις

All verse occurrences 1 in total. Source PDF: XL.11 (p. 146)

Lexical references LSJ δρέπανον (n28371)

δρομάς

dromas · running, roaming · OL0468

The Nymphs are runners beside spring-water, dew clothing and light feet (LI.6). The adjective makes their bodily mobility explicit within a watery landscape.

See also δρόμος [OL0469]; νύμφη [OL1215]

Source forms δρομάδες

All verse occurrences 1 in total. Source PDF: LI.6 (p. 168)

Lexical references LSJ δρομάς (n28418)

δρόμος

dromos · course, running course · OL0469

The sea has gentle fair-weather courses (XXII.5), the Stars complete a good course for reputable works (VII.13), and Helios draws the cosmos’s harmonious course (VIII.9). The common idea is directed movement; only context establishes whether it is watery, beneficially purposeful or cosmic-musical.

See also ἐναρμόνιος [OL0546]; διφρευτής [OL0450]

Source forms δρόμοισι; δρόμον

All verse occurrences 3 in total. Source PDF: VII.13 (p. 36); VIII.9 (p. 38); XXII.5 (p. 88)

Lexical references LSJ δρόμος (n28433)

δροσερός

droseros · dewy · OL0470

The Horae clothe themselves in dewy robes of luxuriant flowers (XLIII.6). Moisture belongs to the floral clothing image, making their seasonal freshness visible.

See also δροσοείμων [OL0471]; ὥρα [OL1965]

Source forms δροσεροὺς

All verse occurrences 1 in total. Source PDF: XLIII.6 (p. 152)

Lexical references LSJ δροσερός (n28441)

δροσοείμων

drosoeimōn · dew-clad · OL0471

Clouds are dew-clothed while breathing fair breezes (XXI.6), and Nymphs bear the same description beside springs and light feet (LI.6). Clothing turns moisture into an aspect of their appearance, linking the two watery groups without identifying them.

See also δροσερός [OL0470]

Source forms δροσοείμονες

All verse occurrences 2 in total. Source PDF: XXI.6 (p. 86); LI.6 (p. 168)

Lexical references LSJ δροσοείμων (n28451)

δρυμόνιος

drymonios · of woodland · OL0472

Artemis is woodland-associated beside the keeping of whelps and her Kydonian title (XXXVI.12). The epithet locates her activity in wooded country, complementing the mountain thickets named earlier in the hymn.

See also δρυμός [OL0473]; Ἄρτεμις [OL0211]

Source forms δρυμονίη

All verse occurrences 1 in total. Source PDF: XXXVI.12 (p. 132)

Lexical references LSJ δρυμόνιος (n28481)

δρυμός

drymos · woodland, thicket · OL0473

Artemis holds the mountain thickets as a deer-shooter (XXXVI.10). Dionysos moves through thickets with dancing steps (XLVI.4). The same landscape supports hunting in one hymn and divine dance in another.

See also δρυμόνιος [OL0472]; δρυμοχαρής [OL0474]

Source forms δρυμούς; δρυμοὺς

All verse occurrences 2 in total. Source PDF: XXXVI.10 (p. 132); XLVI.4 (p. 158)

Lexical references LSJ δρυμός (n28482)

δρυμοχαρής

drymokharēs · woodland-loving · OL0474

The Nymphs delight in thickets while nourishing many and increasing growth (LI.13). Their affection for woodland is integrated with their life-supporting activity rather than merely indicating a remote dwelling.

See also δρυμός [OL0473]; νύμφη [OL1215]

Source forms δρυμοχαρεῖς

All verse occurrences 1 in total. Source PDF: LI.13 (p. 170)

Consequential readings AV077_01

Lexical references LSJ δρυμοχαρής (n28484)

δύναμαι

dynamai · be able · OL0475

The speaker asks Ares for strength so that he may be able to restrain destructive impulses (LXXXVIII.11 and following). The optative δυναίμην expresses the hoped-for capacity, not a claim already to possess it.

See also Ἄρης [OL0198]

Source forms δυναίμην

All verse occurrences 1 in total. Source PDF: LXXXVIII.11 (p. 282)

Lexical references LSJ δύναμαι (n28566)

Δυσαύλης

Dysaulēs · Dysaules · OL0476

Antaia receives the holy child of Dysaules as her guide (XLI.6). Dysaules is identified through the child’s parentage; the line does not name the child, so a familiar narrative should not be inserted into the lexical gloss.

See also ὁδηγητήρ [OL1228]; Ἐλευσίς [OL0529]

Source forms Δυσαύλου

All verse occurrences 1 in total. Source PDF: XLI.6 (p. 148)

Consequential readings AV066_06

δύσκριτος

dyskritos · hard to discern, hard to judge · OL0477

The word describes difficult matters borne into human life through bad purposes in the Dike hymn (LXII.6–7). It is followed by people seeking the larger share through unjust counsels, so uncertainty belongs to a situation of concealed or contested wrongdoing.

See also δίκη [OL0439]; βουλή [OL0325]

Source forms δύσκριτα

All verse occurrences 1 in total. Source PDF: LXII.7 (p. 206)

Lexical references LSJ δύσκριτος (n29184)

δυσμενής

dysmenēs · hostile, enemy · OL0478

The speaker asks to escape the battle-press of hostile people and violent dooms (LXXXVIII.17). The genitive plural functions substantivally as enemies; it does not qualify peace or its statutes in the preceding line.

See also ἔρις [OL0611]; εἰρήνη [OL0504]

Source forms δυσμενέων

All verse occurrences 1 in total. Source PDF: LXXXVIII.17 (p. 282)

Consequential readings AV014_03

Lexical references LSJ δυσμενής (n29225)

δυσμή

dysmē · setting, sunset region · OL0479

Settings mark the endpoint opposed to risings in Herakles’s passage through twelve labours (XII.12). The plural gives his course a broad directional span rather than naming a single evening.

See also διέρπω [OL0432]; ἀνατολή [OL0138]

Source forms δυσμῶν

All verse occurrences 1 in total. Source PDF: XII.12 (p. 60)

Lexical references LSJ δυσμή (n29241)

δώδεκα

dōdeka · twelve · OL0480

Twelve specifies the labours traversed by Herakles from rising to setting (XII.12). The numeral structures the heroic course as printed; it does not by itself authorize a symbolic correspondence between each labour and another set of twelve.

See also διέρπω [OL0432]; ἆθλον [OL0045]

Source forms δώδεκ’

All verse occurrences 1 in total. Source PDF: XII.12 (p. 60)

Lexical references LSJ δώδεκα (n29698)

Δώριος

Dōrios · Dorian · OL0481

Apollo blends into a Dorian ordering (XXXIV.18), later related to the seasonable flower of spring (XXXIV.23). The musical designation participates in a comparison of cosmic motion and seasonal difference. A modern Dorian scale should not be substituted without independent historical argument.

See also διάκοσμος [OL0420]; ἔαρ [OL0483]

Source forms Δώριον

All verse occurrences 2 in total. Source PDF: XXXIV.18 (p. 124); XXXIV.23 (p. 126)

Lexical references LSJ Δώριος (n29805)

δῶρον

dōron · gift, privilege · OL0482

Aphrodite has been allotted renowned gifts in the Prayer (Prayer.11), while the Mother grants mortals gifts consisting of every kind of good (XXVII.10). The first emphasizes a deity’s received privileges; the second, benefits flowing from deity to humans.

See also δίδωμι [OL0430]; γέρας [OL0365]

Source forms δῶρα

All verse occurrences 2 in total. Source PDF: Prayer.11 (p. 10); XXVII.10 (p. 102)

Lexical references LSJ δῶρον (n29828)

E ε Epsilon

ἔαρ

ear · spring · OL0483

Spring’s seasonable flower is connected with the Dorian ordering in Apollo’s hymn (XXXIV.23). The genitive locates the flower in a particular season and helps organize the hymn’s musical-seasonal comparison.

See also Δώριος [OL0481]; ἐαρινός [OL0484]

Source forms ἔαρος

All verse occurrences 1 in total. Source PDF: XXXIV.23 (p. 126)

Lexical references LSJ ἔαρ1 (n29865)

ἐαρινός

earinos · of spring, springlike · OL0484

The adjective characterizes Persephone, the Horae and the west-wind breezes (XXIX.12; XLIII.3; LXXXI.3). Meadow language accompanies all three uses, giving spring a shared landscape of air and growth. The printed εἰαριν- forms are retained rather than changed to the shorter dictionary spelling.

See also ἔαρ [OL0483]; εἰαροτερπής [OL0497]

Source forms εἰαριναί; εἰαρινή

All verse occurrences 3 in total. Source PDF: XXIX.12 (p. 110); XLIII.3 (p. 152); LXXXI.3 (p. 262)

Lexical references LSJ ἐαρινός (n29870)

ἐγείρω

egeirō · rouse, awaken, bring into activity · OL0485

The word

Ἐγείρω means to rouse or awaken. It can describe waking sleepers, but the hymns also use it when an activity, mental response or desirable outcome is brought into being. Active and middle forms distinguish rousing something from awakening oneself.

In the work

Hermes wakes those whom he has put to sleep (LVII.9), a direct contrast of bodily states. Oneiros wakes the mind while the person remains in quiet sleep (LXXXVI.4). This second passage prevents a purely physical gloss: dream can activate understanding without bringing ordinary waking consciousness.

The Charites are necessary for rousing the joys of living (LX.9), and Nomos rouses a good end of life for mortals (LXIV.7). The verb gives these desirable conditions an active emergence. In the Dionysian hymn LIII, the god wakes with the Nymphs (LIII.2) and later rouses the trieteric revel again (LIII.5). The movement from his awakening to renewed communal celebration is especially clear, while the repeated again marks recurrence rather than a first creation of the activity.

Places to Read

LVII.9 (source PDF p. 192). Hermes reverses sleep by waking sleepers.

LXXXVI.4 (source PDF p. 272). Dream awakens the mind within sleep.

LX.9 (source PDF p. 200). The verb activates joys rather than a sleeping body.

LIII.2 (source PDF p. 176). The god himself awakens with the Nymphs.

LIII.5 (source PDF p. 176). His action renews the trieteric revel.

In this edition

The form ἐγρόμενον in LIII.2 is an aorist middle participle, accessed under ἐγείρω rather than a separate invented present. The apparatus at LIII.5 reports ἐγείροις against adopted ἐγείρῃς, affecting mood in the temporal clause but not the verb's object, the renewed revel.

See also

ἐπεγείρω [OL0571]; ὕπνος [OL1811]; νόος [OL1203]; κῶμος [OL1013]

Source forms ἐγείρει; ἐγείρεις; ἐγείρῃς; ἐγρόμενον

All verse occurrences 6 in total. Source PDF: LIII.2 (p. 176); LIII.5 (p. 176); LVII.9 (p. 192); LX.9 (p. 200); LXIV.7 (p. 212); LXXXVI.4 (p. 272)

Lexical references LSJ ἐγείρω (n30040)

ἐγκαταρράπτω

enkatarraptō · sew within · OL0486

Sabazios sews Dionysos into his thigh so that he may come to term (XLVIII.3). The compound makes the enclosure internal and embodied. It states a specific action in this hymn, not a general explanation of every double-birth epithet.

See also διμήτωρ [OL0441]; Σαβάζιος [OL1605]

Source forms ἐγκατέραψας

All verse occurrences 1 in total. Source PDF: XLVIII.3 (p. 162)

Lexical references LSJ ἐγκαταρράπτω (n30187)

ἐγκατατίθημι

enkatatithēmi · deposit within, place inside · OL0487

Primordial Nature deposits all things in Proteus (XXV.9). The verb gives an image of comprehensive containment that helps explain his many forms and knowledge, without identifying the contents as a technical philosophical substance.

See also Πρωτεύς [OL1558]; φύσις [OL1897]

Source forms ἐγκατέθηκε

All verse occurrences 1 in total. Source PDF: XXV.9 (p. 96)

Lexical references LSJ ἐγκατατίθημι (n30204)

ἐγκύκλιος

enkyklios · circling, circular · OL0488

Night is herself circling (III.9); the Stars move in circular eddies (VII.4); euhoi-criers whirl around Demeter's throne (XL.15). The adjective qualifies either an agent or its movement. Shared circularity does not make all three scenes ritual dance instructions.

See also δίνη [OL0445]

Source forms ἐγκυκλίη; ἐγκυκλίοις

All verse occurrences 3 in total. Source PDF: III.9 (p. 26); VII.4 (p. 34); XL.15 (p. 146)

Lexical references LSJ ἐγκύκλιος (n30460)

ἐγρεμάχη

egremakhē · battle-rousing · OL0489

Pallas is invoked as the maiden who rouses battle (Prayer.38). The feminine formation belongs to her address and presents her as an initiator of martial action, distinct from the speaker’s later requests for peace elsewhere.

See also ἐγείρω [OL0485]; Ἀθηνᾶ [OL0044]

Source forms ἐγρεμάχην

All verse occurrences 1 in total. Source PDF: Prayer.38 (p. 16)

Lexical references LSJ ἐγρεμάχης (n30511)

ἔγχος

enkhos · spear · OL0490

Spears accompany swords in the Museless strife desired by Ares (LXV.5). The plural names concrete implements of the conflict, contributing to the contrast with the works of Deo requested later.

See also δῆρις [OL0418]; δορισθενής [OL0462]

Source forms ἔγχεσι

All verse occurrences 1 in total. Source PDF: LXV.5 (p. 216)

Lexical references LSJ ἔγχος (n30602)

ἕδος

hedos · seat, abode · OL0491

The immortals hold the abode of snowy Olympos (XXV.7), while Aphrodite may tend the seat of frankincense-rich Syria (LV.17). Seat can name a dwelling or region of presence; it need not mean a literal chair.

See also ἕδρα [OL0492]; ἕδρανον [OL0493]

Source forms ἕδος

All verse occurrences 2 in total. Source PDF: XXV.7 (p. 96); LV.17 (p. 182)

Lexical references LSJ ἕδος (n30699)

ἕδρα

hedra · seat, settled base · OL0492

Nereus holds the sea’s roots, a dark-gleaming seat (XXIII.1). The noun presents the deep as a settled base within the hymn’s cosmic descriptions, rather than an item of furniture.

See also ἕδος [OL0491]; βυθός [OL0346]

Source forms ἕδρην

All verse occurrences 1 in total. Source PDF: XXIII.1 (p. 90)

Lexical references LSJ ἕδρα (n30700)

ἕδρανον

hedranon · seat, foundation · OL0493

Earth is the cosmos’s foundation (XXVI.4), and its seats are to be kept safe by Poseidon (XVII.9). The gods’ seat can nevertheless shake under divine thunder (XIX.3). In XVIII.7 the seat of immortals is paired with a strong support for mortals, emphasizing stability across both orders.

See also ἕδρα [OL0492]; γῆ [OL0367]

Source forms ἕδρανα; ἕδρανον

All verse occurrences 4 in total. Source PDF: XVII.9 (p. 72); XVIII.7 (p. 74); XIX.3 (p. 78); XXVI.4 (p. 98)

Lexical references LSJ ἕδρανον (n30711)

ἔδω

edō · eat · OL0494

Mortals eat the fruit of cultivated land in Dikaiosyne’s hymn (LXIII.14). The verb brings the universal human audience into view through its ordinary dependence on agricultural food.

See also καρπός [OL0878]; ἄρουρα [OL0205]

Source forms ἔδουσι

All verse occurrences 1 in total. Source PDF: LXIII.14 (p. 210)

Lexical references LSJ ἔδω (n30728)

ἐθέλω

ethelō · wish, choose · OL0495

Dionysos reveals himself to whichever mortals or immortals he chooses (L.9). The verb places the selection of recipients with the god, rather than promising an indiscriminate manifestation to everyone.

See also βούλομαι [OL0326]

Source forms ἐθέλεις

All verse occurrences 1 in total. Source PDF: L.9 (p. 166)

Lexical references LSJ ἐθέλω (n30790)

ἔθνος

ethnos · people, nation · OL0496

Hephaistos holds every house, every city and all peoples (LXVI.8). The plural expands the scale of his reach from the household through civic life to larger human collectives.

See also οἶκος [OL1236]; πόλις [OL1452]

Source forms ἔθνεα

All verse occurrences 1 in total. Source PDF: LXVI.8 (p. 220)

Lexical references LSJ ἔθνος (n30809)

εἰαροτερπής

eiaroterpēs · spring-delighting · OL0497

The Nymphs delight in spring beside their Nysian, frenzied and healing descriptions (LI.15). The compound expresses an affection for the season, rather than merely dating their appearance.

See also ἐαρινός [OL0484]; νύμφη [OL1215]

Source forms εἰαροτερπεῖς

All verse occurrences 1 in total. Source PDF: LI.15 (p. 170)

Lexical references LSJ εἰαροτερπής (n30828)

εἶδος

eidos · visible form, appearance · OL0498

Hekate and Tyche possess an unassailable form (I.6; LXXII.4); Aphrodite is asked to come with an especially lovely form (LV.27). The noun concerns how a divine presence appears and is characterized. These local descriptions do not establish a technical doctrine of immaterial Forms.

See also μορφή [OL1159]; δέμας [OL0403]

Source forms εἶδος

All verse occurrences 3 in total. Source PDF: I.6 (p. 18); LV.27 (p. 184); LXXII.4 (p. 238)

Consequential readings AV110_02

Lexical references LSJ εἶδος (n30866)

εἴκω

eikō · yield, give way · OL0499

The deep-flowing water of the untiring sea gives way in Pan’s cosmic setting (XI.14). The verb expresses yielding within the account of his encompassing power, in contrast with the earth’s firm support in the preceding line.

See also Πάν [OL1335]

Source forms εἴκει

All verse occurrences 1 in total. Source PDF: XI.14 (p. 54)

Lexical references LSJ εἴκω2 (n31036)

Εἰλείθυια

Eileithyia · Eileithyia, birth-helper · OL0500

The word

Εἰλείθυια is a divine name associated here with assistance in childbirth. Its local significance comes from the hymn’s actions and companion titles, not from an etymology of the name. The name can identify an invoked power in a list or contribute to a combined divine address.

In the work

The Prayer names Eileithyia beside Hebe and Herakles’s strength (Prayer.13) without expanding her role. Hymn II supplies the fuller setting. At II.9 she releases labour-pains amid dreadful necessities: the distress is acknowledged, and her help concerns its relief.

The hymn has already described sympathy with birth-pangs and joy in easy births, so the name gathers the preceding practical assistance into a recognizable address.

II.12 places Artemis Eileithyia beside august Prothyraia. This is explicit local coordination of names and titles within one invocation. It supports reading the addressed birth-helper through more than one divine designation, but it need not become a universal claim that every occurrence of Artemis throughout the collection means only childbirth. The final request for offspring while she acts as helper gives the naming sequence a concrete outcome.

Places to Read

Prayer.13 (source PDF p. 12). The name appears in the general invocation.

II.9 (source PDF p. 22). The birth-helper relieves pain within acknowledged necessity.

II.12 (source PDF p. 22). Artemis Eileithyia and Prothyraia are explicitly coordinated.

In this edition

The supplied English retains Eileithyia rather than translating it into an asserted derivation. The surrounding release, helper and offspring vocabulary explains her function more securely than a gloss attached to the name alone. Keep the name distinct from the related descriptions so that a reader can see precisely which relationship each line states.

See also

Ἄρτεμις [OL0211]; Προθυραία [OL1536]; ἐπαρωγός [OL0569]; ὠδίς [OL1958]; γονή [OL0380]

Source forms Εἰλείθυια

All verse occurrences 3 in total. Source PDF: Prayer.13 (p. 12); II.9 (p. 22); II.12 (p. 22)

Lexical references LSJ Εἰλείθυια (n31049)

εἰλέω

eileō · wheel, revolve · OL0501

The richly wrought cosmos of stars revolves around Earth at XXVI.8–9. κόσμος is the subject of εἰλεῖται, while περὶ τὴν refers to Earth; making Earth the revolving subject would reverse the relation. The printed verb belongs to the winding or revolving group, not the similarly spelled verb for exposing something to sunlight.

See also ἐλίσσω [OL0534]; γῆ [OL0367]

Source forms εἰλεῖται

All verse occurrences 1 in total. Source PDF: XXVI.9 (p. 98)

Lexical references LSJ εἴλω (n31113)

εἰμί

eimi · be, exist · OL0502

Proteus knows what is, what was and what will be (XXV.4–5), where the verb organizes time. Elsewhere it identifies cosmic regions as Pan’s limbs (XI.3), predicates everything of Nature (X.28), or connects a deity with being a helper (II.13; LXXIV.8). In LV.4 the origin of all things from Aphrodite is expressed by ἐκ σέθεν as well as the verb. These different constructions should not be reduced to a single doctrine of Being.

See also γίγνομαι [OL0373]; φύσις [OL1897]

Source forms ἔην; ἐόντα; ἐοῦσα; ἔσσεται; ἔσσι; ἐστὶ; ἐστίν

All verse occurrences 11 in total. Source PDF: II.13 (p. 22); X.28 (p. 50); XI.3 (p. 52); XXV.4 (p. 96); XXV.5 (p. 96; 2 occurrences); XXXIV.15 (p. 124); XXXVI.11 (p. 132); LV.4 (p. 180); LXXIV.8 (p. 242); LXXXIII.1 (p. 266)

Consequential readings AV006_01; AV020_04; AV033_04; AV116_01

Lexical references LSJ εἰμί1 (n31130)

Εἰραφιώτης

Eiraphiōtēs · Eiraphiotes, Dionysian title · OL0503

Dionysos bears this title immediately before the account of being sewn into Sabazios's thigh (XLVIII.2–3). The narrative makes a sewing association attractive, but it does not settle the title's disputed derivation. Retaining the name avoids turning an interpretation into an established etymology.

See also ἐγκαταρράπτω [OL0486]; Διόνυσος [OL0446]

Source forms εἰραφιώτην

All verse occurrences 1 in total. Source PDF: XLVIII.2 (p. 162)

Lexical references LSJ Εἰραφιώτης (n31167)

εἰρήνη

eirēnē · peace, Eirene · OL0504

The word

Εἰρήνη names peace as a desired condition and as a goddess. Those uses overlap in the hymns: peace can be brought, granted, delighted in and directly identified as divine. Typography alone cannot establish which emphasis is present.

In the work

The Horae hymn names Eirene beside Eunomia and Dike (XLIII.2). Two petitions explicitly call peace a goddess, even though the Greek noun is printed lower-case (XV.11; XIX.22). Peace is also a nurse of the young in the Herakles and thunderbolt contexts (XII.8; XIX.22), giving freedom from destructive disturbance a positive life-supporting function.

The recurrent petitions place peace beside health, prosperity and productive increase. Demeter rejoices in peace and demanding labour (XL.4), then brings peace with good order (XL.19). Dikaiosyne likewise delights in peace and a stable life (LXIII.9). These associations show that peace is not simply inactivity: it enables cultivation, endurance and flourishing.

Hermes holds a blameless weapon of peace (XXVIII.7), a purposeful paradox that contrasts his instrument with destructive arms. The appended Ares hymn asks to remain within peace's harmless statutes (LXXXVIII.16), making restraint and lawful conduct the desired use of martial courage.

Places to Read

XLIII.2 (source PDF p. 152). Eirene is one of the named Horae.

XV.11 (source PDF p. 68). Peace is explicitly called a goddess.

XL.4 (source PDF p. 144). Peace supports demanding productive labour.

XXVIII.7 (source PDF p. 106). Hermes bears the paradoxical weapon of peace.

LXXXVIII.16 (source PDF p. 282). The appended hymn asks for sustained peaceful conduct.

In this edition

The edition's goddess at XIX.22 follows adopted θεάν against the apparatus's reported θεόν. Elsewhere the syntax itself establishes personification without a capital initial. Peace should not be divided into wholly separate goddess and abstract-condition entries, nor should every request for peace be reduced to a historical claim about a particular war.

See also

δίκη [OL0439]; εὐνομία [OL0658]; ὑγίεια [OL1787]; Ἑρμῆς [OL0616]; Ἄρης [OL0198]

Source forms Εἰρήνη; εἰρήνῃ; εἰρήνην; εἰρήνης

All verse occurrences 16 in total. Source PDF: X.30 (p. 50); XII.8 (p. 58); XIV.13 (p. 66); XV.11 (p. 68); XVII.10 (p. 72); XIX.22 (p. 82); XXIII.8 (p. 90); XXVIII.7 (p. 106); XXIX.18 (p. 110); XXXII.16 (p. 118); XXXVI.15 (p. 132); XL.4 (p. 144); XL.19 (p. 146); XLIII.2 (p. 152); LXIII.9 (p. 210); LXXXVIII.16 (p. 282)

Lexical references LSJ εἰρήνη (n31192)

εἰσαφικνέομαι

eisaphikneomai · arrive, reach · OL0505

The allotted time arrives before Hermes leads souls downward (LVII.7). The subject is time rather than a travelling person: arrival marks the moment at which his escort takes place.

See also ἐπέρχομαι [OL0574]; μοῖρα [OL1151]

Source forms εἰσαφίκηται

All verse occurrences 1 in total. Source PDF: LVII.7 (p. 192)

Lexical references LSJ εἰσαφικνέομαι (n31302)

εἰσέρχομαι

eiserkhomai · enter · OL0506

A thunderous crash enters the ears and makes beasts crouch (XIX.14); the wealth-giving Daimon enters a house in abundance (LXXIII.4). The same verb describes an audible impact and a divine visit, with the object specifying the place entered. The printed ἐσ- spelling is retained as a form of the εἰσ- compound.

See also ἔρχομαι [OL0621]; οἶκος [OL1236]

Source forms ἐσέλθῃ

All verse occurrences 2 in total. Source PDF: XIX.14 (p. 80); LXXIII.4 (p. 240)

Lexical references LSJ εἰσέρχομαι (n31351)

εἰσοράω

eisoraō · look upon, observe · OL0507

Nemesis looks upon the lives of many peoples (LXI.2), then is said to see, hear and judge everything (LXI.8). Observation belongs to her comprehensive oversight, not to passive admiration. The printed ἐσορ- forms are accessed under εἰσοράω.

See also Νέμεσις [OL1183]; ἐπακούω [OL0567]

Source forms ἐσορᾷς; ἐσορῶσα

All verse occurrences 2 in total. Source PDF: LXI.2 (p. 202); LXI.8 (p. 204)

Lexical references LSJ εἰσοράω (n31474)

Ἑκάτη

Hekatē · Hekate · OL0508

The word

Ἑκάτη is the name of the goddess addressed in Hymn I and its heading. The opening gives an accusative object to I call: the speaker summons Hekate through several qualifying titles. Those titles explain the local portrait more directly than any unverified derivation of the name.

In the work

The first line combines a road-epithet, a three-way designation and darkness (I.1). Roads and their branching places locate her presence in spaces of passage, while the dark description gives that presence a particular atmosphere. The following line extends her reach to heaven, earth and sea; later the hymn includes solitude and delight in deer. These are cumulative facets of the addressee, not separate goddesses introduced each time an epithet changes.

The ending asks her to be kindly to the oxherd (I.10). This petition matters for reading the formidable opening: darkness and an unassailable appearance do not prevent a hoped-for favourable relationship. Her name organizes the series of attributes, but it should not absorb their lexical distinctions. Road-associated ἐνόδιος, three-way language and the word dark each have their own work to do.

Places to Read

I.1 (source PDF p. 18). The name is the object of invocation and receives the road, three-way and dark titles.

In this edition

The edition prints ἐρεμνήν, dark, with an apparatus attribution to Wiel, against reported ἐραννήν, lovely. That is a consequential difference in the portrait adjacent to the name, not a variant name of the goddess. The access entry retains Hekate while linking the distinct epithets and the closing request for favour.

See also

ἐνόδιος [OL0558]; ἐρεμνός [OL0604]; βουκόλος [OL0324]; ἐνάλιος [OL0543]

Source forms Ἑκάτην

All verse occurrences 1 in total. Source PDF: I.1 (p. 18)

Heading or rubric ΕΚΑΤΗΝ · I.heading · source PDF p. 18. I. ΕΙΣ ΕΚΑΤΗΝ

Local sense Hekate, the named recipient of Hymn I

Lexical references LSJ Ἑκάτη (n31613)

ἐκγίγνομαι

ekgignomai · spring from, be born from · OL0509

Tyche is described as sprung from blood (LXXII.4). The preceding line supplies the divine names that define the relationship; the participle alone means derivation or birth from a source. The English places part of this relationship across its own line boundary.

See also γίγνομαι [OL0373]; τύχη [OL1786]

Source forms ἐκγεγαῶσαν

All verse occurrences 1 in total. Source PDF: LXXII.4 (p. 238)

Lexical references LSJ ἐκγίγνομαι (n31802)

ἔκγονος

ekgonos · offspring · OL0510

Pallas is august offspring of great Zeus (XXXII.1). The genitive names her parent, while the surrounding sole-born epithet gives a separate qualification. Offspring itself does not explain a particular mechanism of birth.

See also Ἀθηνᾶ [OL0044]; γένεθλον [OL0355]

Source forms ἔκγονε

All verse occurrences 1 in total. Source PDF: XXXII.1 (p. 116)

Lexical references LSJ ἔκγονος (n31809)

ἑκηβόλος

hekēbolos · far-shooting, hitting the mark · OL0511

Apollo receives the traditional shooting epithet beside lyre-playing, dance-making and arrow-darting (XXXIV.6). The edition chooses far-shooting; the local archery context securely supports effective shooting, without resolving the historical derivation of the title.

See also Ἀπόλλων [OL0184]; τοξοβέλεμνος [OL1755]

Source forms ἑκηβόλε

All verse occurrences 1 in total. Source PDF: XXXIV.6 (p. 122)

Lexical references LSJ ἑκηβόλος (n31975)

ἐκλύω

eklyō · loose, release · OL0512

Death loosens nature’s firmly held bonds (LXXXVII.4). The verb reverses their existing cohesion: what had been held together is released. It is not simply a synonym for destroying an external enemy.

See also δεσμός [OL0408]; θάνατος [OL0767]

Source forms ἐκλύῃς

All verse occurrences 1 in total. Source PDF: LXXXVII.4 (p. 276)

Lexical references LSJ ἐκλύω (n32417)

ἔκπαγλος

ekpaglos · astonishing, terrible · OL0513

Pan is called formidable or terrible in relation to mortal fears (XI.7), beside his help concerning imaginings. The combination gives him a complex relation to frightening experiences. The adjective alone cannot decide that he only causes fear or only removes it.

See also ἐπαρωγός [OL0569]; δεινός [OL0399]

Source forms ἔκπαγλε

All verse occurrences 1 in total. Source PDF: XI.7 (p. 52)

Lexical references LSJ ἔκπαγλος (n32547)

ἐκπέμπω

ekpempō · send out, send away · OL0514

Night sends light into the lower regions (III.10). Pan and Meilinoe are instead asked to send frenzy to the limits of earth (XI.23; LXXI.11), where distance expresses removal from the petitioners. The Meilinoe optative ἐκπέμποις is adopted against reported infinitive ἐκπέμπειν.

See also οἶστρος [OL1240]; ἐκτός [OL0520]

Source forms ἐκπέμπεις; ἐκπέμποις; ἐκπέμπων

All verse occurrences 3 in total. Source PDF: III.10 (p. 26); XI.23 (p. 56); LXXI.11 (p. 236)

Consequential readings AV109_03

Lexical references LSJ ἐκπέμπω (n32591)

ἔκπληκτος

ekplēktos · stricken, startled, disturbed · OL0515

Korybas is asked to still the phantasms of a stricken and unholy soul (XXXIX.10). The adjective describes the soul's disturbed state. The adjacent printed ἀνάγνου must be retained rather than replaced by a more reassuring reading of the passage.

See also ψυχή [OL1953]; φαντασία [OL1833]

Source forms ἐκπλήκτου

All verse occurrences 1 in total. Source PDF: XXXIX.10 (p. 142)

Lexical references LSJ ἔκπληκτος (n32677)

ἐκπροκαλέομαι

ekprokaleomai · call forth, summon · OL0516

The speaker calls forth the sacred radiance of heavenly Stars (VII.1). The verb's object is the radiance, while the following line explicitly summons the divine powers, connecting their appearance with invocation.

See also καλέω [OL0864]; ἄστρον [OL0229]

Source forms ἐκπροκαλοῦμαι

All verse occurrences 1 in total. Source PDF: VII.1 (p. 34)

Lexical references LSJ ἐκπροκαλέομαι (n32766)

ἐκπροφαίνω

ekprophainō · show forth, make visible · OL0517

Meilinoe displays the impress of her shape in strange appearances (LXXI.7). The adopted ἐκπροφανοῦσα is an active participle with an expressed object. The apparatus reports different endings, including ἐκπροφανοῦς, so the printed construction should be distinguished from those reported forms.

See also μορφή [OL1159]; ἰδέα [OL0819]

Source forms ἐκπροφανοῦσα

All verse occurrences 1 in total. Source PDF: LXXI.7 (p. 236)

Lexical references LSJ ἐκπροφαίνω (n32774)

ἐκτελέω

ekteleō · complete, bring to fulfilment · OL0518

The Stars complete a good course for works of repute (VII.13). In XLII.11 the printed ἐκτελέουσ’ concerns bringing good things to fulfilment in contests or labours. Its verb is secure, but the elided ending and attachment are not straightforward: a feminine participial reading or a dative-plural construction remains possible. The apparatus gives adopted ἀγάθ’ ἐκτελέουσ’ against reported ἀγαθοῖς τελέουσ’. Do not silently replace the ending with masculine -ων.

See also ἔργον [OL0599]; διφυής [OL0451]

Source forms ἐκτελέοντες; ἐκτελέουσ’

All verse occurrences 2 in total. Source PDF: VII.13 (p. 36); XLII.11 (p. 150)

Consequential readings AV067_03

Lexical references LSJ ἐκτελέω (n32976)

ἐκτόπιος

ektopios · aberrant, out of place · OL0519

Eros is asked to send away base and outlandish impulses (LVIII.10). The adjective qualifies impulses, not people of foreign origin. In this moral pairing it marks what is alien to the desired good disposition or improperly directed.

See also ὁρμή [OL1281]; ἔρως [OL0623]

Source forms ἐκτοπίους

All verse occurrences 1 in total. Source PDF: LVIII.10 (p. 194)

Lexical references LSJ ἐκτόπιος (n33046)

ἐκτός

ektos · outside, away, free from · OL0520

Nomos drives worthless envy outside (LXIV.6), making the adverb the destination of expulsion. Mnemosyne keeps memory outside mind-harming deceit (LXXVII.3), where it describes freedom from a damaging condition. The latter construction protects memory rather than condemning it.

See also ἐλαύνω [OL0524]; βλαψίφρων [OL0313]

Source forms ἐκτὸς

All verse occurrences 2 in total. Source PDF: LXIV.6 (p. 212); LXXVII.3 (p. 250)

Consequential readings AV098_04

Lexical references LSJ ἐκτός (n33059)

ἐκτρέφω

ektrephō · rear, nurture to maturity · OL0521

Dionysos is brought to Persephone and reared, dear to the immortal gods (XLVI.6–7). The passive verb concerns upbringing after arrival, not the original act of begetting.

See also Διόνυσος [OL0446]; τροφός [OL1778]

Source forms ἐξετράφης

All verse occurrences 1 in total. Source PDF: XLVI.7 (p. 158)

Lexical references LSJ ἐκτρέφω (n33075)

ἐκφαίνω

ekphainō · show forth, reveal · OL0522

Persephone manifests her sacred body in green-fruited shoots (XXIX.13). The active participle makes her the revealing agent, and the vegetation supplies the visible medium of appearance.

See also βλαστός [OL0312]; δέμας [OL0403]

Source forms ἐκφαίνουσα

All verse occurrences 1 in total. Source PDF: XXIX.13 (p. 110)

Lexical references LSJ ἐκφαίνω (n33136)

ἐλάσιππος

elasippos · horse-driving · OL0523

Night is horse-driving among sleep-giving and night-gleaming titles (III.7). Helios receives the same epithet beside his light of life and eye of justice (VIII.18). The shared conveyance image crosses the opposition of night and daylight.

See also διφρευτής [OL0450]; ἐλαύνω [OL0524]

Source forms ἐλάσιππε

All verse occurrences 2 in total. Source PDF: III.7 (p. 24); VIII.18 (p. 40)

Lexical references LSJ ἐλάσιππος (n33414)

ἐλαύνω

elaunō · drive, impel, drive away · OL0524

The word

Ἐλαύνω describes driving or impelling. Direction is supplied by the construction: the verb can drive something along a course, drive it into a place or drive it away. Passive forms place the moving subject under an external force, while the difficult middle in Semele’s hymn needs separate attention.

In the work

Helios drives his track in rotary movement (VIII.7), and Zeus drives the fire-gleaming cosmos (XIX.1). Clouds are driven by winds throughout the cosmos (XXI.2), whereas Nereus confines winds driven into hidden sea-recesses (XXIII.6). These passages vary

the agent, route and destination without changing the underlying idea of compelled motion. Dionysos, dancing with Nymphs, is driven by frenzies (XLVI.5), transferring the impelling force to an inward condition.

Removal is explicit when Nomos drives envy outside (LXIV.6) and Daimon is asked to drive off groaning cares (LXXIII.7). Semele’s ἐλάσσατο with great birth-pangs and a fire-bearing flash is harder (XLIV.4). The middle form is clear, but whether drive out or force through best conveys the action remains interpretive. Nothing in the verb warrants turning the fiery labour into an uncomplicated painless delivery.

Places to Read

VIII.7 (source PDF p. 38). Helios drives along a defined cosmic course.

XXI.2 (source PDF p. 86). Clouds undergo driving by winds.

XLVI.5 (source PDF p. 158). Frenzies impel the dancing god.

LXIV.6 (source PDF p. 212). The adverb outside makes expulsion explicit.

XLIV.4 (source PDF p. 154). Semele’s middle construction requires a qualified interpretation.

In this edition

The English drive often works well if its accompanying direction is preserved. In LXIV.6 the edition adopts outside, ἐκτός, against reported αὐτός, and also adopts worthless envy against a different reported phrase. Its expulsion sentence is therefore an adopted construction, not an unchanged transcription of every reported reading.

See also

ἐξελαύνω [OL0564]; διώκω [OL0453]; ἐλάσιππος [OL0523]; μανία [OL1090]; ἐκτός [OL0520]

Source forms ἐλάσσας; ἐλάσσατο; ἐλαύνει; ἐλαυνόμεναι; ἐλαυνομένας; ἐλαυνόμενος; ἐλαύνων

All verse occurrences 8 in total. Source PDF: VIII.7 (p. 38); XIX.1 (p. 78); XXI.2 (p. 86); XXIII.6 (p. 90); XLIV.4 (p. 154); XLVI.5 (p. 158); LXIV.6 (p. 212); LXXIII.7 (p. 240)

Lexical references LSJ ἐλαύνω (n33457)

ἐλαφηβόλος

elaphēbolos · deer-shooting · OL0525

Artemis is addressed as shooter of deer while holding mountain thickets (XXXVI.10). The compound specifies the quarry of her hunting and fits the woodland setting rather than a generalized martial attack.

See also ἔλαφος [OL0526]; δρυμός [OL0473]

Source forms ἐλαφηβόλε

All verse occurrences 1 in total. Source PDF: XXXVI.10 (p. 132)

Lexical references LSJ ἐλαφηβόλος (n33464)

ἔλαφος

elaphos · deer · OL0526

Hekate delights in deer while being called a lover of solitude (I.4). The animals belong to the hymn’s uncrowded natural setting; the noun does not itself describe hunting or sacrifice.

See also ἐλαφηβόλος [OL0525]; Ἑκάτη [OL0508]

Source forms ἐλάφοισι

All verse occurrences 1 in total. Source PDF: I.4 (p. 18)

Lexical references LSJ ἔλαφος (n33477)

ἐλαφρός

elaphros · light, nimble · OL0527

The Kouretes make the ground ring with light feet (XXXVIII.9), where lightness means nimble movement. The lightest fire at the highest position in Pan's cosmic portrait (XI.17) concerns relative weight or elevation, not simply brightness.

See also ἐλιγμός [OL0530]; πῦρ [OL1573]

Source forms ἐλαφροῖς; ἐλαφροτάτου

All verse occurrences 2 in total. Source PDF: XI.17 (p. 56); XXXVIII.9 (p. 136)

Lexical references LSJ ἐλαφρός (n33486)

Ἐλευσίνιος

Eleusinios · Eleusinian · OL0528

Eleusinian qualifies Demeter in the heading of XL. It identifies the hymn's local divine title outside the verse. The body of the hymn separately names the holy glens of Eleusis, so heading evidence and verse evidence should not be conflated.

See also Ἐλευσίς [OL0529]; Δημήτηρ [OL0416]

Heading or rubric ΕΛΕΥΣΙΝΙΑΣ · XL.heading · source PDF p. 144. XL. ΔΗΜΗΤΡΟΣ ΕΛΕΥΣΙΝΙΑΣ

Local sense Eleusinian, qualifying Demeter in the heading

Ἐλευσίς

Eleusis · Eleusis · OL0529

The word

Ἐλευσίς names a place, with Ἐλευσῖνος the genitive form used in all four assigned verse occurrences. It is not itself the adjective Eleusinian, which separately qualifies Demeter in the heading of XL. The hymns make the place significant through its relationships to dwelling, ritual setting and underworld access.

In the work

The Plouton hymn identifies the deme of Eleusis as the location of Hades's gates (XVIII.15). The ordinary local term deme gives the threshold a specific earthly setting. Demeter inhabits its holy glens (XL.6), and Antaia ends her fast in those glens (XLI.4). The shared place-language connects the descriptions while the different verbs keep dwelling and a narrative action distinct.

The addressee of the Mise hymn is imagined taking delight in the fragrant or smoking temple at Eleusis (XLII.5), one possibility among several places in the hymn's invitation. The invocation moves among Dionysos, Mise and male-and-female Iakchos, so a simple masculine identification would overstate its grammar. The place-name's role is not confined to a single Demeter hymn. The four passages together create a network of sacred associations, but they do not supply a complete itinerary, sanctuary plan or historical account of performance.

Places to Read

XVIII.15 (source PDF p. 76). The deme is identified with an entrance to Hades.

XL.6 (source PDF p. 144). Demeter dwells in its holy glens.

XLI.4 (source PDF p. 148). Antaia ends her fast in the same named setting.

XLII.5 (source PDF p. 150). The Mise hymn’s complex addressee may delight in the Eleusinian temple.

In this edition

The translation consistently preserves the place-name while varying the surrounding spatial nouns. Glens renders γύαλα; it should not be replaced without notice by a precise archaeological feature. The apparatus at XLI.4 reports a different arrangement with ἐν, but the named Eleusinian location remains present in both the adopted line and the reported phrase.

See also

Ἐλευσίνιος [OL0528]; Δημήτηρ [OL0416]; γύαλον [OL0385]; δῆμος [OL0417]; Διόνυσος [OL0446]

Source forms Ἐλευσῖνος

All verse occurrences 4 in total. Source PDF: XVIII.15 (p. 76); XL.6 (p. 144); XLI.4 (p. 148); XLII.5 (p. 150)

Lexical references LSJ Ἐλευσίς (n33632)

ἑλιγμός

heligmos · wheeling, whirling · OL0530

The Kouretes’ wheeling feet raise dust to the clouds (XXXVIII.12). The noun identifies the movement that produces this visible effect. The printed expanded εἱλιγμοῖς is preserved under the access form ἑλιγμός.

See also ἑλίσσω [OL0534]; δίνη [OL0445]

Source forms εἱλιγμοῖς

All verse occurrences 1 in total. Source PDF: XXXVIII.12 (p. 138)

Lexical references LSJ ἑλιγμός (n33685)

ἑλικοβλέφαρος

helikoblepharos · quick-glancing · OL0531

Aphrodite is quick-glancing in the description of Hermes’s parentage (LVII.4). The epithet animates her eyes within the named maternal relationship, rather than assigning a fixed eye colour.

See also ἑλίκωψ [OL0533]; Ἀφροδίτη [OL0265]

Source forms ἑλικοβλεφάρου

All verse occurrences 1 in total. Source PDF: LVII.4 (p. 190)

Lexical references LSJ ἑλικοβλέφαρος (n33694)

ἑλικοδρόμος

helikodromos · spiral-running, winding-course · OL0532

The Moon runs a winding or spiral course amid star-ruling and long-robed titles (IX.10). The compound characterizes her path, not the movement of a worshipper’s dance.

See also δρόμος [OL0469]; σελήνη [OL1617]

Source forms ἑλικοδρόμε

All verse occurrences 1 in total. Source PDF: IX.10 (p. 44)

Lexical references LSJ ἑλικοδρόμος (n33697)

ἑλίκωψ

helikōps · quick-glancing, turning-eyed · OL0533

Antauges is described by the moving-eye epithet in VI.9. The edition’s flashing eye emphasizes brilliance, but the compound’s useful lexical distinction is the turning or quick movement of the gaze.

See also ἑλικοβλέφαρος [OL0531]; Ἀνταύγης [OL0156]

Source forms ἑλίκωπον

All verse occurrences 1 in total. Source PDF: VI.9 (p. 32)

Lexical references LSJ ἑλίκωψ (n33715)

ἑλίσσω

helissō · wind, roll, revolve · OL0534

The verb describes a range of turning movements: sea-creatures roll in waves (XXIV.7), Ouranos revolves spherewise around earth (IV.3), and Okeanos encircles earth in water (XI.15). Nature winds a silent foot-track (X.7), while the appended Ares turns a fiery circle (LXXXVIII.6). The object and spatial phrase distinguish these scenes; a single rotary mechanism should not be imposed on all of them.

See also δίνη [OL0445]; ἑλιγμός [OL0530]

Source forms εἱλίσσουσα; ἑλισσόμενοι; ἑλισσόμενος; ἑλίσσων

All verse occurrences 6 in total. Source PDF: IV.3 (p. 28); X.7 (p. 46); XI.15 (p. 54); XXIV.7 (p. 94); XLVII.2 (p. 160); LXXXVIII.6 (p. 280)

Lexical references LSJ ἑλίσσω (n33728)

ἕλκω

helkō · draw, pull along · OL0535

Helios, addressed through his golden lyre, draws the harmonious course of the cosmos (VIII.9). The verb makes him an active mover of that ordered course rather than merely a spectator of it.

See also ἐναρμόνιος [OL0546]; δρόμος [OL0469]

Source forms ἕλκων

All verse occurrences 1 in total. Source PDF: VIII.9 (p. 38)

Lexical references LSJ ἕλκω (n33770)

ἐλπίς

elpis · hope, expectation · OL0536

The Moirai approach mortals with light hope (LIX.6), a qualification that can suggest instability as well as lightness. Hope also figures among the boundaries crossed in the chariot image (LIX.9). The noun therefore need not mean assured optimism; expectation better preserves its uncertainty here.

See also δόξα [OL0461]; μοῖρα [OL1151]

Source forms ἐλπίδι; ἐλπίδος

All verse occurrences 2 in total. Source PDF: LIX.6 (p. 196); LIX.9 (p. 196)

Lexical references LSJ ἐλπίς (n33903)

ἐμβάλλω

emballō · cast into · OL0537

Zeus is asked to cast his heavy anger into the waves of the sea (XIX.18). The requested redirection moves threatening force away from the worshippers; the sea is the receiving destination, not the angry subject.

See also θυμός [OL0808]; Ζεύς [OL0707]

Source forms ἔμβαλε

All verse occurrences 1 in total. Source PDF: XIX.18 (p. 82)

Lexical references LSJ ἐμβάλλω (n33956)

ἐμβασιλεύω

embasileuō · reign in · OL0538

Themis reigns at Pytho on Pythian ground (LXXIX.5). The compound expresses sovereignty in a specified place, supporting the surrounding account of her oracular authority.

See also Θέμις [OL0775]; Δελφοί [OL0402]

Source forms ἐμβασίλευεν

All verse occurrences 1 in total. Source PDF: LXXIX.5 (p. 256)

Lexical references LSJ ἐμβασιλεύω (n33967)

ἔμπαλιν

empalin · again, in turn, conversely · OL0539

Kronos consumes everything and increases it again (XIII.3). Daimon enriches a house but in turn chills mortal life (LXXIII.5). The adverb marks a reversal or complementary action by the same power, not an unrelated sequence of gods.

See also δαπανάω [OL0394]; δαίμων [OL0390]

Source forms ἔμπαλι; ἔμπαλιν

All verse occurrences 2 in total. Source PDF: XIII.3 (p. 62); LXXIII.5 (p. 240)

Lexical references LSJ ἔμπαλιν (n34219)

ἐμπυρίφοιτος

empyriphoitos · fire-ranging, dwelling in fire · OL0540

The Prayer includes fire-ranging daimones after earthly and under-earth powers (Prayer.33). The adjective places these powers in a fiery sphere. Its plural ἐμπυριφοίτους belongs under ἐμπυρίφοιτος, not an otherwise unsupported agent noun.

See also δαίμων [OL0390]; ἔνυδρος [OL0562]

Source forms ἐμπυριφοίτους

All verse occurrences 1 in total. Source PDF: Prayer.33 (p. 14)

Consequential readings AV002_04

Lexical references LSJ ἐμπυρίφοιτος (n34567)

ἐναγώνιος

enagōnios · of contests, competitive · OL0541

Hermes is a god of contests (XXVIII.2), while Nike governs the competitive rush of mortals (XXXIII.2). The adjective can therefore qualify a deity's sphere or a human impulse within it. The latter passage should not be mistaken for another direct title of Hermes.

See also νίκη [OL1196]; ἆθλος [OL0046]

Source forms ἐναγώνιε; ἐναγώνιον

All verse occurrences 2 in total. Source PDF: XXVIII.2 (p. 104); XXXIII.2 (p. 120)

Lexical references LSJ ἐναγώνιος (n34729)

ἐναέριος

enaerios · in the air, aerial · OL0542

The immortals fly in the air alongside their possession of sea and earth (XXV.8). The printed ἐνηέριοι is an expanded form of this adjective and locates movement in a cosmic region, rather than describing a special material from which the gods are made.

See also ἀήρ [OL0042]; ἐνάλιος [OL0543]

Source forms ἐνηέριοί

All verse occurrences 1 in total. Source PDF: XXV.8 (p. 96)

Lexical references LSJ ἐναέριος (n34741)

ἐνάλιος

enalios · of the sea, sea-dwelling · OL0543

The word

Ἐνάλιος describes a relation to the sea. The source generally uses the expanded εἰνάλιος spelling. The adjective can qualify a deity, a sound or a region, and a substantivized plural can name sea-creatures. It is not automatically a title of one particular marine god.

In the work

Hekate, Nature and the Kouretes are each described through heavenly, earthly and marine spheres (I.2; X.14; XXXVIII.2). In those sequences sea-related power forms one part of an extensive reach. Nereus is specifically of the sea (XXIV.1), and Zeus receives

marine description beside mother Earth in LXIII.16. The latter wording must remain attached to the named Zeus rather than be silently replaced by Poseidon.

Poseidon’s marine rushings shake salt water (XVII.6); here the adjective modifies sound or movement, not the god directly. In the Titans hymn, sea-dwelling creatures are grouped with flying and land-dwelling life (XXXVII.5). The dawn hymn similarly includes marine creatures among the beings that respond to light (LXXVIII.11). These substantival plurals mean inhabitants of a natural domain, not a newly defined class of daimones.

Places to Read

I.2 (source PDF p. 18). Marine belongs to Hekate’s threefold spatial range.

XVII.6 (source PDF p. 72). The adjective qualifies Poseidon’s rushings.

LXIII.16 (source PDF p. 210). Zeus is expressly the named sea-related power.

XXXVII.5 (source PDF p. 134). The plural denotes sea-creatures alongside other life.

LXXVIII.11 (source PDF p. 254). Marine creatures participate in the world’s response to dawn.

In this edition

The English of the sea, marine and sea-dwelling reflect the different nouns or implied subjects. The epic εἰν- forms remain exact source forms under the shorter lookup headword. The heading of a hymn is not enough to determine every adjective’s immediate referent; agreement and the local noun remain decisive.

See also

πόντιος [OL1505]; ἔνυδρος [OL0562]; βυθός [OL0346]; θάλασσα [OL0759]; ἐναέριος [OL0542]

Source forms εἰναλίη; εἰναλίην; εἰνάλιοι; εἰναλίοις; εἰνάλιος; εἰναλίου; εἰναλίων

All verse occurrences 9 in total. Source PDF: I.2 (p. 18); X.14 (p. 48); XVII.6 (p. 72); XXIV.1 (p. 92); XXXVII.5 (p. 134); XXXVIII.2 (p. 136); LXIII.16 (p. 210); LXIV.3 (p. 212); LXXVIII.11 (p. 254)

Lexical references LSJ ἐνάλιος (n34798)

ἐναλλάσσω

enallassō · change, exchange · OL0544

Korybas changes his holy body through Deo’s purposes (XXXIX.7), then assumes a dark serpent-form. The verb describes alteration of bodily appearance, with the directing counsel expressed separately.

See also δέμας [OL0403]; γνώμη [OL0379]

Source forms ἐνήλλαξας

All verse occurrences 1 in total. Source PDF: XXXIX.7 (p. 142)

Lexical references LSJ ἐναλλάσσω (n34809)

ἐναργής

enargēs · manifest, visibly present · OL0545

Palaimon is manifest to sea-wandering ships in a storm (LXXV.6). The adjective emphasizes recognizable presence at the moment help is needed, not merely a remote capacity to save.

See also Παλαίμων [OL1320]

Source forms ἐναργὴς

All verse occurrences 1 in total. Source PDF: LXXV.6 (p. 244)

Lexical references LSJ ἐναργής (n34982)

ἐναρμόνιος

enarmonios · harmonious, fitted into harmony · OL0546

Helios draws the harmonious course of the cosmos while bearing a golden lyre (VIII.9). The musical context is explicit, but the adjective alone does not identify a technical enharmonic genus. Its immediate function is to characterize an ordered course.

See also ἁρμονία [OL0202]; δρόμος [OL0469]

Source forms ἐναρμόνιον

All verse occurrences 1 in total. Source PDF: VIII.9 (p. 38)

Lexical references LSJ ἐναρμόνιος (n35011)

ἔναυσμα

enausma · kindling, enlivening spark · OL0547

Aither is kindling for all living beings (V.3). The airy portion of nourishment bears the same designation in Pan’s hymn (XI.16). The fire-image makes animation or sustaining stimulus vivid without requiring a literal flame inside every organism.

See also αἰθήρ [OL0060]; τροφή [OL1777]

Source forms ἔναυσμα

All verse occurrences 2 in total. Source PDF: V.3 (p. 30); XI.16 (p. 54)

Lexical references LSJ ἔναυσμα (n35067)

ἐνέπω

enepō · tell, declare · OL0548

The god himself is to tell of relief from evils in the Oneiros hymn (LXXXVI.10). The form ἐνίσπῃ belongs to the telling verb accessed here. Its speech is part of disclosure through dream, not an instruction uttered directly by the hymn’s human speaker.

See also ὄνειρος [OL1264]

Source forms ἐνίσπῃ

All verse occurrences 1 in total. Source PDF: LXXXVI.10 (p. 274)

Lexical references LSJ ἐνέπω (n35414)

ἐνζεύγνυμι

enzeugnymi · yoke, bind under · OL0549

Aphrodite yokes mortals in unbridled necessities (LV.13). The paired images are forceful: those subjected are yoked, while the necessities themselves are unbridled. The compound intensifies subjection, not a free choice by the mortals.

See also ἀνάγκη [OL0125]; ζεύγνυμι [OL0705]

Source forms ἐνζεύξασα

All verse occurrences 1 in total. Source PDF: LV.13 (p. 182)

Consequential readings AV083_04

Lexical references LSJ ἐνζεύγνυμι (n35498)

ἐνῆμαι

enēmai · sit within, be seated · OL0550

Hera sits in dark-blue hollows while described as airy in form (XVI.1). The participle expresses her seated position. It is not an inflection of ἐνίημι, send in, despite the similar appearance.

See also Ἥρα [OL0750]

Source forms ἐνημένη

All verse occurrences 1 in total. Source PDF: XVI.1 (p. 70)

Lexical references LSJ ἐνῆμαι (n35527)

ἔνθεος

entheos · god-filled, divinely inspired · OL0551

Plouton himself is addressed as god-filled among all-ruling and most sacred titles (XVIII.17). The divine addressee prevents an exclusively human definition such as a mortal possessed by a god. The word here intensifies divine character.

See also Πλούτων [OL1440]; θεός [OL0778]

Source forms ἔνθεε

All verse occurrences 1 in total. Source PDF: XVIII.17 (p. 76)

Lexical references LSJ ἔνθεος (n35576)

ἐνιαυτός

eniautos · year, annual cycle · OL0552

The Year is invoked among the Horae and other powers (Prayer.18). Years elsewhere organize recurring fruitfulness under Plouton (XVIII.5), while all the year marks the continuity of Aphrodite’s worship (LV.25). The noun can be a named cosmic power or a measure of recurrence.

See also ὥρα [OL1965]

Source forms ἐνιαυτὸν; Ἐνιαυτὸν; ἐνιαυτῶν

All verse occurrences 3 in total. Source PDF: Prayer.18 (p. 12); XVIII.5 (p. 74); LV.25 (p. 184)

Lexical references LSJ ἐνιαυτός (n35672)

ἐννναίω

ennaiō · dwell within · OL0553

The Titans inhabit Tartarean houses in the earth’s hollow (XXXVII.3). The verb locates their continuing residence, with the houses and depth supplied by its complements.

See also δόμος [OL0459]; Τιτάν [OL1747]

Source forms ἐννναίοντες

All verse occurrences 1 in total. Source PDF: XXXVII.3 (p. 134)

Lexical references LSJ ἐννναίω (n35762)

ἐννέα

ennea · nine · OL0554

Nine identifies the Muses named across the Prayer’s line break (Prayer.17–18). The numeral belongs to that group, not to the Charites or Horae that follow it.

See also Μοῦσα [OL1160]

Source forms ἐννέα

All verse occurrences 1 in total. Source PDF: Prayer.18 (p. 12)

Lexical references LSJ ἐννέᾰ (n35769)

ἐννοσίγαιος

ennosigaios · earth-shaking · OL0555

Poseidon is earth-shaking amid sea-ruling and heavy-sounding descriptions (XVII.4). The compound emphasizes an effect of his power on land, distinguishing it from the earth-holding title in the hymn’s opening.

See also γαιήοχος [OL0347]; Ποσειδῶν [OL1517]

Source forms ἐννοσίγαιε

All verse occurrences 1 in total. Source PDF: XVII.4 (p. 72)

Lexical references LSJ Ἐννοσίγαιος (n35876)

ἔννυμι

hennymi · clothe oneself, put on · OL0556

The Horae put on dewy robes of luxuriant flowers (XLIII.6). The middle participle gives them the action of dressing themselves, while the floral material turns seasonal growth into visible clothing.

See also δροσερός [OL0470]; πέπλος [OL1398]

Source forms ἐννύμεναι

All verse occurrences 1 in total. Source PDF: XLIII.6 (p. 152)

Lexical references LSJ ἔννυμι (n35886)

ἐννύχιος

ennykhios · of the night, nocturnal · OL0557

Mene, Nature and the Stars all receive nocturnal descriptions (IX.3; X.6; VII.11). Light-bearing or flashing language accompanies these settings, so nocturnal does not mean lacking radiance. It places their illumination within night.

See also νύξ [OL1217]; δᾳδοῦχος [OL0388]

Source forms ἐννυχίη; ἐννύχιοί

All verse occurrences 3 in total. Source PDF: VII.11 (p. 36); IX.3 (p. 42); X.6 (p. 46)

Consequential readings AV039_02

Lexical references LSJ ἐννύχιος (n35888)

ἐνόδιος

enodios · of the road, of ways · OL0558

Hekate’s opening road-epithet stands beside her title of the three ways (I.1). The printed Εἰνοδίην is a feminine expanded form qualifying Hekate; it does not require a separate goddess to be inserted into the line.

See also Ἑκάτη [OL0508]; ἐνοδῖτις [OL0559]

Source forms Εἰνοδίην

All verse occurrences 1 in total. Source PDF: I.1 (p. 18)

Lexical references LSJ ἐνόδιος (n35896)

ἐνοδῖτις

enoditis · wayside, of roads · OL0559

Tyche is gentle and of the wayside in an address concerned with fortunate possessions (LXXII.2). This feminine formation shares road-language with ἐνόδιος but remains a distinct word and lookup destination.

See also ἐνόδιος [OL0558]; τύχη [OL1786]

Source forms ἐνοδῖτιν

All verse occurrences 1 in total. Source PDF: LXXII.2 (p. 238)

Lexical references LSJ ἐνοδῖτις (n35897)

ἐνόπλιος

enoplios · armed, in armour · OL0560

The Kouretes set down armed steps (XXXI.1). The adjective qualifies their dance-steps rather than directly naming weapons, making armour part of the character of the movement.

See also ἔνοπλος [OL0561]; βῆμα [OL0300]

Source forms ἐνόπλια

All verse occurrences 1 in total. Source PDF: XXXI.1 (p. 114)

Lexical references LSJ ἐνόπλιος (n35946)

ἔνοπλος

enoplos · armed, in arms · OL0561

The Prayer invokes the Kouretes in arms beside Korybantes and Kabeiroi (Prayer.20). Here the adjective qualifies the divine group itself, unlike ἐνόπλιος in the description of armed steps.

See also ἐνόπλιος [OL0560]

Source forms ἐνόπλους

All verse occurrences 1 in total. Source PDF: Prayer.20 (p. 12)

Lexical references LSJ ἔνοπλος (n35948)

ἔνυδρος

enydros · water-dwelling · OL0562

The Prayer groups water-dwelling daimones with heavenly and aerial ones (Prayer.32). The adjective classifies a sphere of presence, not a harmful or benevolent moral character.

See also δαίμων [OL0390]; ἐνάλιος [OL0543]

Source forms ἐνύδρους

All verse occurrences 1 in total. Source PDF: Prayer.32 (p. 14)

Lexical references LSJ ἔνυδρος (n36390)

ἐξάγγελος

exangelos · announcer, messenger · OL0563

A dream-vision is an announcer of evil deeds or events (LXXXVI.14). The noun gives the vision a communicative role: it makes harmful matters known rather than being identified with those matters itself.

See also ὄνειρος [OL1264]; ἔργον [OL0599]

Source forms ἐξάγγελος

All verse occurrences 1 in total. Source PDF: LXXXVI.14 (p. 274)

Lexical references LSJ ἐξάγγελος (n36476)

ἐξελαύνω

exelaunō · drive out, expel · OL0564

Herakles is asked to drive out evil ruin while brandishing a branch (XII.15). The imperative directs his force toward removing a threat from the petitioners, not toward inflicting harm on a named human enemy.

See also ἐλαύνω [OL0524]; ἄτη [OL0234]

Source forms ἐξέλασον

All verse occurrences 1 in total. Source PDF: XII.15 (p. 60)

Lexical references LSJ ἐξελαύνω (n37095)

ἐπαγάλλομαι

epagallomai · exult, take delight · OL0565

The addressee of the Mise hymn may exult in holy grain-bearing plains at XLII.8. This is one alternative location within an invocation that moves among Dionysos, Mise and Iakchos and ends with feminine participles. Naming the addressee cautiously preserves that complexity while keeping agricultural fertility as the setting of delight.

See also ἀγάλλω [OL0004]; πεδίον [OL1387]

Source forms ἐπαγάλλεαι

All verse occurrences 1 in total. Source PDF: XLII.8 (p. 150)

Lexical references LSJ ἐπαγάλλομαι (n37813)

ἐπάγω

epagō · bring on, bring to · OL0566

The Horae bring on fruitful seasonal generations (XLIII.11), whereas Ouranos is asked to bring a holy life to the newly shown initiate (IV.9). The recipient and object distinguish cyclical fertility from a desired human condition.

See also γένεσις [OL0356]; ζωή [OL0715]

Source forms ἐπάγουσαι; ἐπάγων

All verse occurrences 2 in total. Source PDF: IV.9 (p. 28); XLIII.11 (p. 152)

Consequential readings AV125_02

Lexical references LSJ ἐπάγω (n37851)

ἐπακούω

epakouō · hear, attend to · OL0567

Nemesis hears everything in a sequence of seeing, hearing and judging (LXI.8). The verb contributes another mode of complete awareness, and the resulting judgment prevents hearing from being merely passive reception.

See also εἰσοράω [OL0507]; βραβεύω [OL0330]

Source forms ἐπακούεις

All verse occurrences 1 in total. Source PDF: LXI.8 (p. 204)

Lexical references LSJ ἐπακούω (n37931)

ἐπαρήγω

eparēgō · come to aid · OL0568

Tethys is asked to hear and come favourably to the speaker’s help (XXII.9). The optative expresses a hoped-for assisting action, while the neighbouring participle specifies her benevolent disposition.

See also ἐπαρωγός [OL0569]; εὐμενέω [OL0654]

Source forms ἐπαρήγοις

All verse occurrences 1 in total. Source PDF: XXII.9 (p. 88)

Lexical references LSJ ἐπαρήγω (n38300)

ἐπαρωγός

eparōgos · helper, assisting · OL0569

The word

Ἐπαρωγός describes a helper or one who assists. It may stand as a direct title or as a predicate accompanying a deity’s arrival. The complement matters because helping in a difficulty is not the same as helping that difficulty grow.

In the work

Prothyraia is helper in birth-pangs (II.2) and is asked to grant offspring while acting as helper (II.13). Artemis receives the same birth-assisting title while explicitly uninitiated in birth-pangs herself (XXXVI.4). The juxtaposition separates the ability to help from personal experience of the condition. Hermes helps in practical work and is dear to mortals in necessities (XXVIII.9), extending the title beyond childbirth.

Pan and Korybas are helpers concerning φαντασίαι, imaginings or apparitions (XI.7; XXXIX.4). The genitive does not by itself say that they produce every apparition or abolish them all. The surrounding fear and relief language must guide the interpretation; a mechanical helper of phantasms can mislead an English reader about whose interests are served. Sabazios and Leukothea are invited to come as helpers (XLVIII.6; LXXIV.8), with their assistance directed to celebrants or those needing safety.

Places to Read

II.2 (source PDF p. 20). Help responds to the concrete difficulty of childbirth.

XXXVI.4 (source PDF p. 130). Artemis assists a condition she has not herself undergone.

XXVIII.9 (source PDF p. 106). Hermes helps in work and human necessity.

XI.7 (source PDF p. 52). The relation to imaginings is not mechanically determined by the genitive.

XLVIII.6 (source PDF p. 162). A helper is the desired character of divine arrival.

In this edition

The repeated English helper is useful but should retain the construction: helper in labour, helper to people and help concerning visions are not identical relations. Related ἐπιτάρροθος and ἐπίκουρος also describe assistance, yet their separate words and local settings should remain visible rather than become an exclusive hierarchy of helping powers.

See also

ἐπαρήγω [OL0568]; ἐπιτάρροθος [OL0586]; ἐπίκουρος [OL0581]; φαντασία [OL1833]; ὠδίς [OL1958]

Source forms ἐπαρωγέ; ἐπαρωγὲ; ἐπαρωγόν; ἐπαρωγὸς

All verse occurrences 8 in total. Source PDF: II.2 (p. 20); II.13 (p. 22); XI.7 (p. 52); XXVIII.9 (p. 106); XXXVI.4 (p. 130); XXXIX.4 (p. 142); XLVIII.6 (p. 162); LXXIV.8 (p. 242)

Lexical references LSJ ἐπαρωγός (n38348)

ἐπάφιος

epaphios · Epaphios, Dionysian title · OL0570

Dionysos is called Epaphios both as a joy to mortals (L.7) and as an earth-breaking, fiery youth of two mothers (LII.9). The repeated title securely identifies the addressed god, but these lines do not settle its derivation or an exact relationship to the name Epaphos.

See also Διόνυσος [OL0446]; διμήτωρ [OL0441]

Source forms ἐπάφιε

All verse occurrences 2 in total. Source PDF: L.7 (p. 166); LII.9 (p. 174)

Lexical references LSJ Ἔπαφιος (n38413)

ἐπεγείρω

epegeirō · rouse, awaken · OL0571

Mnemosyne awakens everyone’s understanding and is asked to rouse memory in the initiates (LXXVII.8–9). Dike instead rouses justice against wrongdoers (LXII.8). The object determines whether activation is mental or judicial.

See also ἐγείρω [OL0485]; μνήμη [OL1147]

Source forms ἐπέγειρε; ἐπεγείρεις; ἐπεγείρουσα

All verse occurrences 3 in total. Source PDF: LXII.8 (p. 206); LXXVII.8 (p. 250); LXXVII.9 (p. 250)

Lexical references LSJ ἐπεγείρω (n38434)

ἐπεμβαίνω

epembainō · step upon, come down upon · OL0572

Dike alone comes down upon the unjust and rouses justice against them (LXII.8). The movement image makes her intervention forceful; the following action explains its corrective purpose.

See also δίκη [OL0439]; ἐπιβρίθω [OL0578]

Source forms ἐπεμβαίνουσα

All verse occurrences 1 in total. Source PDF: LXII.8 (p. 206)

Lexical references LSJ ἐπεμβαίνω (n38607)

ἐπεμβάτης

epembatēs · treader, one who steps · OL0573

The Kouretes tread with light footfalls among lyre-playing and rhythmic descriptions (XXXI.3). The agent noun identifies them through their stepping, while the accompanying dative gives the quality of their movement.

See also ἐνόπλιος [OL0560]; παράρυθμος [OL1368]

Source forms ἐπεμβάται

All verse occurrences 1 in total. Source PDF: XXXI.3 (p. 114)

Lexical references LSJ ἐπεμβάτης (n38611)

ἐπέρχομαι

eperkhomai · come upon, arrive · OL0574

Sabazios is asked to arrive as a helper (XLVIII.6), while Oneiros comes silently in sweet sleep (LXXXVI.3). The fated day of life also comes to pass (LXII.11). Arrival can thus be a divine approach or the occurrence of an appointed time.

See also ἔρχομαι [OL0621]; εἰσαφικνέομαι [OL0505]

Source forms ἐπέλθῃ; ἐπέλθοις; ἐπελθών

All verse occurrences 3 in total. Source PDF: XLVIII.6 (p. 162); LXII.11 (p. 206); LXXXVI.3 (p. 272)

Lexical references LSJ ἐπέρχομαι (n38732)

ἐπευάζω

epeuazō · raise the euhoi cry · OL0575

Themis cries to the lord through Bacchic nights (LXXIX.9), with ἄνακτα as an accusative complement. The Erinyes cry over necessities (LXIX.6), using a dative in a raging, coercive setting. The latter should not be reduced to cheerful celebration simply because the cry also appears in Dionysian contexts.

See also εὐάζω [OL0626]; ἀνάγκη [OL0125]

Source forms ἐπευάζουσα; ἐπευάζουσαι

All verse occurrences 2 in total. Source PDF: LXIX.6 (p. 228); LXXIX.9 (p. 258)

Lexical references LSJ ἐπευάζω (n38770)

ἐπήρατος

epēratos · lovely, desirable · OL0576

Aphrodite is invited to come possessing an exceptionally lovely form (LV.27). The adjective qualifies her visible εἶδος, describing the desired character of her manifestation rather than naming a gift.

See also εἶδος [OL0498]; Ἀφροδίτη [OL0265]

Source forms ἐπήρατον

All verse occurrences 1 in total. Source PDF: LV.27 (p. 184)

Lexical references LSJ ἐπήρατος (n38834)

ἐπιβαίνω

epibainō · enter, set foot in · OL0577

The speaker wishes not to be provoked into entering chilling battle-strife (LXXXVIII.15). The infinitive ἐπιβαινέμεν expresses the action to be avoided, not an instruction to undertake warfare.

See also φύλοπις [OL1896]; ἐρέθω [OL0603]

Source forms ἐπιβαινέμεν

All verse occurrences 1 in total. Source PDF: LXXXVIII.15 (p. 282)

Lexical references LSJ ἐπιβαίνω (n38876)

ἐπιβρίθω

epibrithō · bear down heavily · OL0578

Dike bears down on the unjust as a righteous avenger (LXII.4). Weight becomes an image of judicial pressure, with the dative identifying those subjected to it.

See also δίκη [OL0439]; βρίθω [OL0334]

Source forms ἐπιβρίθουσα

All verse occurrences 1 in total. Source PDF: LXII.4 (p. 206)

Lexical references LSJ ἐπιβρίθω (n38977)

ἐπιδρομάδην

epidromadēn · in headlong course · OL0579

The Clouds clatter in rushing motion while drawn back by blasts (XXI.5). The adverb qualifies their noisy movement, adding pace and force rather than naming another wind.

See also νεφέλη [OL1191]

Source forms ἐπιδρομάδην

All verse occurrences 1 in total. Source PDF: XXI.5 (p. 86)

Lexical references LSJ ἐπιδρομάδην (n39311)

ἐπικέλομαι

epikelomai · call upon, invoke · OL0580

The speaker invokes lovely Mnemosyne and the holy Muses (Prayer.17). The reduplicated middle form ἐπικέκλομαι functions as a present act of summoning; it is not related here to bringing a ship ashore.

See also καλέω [OL0864]; Μνημοσύνη [OL1148]

Source forms ἐπικέκλομαι

All verse occurrences 1 in total. Source PDF: Prayer.17 (p. 12)

Lexical references LSJ ἐπικέλομαι (n39673)

ἐπίκουρος

epikouros · helper, defender · OL0581

Ares is helper of mortals and giver of bold youth in the appended hymn (LXXXVIII.9). The title redirects his martial resources toward protection and capacity sought by the speaker.

See also ἐπαρωγός [OL0569]; Ἄρης [OL0198]

Source forms ἐπίκουρε

All verse occurrences 1 in total. Source PDF: LXXXVIII.9 (p. 280)

Lexical references LSJ ἐπίκουρος (n39850)

ἐπιλήνιος

epilēnios · of the wine-press · OL0582

Bakchos is addressed through the wine-press beside son of Zeus and of two mothers (L.1). The title gives wine-production its own place in the invocation, without explaining the nearby birth language.

See also Διόνυσος [OL0446]; διμήτωρ [OL0441]

Source forms ἐπιλήνιε

All verse occurrences 1 in total. Source PDF: L.1 (p. 166)

Lexical references LSJ ἐπιλήνιος (n40031)

ἐπιλοιβή

epiloibē · libation, poured offering · OL0583

Hephaistos is summoned to well-hallowed libations (LXVI.10). The plural names offerings that constitute the occasion of the invitation, not a metaphorical flowing of divine power.

See also λοιβή [OL1057]; εὐίερος [OL0647]

Source forms ἐπιλοιβάς

All verse occurrences 1 in total. Source PDF: LXVI.10 (p. 220)

Lexical references LSJ ἐπιλοιβή (n40080)

ἐπιπνέω

epipneō · breathe upon, blow upon · OL0584

The west-wind breezes naturally breathe upon the petitioners (LXXXI.5), while Dionysos and the Kouretes are asked for similarly favourable influence (XXX.8; XXXVIII.25). Hestia explicitly breathes prosperity and gentle-handed health (LXXXIV.8). The shared image carries benefit without by itself establishing a technical doctrine of inspiration.

See also εὐμενέω [OL0654]; πνεῦμα [OL1441]

Source forms ἐπιπνείοιτε; ἐπιπνείουσα; ἐπιπνείουσαι; ἐπίπνευσον

All verse occurrences 4 in total. Source PDF: XXX.8 (p. 112); XXXVIII.25 (p. 140); LXXXI.5 (p. 262); LXXXIV.8 (p. 268)

Lexical references LSJ ἐπιπνέω (n40563)

ἐπίσταμαι

epistamai · know, understand · OL0585

Proteus knows what exists now, followed by what was and will be (XXV.4–5). The verb's object extends across the line break, making his knowledge temporal in range as well as comprehensive.

See also εἰμί [OL0502]; Πρωτεύς [OL1558]

Source forms ἐπιστάμενος

All verse occurrences 1 in total. Source PDF: XXV.4 (p. 96)

Lexical references LSJ ἐπίσταμαι (n40972)

ἐπιτάρροθος

epitarrothos · helper, protector · OL0586

Nemesis is asked to come as a lasting helper to initiates (LXI.10), and Health to celebrants of the rites (LXVIII.12). The title makes protective assistance part of divine arrival, even for a power otherwise associated with judgment.

See also ἐπαρωγός [OL0569]; ὑγίεια [OL1787]

Source forms ἐπιτάρροθος

All verse occurrences 2 in total. Source PDF: LXI.10 (p. 204); LXVIII.12 (p. 226)

Lexical references LSJ ἐπιτάρροθος (n41255)

ἑπτάπορος

heptaporos · seven-pathed · OL0587

Ares moves among seven-pathed celestial signs in the appended hymn (LXXXVIII.7). The compound gives a numbered pattern to the celestial setting; it does not alone describe a complete planetary system or identify each path.

See also ἑπταφαής [OL0588]; αἰθήρ [OL0060]

Source forms ἑπταπόροις

All verse occurrences 1 in total. Source PDF: LXXXVIII.7 (p. 280)

Lexical references LSJ ἑπτάπορος (n42002)

ἑπταφαής

heptaphaēs · sevenfold-shining · OL0588

The Stars oversee seven-shining zones while roaming the air (VII.8). The number and radiance qualify the zones, not a claim that exactly seven stars are invoked.

See also ἑπτάπορος [OL0587]; ζώνη [OL0716]

Source forms ἑπταφαεῖς

All verse occurrences 1 in total. Source PDF: VII.8 (p. 36)

Lexical references LSJ ἑπταφαής (n42021)

ἐπωνυμία

epōnymia · appellation, derived name · OL0589

Mortals call Apollo by an appellation introduced with from this (XXXIV.24), followed by Pan in the next line. The noun presents naming as connected to the preceding cosmic-musical account; it does not independently supply a historical etymology.

See also Ἀπόλλων [OL0184]; Πάν [OL1335]

Source forms ἐπωνυμίην

All verse occurrences 1 in total. Source PDF: XXXIV.24 (p. 126)

Consequential readings AV055_03

Lexical references LSJ ἐπωνυμία (n42078)

ἐρασιπλόκαμος

erasiplokamos · lovely-haired · OL0590

Aphrodite, Semele and Persephone share the lovely-haired description (LV.10; XLIV.2; XXIX.5; LVI.9). The epithet can occur in direct praise or in a genitive naming a parent. Its shared beauty-language does not identify the goddesses with one another.

See also εὐπλόκαμος [OL0663]; καλλιπλόκαμος [OL0868]

Source forms ἐρασιπλόκαμ’; ἐρασιπλόκαμον; ἐρασιπλόκαμος; ἐρασιπλοκάμου

All verse occurrences 4 in total. Source PDF: XXIX.5 (p. 108); XLIV.2 (p. 154); LV.10 (p. 180); LVI.9 (p. 188)

Consequential readings AV046_01; AV069_01; AV082_10

Lexical references LSJ ἐρασιπλόκαμος (n42126)

ἐράσμιος

erasmios · lovely, desirable · OL0591

The Charites are lovely mothers of gladness (LX.4), Apollo a lovely divine youth (XXXIV.5), and Eros himself lovely and sweet (LVIII.1). The adjective expresses attractiveness in praise; it is not limited to Eros’s own power of desire.

See also ἔρως [OL0623]; ἐρατός [OL0594]

Source forms ἐράσμιαι; ἐράσμιε; ἐράσμιον

All verse occurrences 3 in total. Source PDF: XXXIV.5 (p. 122); LVIII.1 (p. 194); LX.4 (p. 200)

Lexical references LSJ ἐράσμιος (n42130)

ἐραστός

erastos · beloved, desirable · OL0592

Dionysos is a beloved shoot of the Nymphs and Aphrodite (XLVI.3). The adjective qualifies the shoot-image, joining affection to the account of his divine nurture or origin.

See also ἔρνος [OL0618]; Διόνυσος [OL0446]

Source forms ἐραστὸν

All verse occurrences 1 in total. Source PDF: XLVI.3 (p. 158)

Lexical references LSJ ἐραστός (n42134)

ἐρατεινός

erateinos · lovely, desirable · OL0593

Dikaiosyne is lovely and free of faction (LXIII.8), while Demeter brings lovely good order (XL.19). In both contexts desire is directed toward a beneficial ordered condition, not simply physical beauty.

See also δικαιοσύνη [OL0435]; εὐνομία [OL0658]

Source forms ἐρατεινή; ἐρατεινὴν

All verse occurrences 2 in total. Source PDF: XL.19 (p. 146); LXIII.8 (p. 208)

Lexical references LSJ ἐρατεινός (n42139)

ἐρατός

eratos · lovely, cherished · OL0594

Demeter, Health, Mnemosyne and Persephone receive this affectionate praise (XL.7; LXVIII.1; Prayer.17; LXX.3). Peace is also lovely (XXXVI.15), and the Muses bring lovely emulation (LXXVI.12). Its reach from persons to desired conditions prevents an exclusively visual gloss.

See also ἐράσμιος [OL0591]; ἐρατεινός [OL0593]

Source forms ἐρατή; ἐρατὴν; ἐρατῆς; ἐρατὸν

All verse occurrences 6 in total. Source PDF: Prayer.17 (p. 12); XXXVI.15 (p. 132); XL.7 (p. 144); LXVIII.1 (p. 224); LXX.3 (p. 232); LXXVI.12 (p. 248)

Lexical references LSJ ἐρατός (n42143)

Ἐρατώ

Eratō · Erato · OL0595

Erato appears in the list of Muses alongside Terpsichore, Polymnia and Ourania (LXXVI.9). The local line identifies her membership in the group without assigning her an exclusive genre or instrument.

See also Μοῦσα [OL1160]

Source forms Ἐρατώ

All verse occurrences 1 in total. Source PDF: LXXVI.9 (p. 248)

Lexical references LSJ Ἐρατώ (n42147)

ἐργασία

ergasia · work, practical labour · OL0596

Hermes helps in work and is asked to prosper undertakings alongside speech and remembrance (XXVIII.9, XXVIII.12). Demeter delights in peace and much-toiling labours (XL.4), giving the same noun an agricultural setting. The work is practical and productive, not necessarily a ritual act.

See also ἔργον [OL0599]; ἐπαρωγός [OL0569]

Source forms ἐργασίαις; ἐργασίῃσι

All verse occurrences 3 in total. Source PDF: XXVIII.9 (p. 106); XXVIII.12 (p. 106); XL.4 (p. 144)

Lexical references LSJ ἐργασία (n42168)

ἐργάσιμος

ergasimos · workable, effective in action · OL0597

Eos provides a workable livelihood to mortals (LXXVIII.12), enabling their daily activity. In the Charites hymn the adjective qualifies daring (LX.7), making it useful or effective rather than merely rash.

See also ἐργασία [OL0596]

Source forms ἐργάσιμον; ἐργασίμου

All verse occurrences 2 in total. Source PDF: LX.7 (p. 200); LXXVIII.12 (p. 254)

Lexical references LSJ ἐργάσιμος (n42170)

ἐργαστήρ

ergastēr · worker, craftsman · OL0598

Hephaistos is directly addressed as workman beside portion of the cosmos and blameless element (LXVI.4). The noun preserves his productive craftsmanship within the hymn’s broader cosmic characterization.

See also Ἥφαιστος [OL0756]; ἔργον [OL0599]

Source forms ἐργαστήρ

All verse occurrences 1 in total. Source PDF: LXVI.4 (p. 218)

Lexical references LSJ ἐργαστήρ (n42173)

ἔργον

ergon · work, deed, undertaking, effect · OL0599

The word

Ἔργον identifies something done, a task undertaken or an effect achieved. The broad range is important in a hymn collection: an occurrence within prayer does not automatically make the work a ritual. The agent, object and qualifying adjective establish its local character.

In the work

Demeter’s works are the agricultural alternative to armed force requested of Ares (LXV.8). Nike judges trophy-winning deeds in war (XXXIII.4), while Eos leads mortal work and makes livelihood possible (LXXVIII.6). These are recognizably different human activities, all requiring attention to successful outcomes. Requests for a good τέλος upon

works recur with Proteus, Nike and Hermes (XXV.11; XXXIII.9; LVII.12). The noun does not specify the exact undertaking where the petition leaves it broad.

Ethical evaluation also matters. Plouton judges deeds both unseen and visible (XVIII.16), and dream announces evil deeds or events (LXXXVI.14). The birth-helper herself is unseen but manifest through all her works (II.7), where effects reveal an otherwise invisible agent. Sleep’s protection of initiates at divine works (LXXXV.10) supplies a specifically religious qualification. That explicit wording is a better guide to a ritual sense than the genre of the book alone.

Places to Read

LXV.8 (source PDF p. 216). Agricultural work is opposed to armed force.

XXXIII.4 (source PDF p. 120). The noun identifies achievements in warfare.

II.7 (source PDF p. 20). Visible effects make an unseen power perceptible.

XVIII.16 (source PDF p. 76). Deeds are subject to judgment whether seen or hidden.

LXXXV.10 (source PDF p. 270). An explicit divine qualification supports ritual undertakings.

In this edition

The English works, deeds and tasks respond to context. A repeated good end upon works is a request for favourable completion, not proof that every occurrence names an initiatory achievement. The related ἐργασία emphasizes practical activity, while ἔργον can more readily identify the deed or its result.

See also

ἐργασία [OL0596]; ἐργάσιμος [OL0597]; ἐργαστήρ [OL0598]; τέλος [OL1717]; ἐσθλός [OL0624]

Source forms ἔργα; ἔργοις; ἔργοισι; ἔργων

All verse occurrences 13 in total. Source PDF: II.7 (p. 20); VII.13 (p. 36); VIII.10 (p. 38); XVIII.16 (p. 76); XXV.11 (p. 96); XXXIII.4 (p. 120); XXXIII.9 (p. 120); LVII.12 (p. 192); LXV.8 (p. 216); LXVI.11 (p. 220); LXXVIII.6 (p. 252); LXXXV.10 (p. 270); LXXXVI.14 (p. 274)

Consequential readings AV125_01

Lexical references LSJ ἔργον (n42214)

ἔργω

ergō · enclose, contain · OL0600

Heaven encloses within itself all the things that tremble at Zeus (XV.5). The expanded ἐέργει is the enclosing verb, not a form of working or doing. It defines a spatial extent for the surrounding cosmic response.

See also οὐρανός [OL1298]

Source forms ἐέργει

All verse occurrences 1 in total. Source PDF: XV.5 (p. 68)

Consequential readings AV029_03

Lexical references LSJ ἔργω1 (n42224)

ἔρδω

erdō · do, produce · OL0601

Sleep produces sacred consolation for every grief (LXXXV.6). Although the verb can elsewhere describe sacrificial action, its object here is consolation, not an explicitly sacrificed offering.

See also ὕπνος [OL1811]; ἔργον [OL0599]

Source forms ἔρδων

All verse occurrences 1 in total. Source PDF: LXXXV.6 (p. 270)

Consequential readings AV125_01

Lexical references LSJ ἔρδω (n42230)

ἐρεβεννός

erebennos · dark, murky · OL0602

Tethys is mother of dark clouds as well as Kypris (XXII.7). The adjective describes the clouds' appearance within a generative account of the sea, not an ethical darkness.

See also νεφέλη [OL1191]

Source forms ἐρεβεννῶν

All verse occurrences 1 in total. Source PDF: XXII.7 (p. 88)

Lexical references LSJ ἐρεβεννός (n42233)

ἐρέθω

erethō · provoke, stir up · OL0603

The speaker asks to restrain the sharp force, μένος, of the spirit, θυμός, that provokes him toward battle (LXXXVIII.14–15). The masculine relative ὅς refers to θυμός, not to neuter μένος. The desired courage includes control of that spirit's force rather than surrender to every martial impulse.

See also θυμός [OL0808]; ἐπιβαίνω [OL0577]

Source forms ἐρέθῃσι

All verse occurrences 1 in total. Source PDF: LXXXVIII.14 (p. 282)

Lexical references LSJ ἐρέθω (n42265)

ἐρεμνός

eremnos · dark · OL0604

Hekate is dark in the adopted opening of I.1, beside road and three-way titles. The apparatus reports ἐραννήν, lovely, against the adopted ἐρεμνήν, with an editorial attribution. Darkness therefore belongs to the printed text, not a claim of unanimous transmission.

See also Ἑκάτη [OL0508]

Source forms ἐρεμνήν

All verse occurrences 1 in total. Source PDF: I.1 (p. 18)

Consequential readings AV004_03

Lexical references LSJ ἐρεμνός (n42299)

ἐρημοπλάνος

erēmoplanos · solitude-wandering, roaming deserted places · OL0605

Korybas wanders solitary or deserted places while serving as helper concerning phantasms (XXXIX.4). The landscape term locates his roaming; it need not describe emotional loneliness or a human ascetic practice.

See also ἐπαρωγός [OL0569]; Κορύβας [OL0945]

Source forms ἐρημοπλάνον

All verse occurrences 1 in total. Source PDF: XXXIX.4 (p. 142)

Lexical references LSJ ἐρημοπλάνος (n42377)

ἐριβρεμέτης

eribremetēs · loud-roaring · OL0606

Iakchos is loud-roaring in the account of night dances (XLIX.3), and Eubouleus bears the epithet as Persephone’s many-formed child (XXIX.8). It characterizes a forceful sound associated with the named figures, not a separate thunder-event in each line.

See also ἐρίβρομος [OL0607]; Εὐβουλεύς [OL0635]

Source forms ἐριβρεμέταο; ἐριβρεμέτου

All verse occurrences 2 in total. Source PDF: XXIX.8 (p. 108); XLIX.3 (p. 164)

Consequential readings AV074_03

Lexical references LSJ ἐριβρεμέτης (n42404)

ἐρίβρομος

eribromos · loud-resounding, loud-roaring · OL0607

Dionysos receives the epithet beside the euhoi cry (XXX.1; XLV.4), but it also describes the thundering Clouds (XXI.3) and the Erinyes (LXIX.1). Their shared loudness does not make every occurrence exclusively Bacchic or exclusively meteorological.

See also ἐριβρεμέτης [OL0606]; βροντή [OL0339]

Source forms ἐρίβρομε; ἐρίβρομοι; ἐρίβρομον

All verse occurrences 5 in total. Source PDF: XXI.3 (p. 86); XXX.1 (p. 112); XLV.4 (p. 156); XLVIII.2 (p. 162); LXIX.1 (p. 228)

Lexical references LSJ ἐρίβρομος (n42407)

ἐρίγδουπος

erigdoupos · loud-thundering · OL0608

Zeus is loud-thundering as father of the Muses (LXXVI.1). The epithet identifies the powerful father within a genealogy; the hymn does not describe a thunderstorm at that moment.

See also Ζεύς [OL0707]; Μοῦσα [OL1160]

Source forms ἐριγδούποιο

All verse occurrences 1 in total. Source PDF: LXXVI.1 (p. 246)

Lexical references LSJ ἐρίγδουπος (n42415)

Ἐρινύς

Erinys · Erinys, Erinyes · OL0609

The collective Erinyes are named in the heading of LXIX. The verse begins by addressing honoured, loud-resounding goddesses and then names Tisiphone, Allekto and Megaira. The heading thus supplies the group-label, which must not be counted as an occurrence of the noun in the verse.

See also δικασπόλος [OL0437]; Εὐμενίδες [OL0656]

Heading or rubric EPINNYΩN · LXIX.heading · source PDF p. 228. LXIX. EPINNYΩN

Local sense Erinyes collectively addressed

ἐριούνιος

eriounios · traditional epithet of Hermes, meaning uncertain · OL0610

Hermes is ἐριούνιος beside blessed and intricate-speaking titles (XXVIII.8). The edition renders it luck-bringing, a useful interpretive gloss rather than a settled derivation. The surrounding verse does not resolve the traditional epithet’s uncertain exact meaning.

See also Ἑρμῆς [OL0616]

Source forms ἐριούνιε

All verse occurrences 1 in total. Source PDF: XXVIII.8 (p. 106)

Lexical references LSJ ἐριούνιος (n42505)

ἔρις

eris · contest, strife · OL0611

Every contest has noble glory resting with Nike (XXXIII.6), whereas Ares is asked to stop raging strife and grievous pain (LXV.6). The noun can describe a field of achievement or a destructive conflict; its modifiers and the requested action make the difference.

See also δῆρις [OL0418]; νίκη [OL1196]

Source forms ἔριδος; ἔριν

All verse occurrences 2 in total. Source PDF: XXXIII.6 (p. 120); LXV.6 (p. 216)

Lexical references LSJ ἔρις1 (n42522)

ἐρισθενής

eristheneˉs · exceedingly strong · OL0612

The Erinyes are exceedingly mighty beside vengeance and heavy pain (LXIX.7). Strength belongs to their forceful corrective portrait, not merely to bodily size.

See also Ἐρινύς [OL0609]

Source forms ἐρισθενέες

All verse occurrences 1 in total. Source PDF: LXIX.7 (p. 228)

Lexical references LSJ ἐρισθενής (n42527)

ἐρισμάραγος

erismaragos · loud-crashing · OL0613

Lightning-bearing Zeus is invoked as loud-crashing alongside greatness, holiness and manifestation (XX.1). The epithet contributes sound to an appearance also characterized by visible brilliance.

See also βροντή [OL0339]; Ζεύς [OL0707]

Source forms ἐρισμάραγον

All verse occurrences 1 in total. Source PDF: XX.1 (p. 84)

Lexical references LSJ ἐρισμάραγος (n42531)

ἔρκος

herkos · bulwark, defence · OL0614

Ares is the bulwark of Olympos in the appended hymn (LXXXVIII.3). The defensive enclosure image makes his armed power protective of a named divine place, rather than only destructive.

See also Ἄρης [OL0198]; Ὄλυμπος [OL1255]

Source forms ἕρκος

All verse occurrences 1 in total. Source PDF: LXXXVIII.3 (p. 280)

Lexical references LSJ ἕρκος (n42576)

ἑρμηνεύς

hermēneus · interpreter, expounder · OL0615

The word

Ἑρμηνεύς names an interpreter or one who makes meaning intelligible. The genitive πάντων in the sole assigned verse extends the title to all things. Its breadth is a feature of the praise, not a detailed description of particular languages, texts or interpretive methods.

In the work

Hermes is interpreter of all things beside dealer in gain and loosener of cares (XXVIII.6). The line combines explanation with practical benefit. The surrounding hymn also gives him intricate counsel, delight in exercises and deceits, help in work, and formidable power of the tongue. In this company, interpreting belongs to his ability to mediate, articulate and make affairs effective, rather than to a narrowly academic profession.

The final petition’s graces of speech and remembrances reinforce the value of intelligible expression within everyday undertakings. Yet the noun does not itself establish a specialized doctrine of interpretation or a particular ritual office. The title is assigned to the god, not to a human official conducting the hymn. Its relation to speech is therefore secure without reconstructing an institutional role beyond the text.

Places to Read

XXVIII.6 (source PDF p. 104). Hermes’s interpreting role stands between comprehensive scope and practical benefits.

In this edition

The translation interpreter is apt provided it is not restricted to translating between modern languages. Expounder conveys the broader act of making something understood. The resemblance between the name Hermes and this noun should not become an asserted etymology: the hymn supplies their association in address, not a historical derivation.

See also

Ἑρμῆς [OL0616]; γλῶσσα [OL0378]; λόγος [OL1056]; διάκτορος [OL0422]

Source forms ἑρμηνεῦ

All verse occurrences 1 in total. Source PDF: XXVIII.6 (p. 104)

Lexical references LSJ ἑρμηνεύς (n42614)

Ἑρμῆς

Hermēs · Hermes · OL0616

The word

Ἑρμῆς is accessed here together with the expanded epic name-form Ἑρμείας, represented in the source by Ἑρμεία and Ἑρμείαν. The different spellings do not identify different gods. The two Hermes hymns nevertheless develop different local relationships and should be read without forced harmonization.

In the work

The Prayer names Hermes as herald (Prayer.23). XXVIII.1 addresses him as messenger of Zeus and son of Maia, after which the hymn develops contests, interpretation, work and the force of speech. The opening genitives have different relations: Zeus belongs with messenger, while Maia belongs with son. The line should not be paraphrased as if both simply followed a single parentage noun.

LVII.3 calls Hermes the offspring of Dionysos of the bacchic dance, with Aphrodite named in the following line. This chthonic hymn concerns his service at Persephone’s house, guidance of souls and power over sleep. Those local claims must remain visible even if another account of Hermes’s ancestry is more familiar. The name links the hymns, but it does not authorize the lexicon to invent a hidden genealogy that makes their different formulations say exactly the same thing.

Places to Read

Prayer.23 (source PDF p. 14). The name is accompanied by the role herald.

XXVIII.1 (source PDF p. 104). Messenger of Zeus and son of Maia establish distinct relationships.

LVII.3 (source PDF p. 190). The chthonic hymn gives a different explicit filial relation.

In this edition

The English Hermes consistently normalizes the name’s expanded Greek forms. The headings distinguish Hermes and Chthonic Hermes; those headings guide context but are not extra verse occurrences. At LVII.3 the adopted βακχεχόροιο differs from a reported division βάκχε χοροῖο, so its printed qualification of Dionysos should be identified as the adopted wording.

See also

ἑρμηνεύς [OL0615]; διάκτορος [OL0422]; ἄγγελος [OL0010]; κῆρυξ [OL0909]; γένεθλον [OL0355]; Διόνυσος [OL0446]

Source forms Ἑρμεία; Ἑρμείαν; Ἑρμῆ

All verse occurrences 3 in total. Source PDF: Prayer.23 (p. 14); XXVIII.1 (p. 104); LVII.3 (p. 190)

Heading or rubric ΕΡΜΟΥ · XXVIII.heading · source PDF p. 104. XXVIII. ΕΡΜΟΥ

Local sense Hermes, with a separate chthonic heading

Heading or rubric ΕΡΜΟΥ · LVII.heading · source PDF p. 190. LVII. ΕΡΜΟΥ ΧΘΟΝΙΟΥ

Lexical references LSJ Ἑρμῆς (n42622)

ἐρνεσίπεπλος

ernesipeplos · shoot-robed · OL0617

Dionysos is clothed in shoots beside grape-bearing (XXX.5). The vegetal garment makes growth part of his appearance; it is distinct from calling him a shoot born from another deity.

See also ἔρνος [OL0618]; βοτρυηφόρος [OL0322]

Source forms ἐρνεσίπεπλον

All verse occurrences 1 in total. Source PDF: XXX.5 (p. 112)

Lexical references LSJ ἐρνεσίπεπλος (n42636)

ἔρνος

ernos · shoot, scion, offspring · OL0618

Protogonos is an all-shining shoot (VI.5), and Dionysos is a beloved shoot of Nymphs and Aphrodite or a hidden shoot of Zeus (XLVI.3; LII.5). Adonis is a shoot of desire (LVI.8). The plant metaphor expresses emergence or affiliation, with each genitive determining a different relation.

See also βλάστημα [OL0311]; ἔρως [OL0623]

Source forms ἔρνος

All verse occurrences 4 in total. Source PDF: VI.5 (p. 32); XLVI.3 (p. 158); LII.5 (p. 172); LVI.8 (p. 188)

Lexical references LSJ ἔρνος (n42640)

ἑρπετόν

herpeton · creeping creature · OL0619

Every creeping creature rejoices at dawn alongside mortals and other animal groups (LXXVIII.10). The category describes a manner of animal movement within the hymn’s inclusive account of awakening life, not necessarily only modern reptiles.

See also γηθέω [OL0368]

Source forms ἑρπετὸν

All verse occurrences 1 in total. Source PDF: LXXVIII.10 (p. 254)

Lexical references LSJ ἑρπετόν (n42659)

ἐρυθαίνω

erythainō · redden, grow red · OL0620

Eos reddens across the cosmos while shining brightly (LXXVIII.2). The middle participle presents the spreading colour of dawn as her visible activity, rather than a blush assigned a human emotional cause.

See also ἠώς [OL0758]

Source forms ἐρυθαινομένη

All verse occurrences 1 in total. Source PDF: LXXVIII.2 (p. 252)

Lexical references LSJ ἐρυθαίνω (n42742)

ἔρχομαι

erkhomai · come, go, arrive · OL0621

The word

Ἔρχομαι expresses movement or arrival, with forms built on both ἐρχ- and ἐλθ-. In invocation its central force is come, but destination and viewpoint can make went or passed into more natural elsewhere. The same verb also describes an approaching event rather than a travelling person.

In the work

The repeated imperative ἐλθέ asks for a god’s presence, usually specifying its desired character. Herakles comes bringing remedies (XII.14), Demeter with summer fruits (XL.18), and Nemesis as helper (LXI.10). Plural ἔλθετ’ calls the Horae to the rites (XLIII.10), while optatives such as ἔλθοις express the hoped-for approach of Night or Okeanos (III.14; LXXXIII.8). Arrival is inseparable from benevolence, benefit or acceptance of offerings, not merely a change of location.

Other constructions preserve ordinary movement. Antaia went into Hades (XLI.5); the Kouretes come with light feet that sound the earth (XXXVIII.9). In the difficult continuation XXXVIII.13, the genitive may resume the moving dancers or their feet; the motion itself is clear. The dream hymn speaks of coming pain (LXXXVI.15), an impending experience rather than divine epiphany. Dionysos’s coming to term in XLVIII.3 depends on the accompanying completed participle: completion is not a separate dictionary meaning of come.

Places to Read

XII.14 (source PDF p. 60). The requested arrival includes a concrete remedy.

XLIII.10 (source PDF p. 152). A plural imperative summons the Horae to rites.

XLI.5 (source PDF p. 148). The past form describes a narrated journey into Hades.

XXXVIII.13 (source PDF p. 138). Motion is secure although the participle’s attachment is open.

LXXXVI.15 (source PDF p. 274). Pain, not a divine traveller, is approaching.

XLVIII.3 (source PDF p. 162). The neighbouring participle supplies completed development.

In this edition

The source’s ἔρχεο, ἐλθέ, ἔλθοις and ἦλθες are all retrievable here. They should not be separated into invented verbs based on their differing stems. Compare βλώσκω for another arrival verb, and δεῦρο for an adverb that can imply an invitation without itself being a verbal form.

See also

βλώσκω [OL0316]; δεῦρο [OL0411]; ἐπέρχομαι [OL0574]; εἰσέρχομαι [OL0506]; εὐμενέω [OL0654]

Source forms ἔλθ’; ἐλθέ; Ἐλθέ; ἐλθεῖν; ἔλθετ’; ἔλθῃς; ἔλθοι; ἔλθοις; ἔλθοιτ’; ἔρχεο; ἐρχόμεναι; ἐρχομένη; ἐρχόμενοι; ἐρχομένοιο; ἐρχομένων; ἦλθές; ἦλθον

All verse occurrences 48 in total. Source PDF: Prayer.43 (p. 16); III.14 (p. 26); VII.12 (p. 36); IX.11 (p. 44); XI.4 (p. 52); XII.14 (p. 60); XIV.12 (p. 66); XVI.10 (p. 70); XXVII.11 (p. 102); XXVII.14 (p. 102); XXIX.1 (p. 108); XXXI.6 (p. 114); XXXIII.8 (p. 120); XXXIV.1 (p. 122); XXXVI.13 (p. 132); XXXVIII.9 (p. 136); XXXVIII.13 (p. 138); XL.18 (p. 146); XLI.5 (p. 148); XLI.10 (p. 148); XLII.11 (p. 150); XLIII.10 (p. 152); XLV.1 (p. 156); XLV.7 (p. 156); XLVI.8 (p. 158); XLVII.6 (p. 160); XLVIII.3 (p. 162); XLIX.7 (p. 164); LI.17 (p. 170); LII.13 (p. 174); LV.15 (p. 182); LV.21 (p. 184); LV.27 (p. 184); LVI.12 (p. 188); LIX.20 (p. 198); LX.11 (p. 200); LXI.10 (p. 204); LXIII.6 (p. 208); LXVI.11 (p. 220); LXVII.8 (p. 222); LXXIV.7 (p. 242); LXXV.4 (p. 244); LXXIX.11 (p. 258); LXXX.2 (p. 260); LXXXI.5 (p. 262); LXXXII.3 (p. 264); LXXXIII.8 (p. 266); LXXXVI.15 (p. 274)

Consequential readings AV084_03

Lexical references LSJ ἔρχομαι (n42827)

ἐρωμανής

erōmanēs · love-maddening, love-frenzied · OL0622

In LV.14 the genitive plural can attach formally either to the beasts or to the charms beneath which they are yoked. The edition makes the beasts maddened with love; a love-maddening sense qualifying the charms is also well supported. Preserve this choice of attachment rather than treating the English as decisive Greek grammar.

See also ἔρως [OL0623]; φίλτρον [OL1869]

Source forms ἐρωμανέων

All verse occurrences 1 in total. Source PDF: LV.14 (p. 182)

Consequential readings AV083_05

Lexical references LSJ ἐρωμανής (n42837)

ἔρως

erōs · desire, love, Eros · OL0623

The word

Ἔρως can mean desire or love and can name the god Eros. The collection also uses the plural Loves. These differences should be preserved without forcing every uncapitalized construction to exclude personification or every capitalized use to denote a wholly separate actor.

In the work

LVIII.1 directly invokes great, holy, lovely and sweet Eros. The surrounding hymn develops his powerful motion and generative reach, so desire is not presented merely as a private feeling. In the trieteric Dionysian invocation, Eros appears as a direct title

among mountain-roaming and fawn-skin descriptions (LII.10). The word participates in that local address; it should not be detached from the figure being praised.

Aphrodite is mother of Loves while arranging marriage and delighting in festivities (LV.8). The plural makes desire's powers part of her productive sphere. Adonis is a shoot of ἔρως beside the sweet growth of Kypris (LVI.8). There the plant metaphor allows desire as an origin or sustaining relation while leaving a personal Eros available in the background. A categorical choice between abstract emotion and god would be stronger than the phrase requires.

Places to Read

LVIII.1 (source PDF p. 194). Eros is directly invoked as the hymn's recipient.

LII.10 (source PDF p. 174). Eros functions within a Dionysian series of addresses.

LV.8 (source PDF p. 180). Aphrodite is mother of plural Loves.

LVI.8 (source PDF p. 188). The shoot-of-desire metaphor leaves personification open.

In this edition

The translation varies Eros, Loves and desire according to syntax. It does not thereby establish three unrelated Greek words. The compound ἐρωμανής in Aphrodite's hymn adds an important grammatical question of its own, whether love-maddening qualifies charms or love-frenzied qualifies beasts, and should not be flattened into this noun's general meaning.

See also

Ἀφροδίτη [OL0265]; ἐρωμανής [OL0622]; ἐράσμιος [OL0591]; ἔρνος [OL0618]; Διόνυσος [OL0446]

Source forms Ἔρως; Ἔρωτα; ἔρωτος; ἐρώτων

All verse occurrences 4 in total. Source PDF: LII.10 (p. 174); LV.8 (p. 180); LVI.8 (p. 188); LVIII.1 (p. 194)

Heading or rubric ΕΡΩΤΟΣ · LVIII.heading · source PDF p. 194. LVIII. ΕΡΩΤΟΣ

Local sense Eros as the hymn's divine recipient

Lexical references LSJ ἔρως (n42840)

ἐσθλός

esthlos · good, noble, beneficial · OL0624

The word

Ἐσθλός marks something as good, noble or beneficial. The noun it qualifies determines the kind of approval. The hymns use it for a course, glory, intention, life, divine thought and especially an end or outcome; the adjective is not a technical name for one particular promised condition.

In the work

The recurring τέλος ἐσθλόν asks for a good completion of life or undertakings. Proteus, Hermes, Nike and Asklepios receive such petitions (XXV.11; XXVIII.11; XXXIII.9; LXVII.8). Dikaiosyne's hymn says wisdom reaches the good end of excellence (LXIII.11), then asks for a good life moving in even balances (LXIII.13). Completion and continuing life are both valued, so good end should not automatically be reduced either to death or to a specific afterlife destiny.

The Stars complete a good course for works of repute (VII.13), and Nike holds noble glory of contest (XXXIII.6). In ethical contexts the word qualifies good intentions (LXII.10) and the gods' benevolent mind (LXXXVI.7). Finally, the Death hymn asks that old age be a good prize (LXXXVII.12). That concrete wish helps keep the language of goodness connected to human wellbeing rather than an exclusively initiatory abstraction.

Places to Read

XXVIII.11 (source PDF p. 106). A good end is requested for life and its activities.

LXIII.11 (source PDF p. 210). Wisdom reaches a good completion of excellence.

LXIII.13 (source PDF p. 210). Goodness also characterizes life as it continues.

LXXXVI.7 (source PDF p. 272). The adjective qualifies the gods' mind.

LXXXVII.12 (source PDF p. 278). Old age is to become a good reward.

In this edition

The edition's good and noble are contextual renderings, not separate categories. At VII.13 the adopted singular ἐσθλόν qualifies course against reported plural ἐσθλοί, which would alter agreement. At LXIII.11 adopted ἐσθλόν is likewise an editorial choice against reported ὅλλον. The printed phrases remain the basis for the local reading.

See also

ἀγαθός [OL0003]; τέλος [OL1717]; εὔδοξος [OL0638]; γνώμη [OL0379]; γέρας [OL0365]

Source forms ἐσθλῆσι; ἐσθλὸν; ἐσθλὸς

All verse occurrences 14 in total. Source PDF: VII.13 (p. 36); XXV.11 (p. 96); XXVIII.11 (p. 106); XXXIII.6 (p. 120); XXXIII.9 (p. 120); LVII.12 (p. 192); LXII.10 (p. 206); LXIII.11 (p. 210); LXIII.13 (p. 210); LXIV.7 (p. 212); LXVII.8 (p. 222); LXXIII.9 (p. 240); LXXXVI.7 (p. 272); LXXXVII.12 (p. 278)

Consequential readings AV013_02; AV097_02

Lexical references LSJ ἐσθλός (n42893)

Ἑστία

Hestia · Hestia · OL0625

Other access forms ἑστία

The word

Ἑστία is the conventional lookup name for the goddess printed as Ἰστίη in both assigned verses. The spelling difference is a form of the name, not a fault to be silently repaired. One occurrence names the Mother of the Gods; the other opens Hestia's own invocation.

In the work

In XXVII.9 the Mother is said to have been named Hestia and to be called giver of prosperity. The passive naming construction matters: Hestia is a designation assigned to the addressed Mother within this hymn. It is not simply another goddess entering the scene. The preceding praise of life-sustaining earth and the following gifts of good things give the identification a beneficent setting.

LXXXIV.1 directly addresses Hestia as queen and daughter of powerful Kronos. Her hymn later asks for a smiling reception of offerings and the breathing of prosperity and health. The divine name therefore connects a broad maternal identification with a particular invocation and genealogy. The connection should be preserved without

assuming that every epithet applied to the Mother in XXVII must be the dictionary meaning of Hestia elsewhere.

Places to Read

XXVII.9 (source PDF p. 102). Hestia is explicitly a name attributed to the Mother.

LXXXIV.1 (source PDF p. 268). The goddess is directly addressed as Kronos’s daughter.

In this edition

The apparatus attributes the adopted Ἰστίη to Hermann against reported ἑστία in XXVII.9 and ἱστία in LXXXIV.1. At XXVII.9 it also records a change in the surrounding naming phrase. The reader should see both the printed name-form and its local construction, rather than treat a normalized English Hestia as an exact transcription of Greek.

See also

μήτηρ [OL1143]; Κρόνος [OL0971]; δέχομαι [OL0412]; ἐπιπνέω [OL0584]

Source forms Ἰστίη

All verse occurrences 2 in total. Source PDF: XXVII.9 (p. 102); LXXXIV.1 (p. 268)

Heading or rubric ΕΣΤΙΑΣ · LXXXIV.heading · source PDF p. 268. LXXXIV. ΕΣΤΙΑΣ

Local sense Hestia as the hymn's divine recipient

εὐάζω

euazō · utter the euhoi cry · OL0626

The word

Εὐάζω means to utter the celebratory cry represented here in English as euhoi. It describes a vocal action, whereas related εὔασμα names the cry and εὐαστήρ or εὐαστής its utterer. These distinctions remain useful even when all appear in broadly Dionysian settings.

In the work

In Demeter’s hymn the adopted genitive plural εὐαζόντων belongs to those circling her throne (XL.15). Their cry accompanies wheeling movement, but the line does not require the whole hymn to be performed as that dance. Dionysos himself cries across Olympos in XLV.4, where loud-roaring and raving descriptions reinforce his sound. In LIII.7 his cry accompanies the stirring of dances in recurring seasons.

The Silenos hymn offers a valuable contrast: its addressee cries euhoi while serene among the companies (LIV.11). The continued address is to Bakchos’s nurse, the best of the Silenoi, not a sudden unannounced replacement by Dionysos. Calmness and a vigorous ritual cry can coexist. The verb therefore should not be defined as necessarily losing control or becoming violent, even though ecstatic and frenzied language occurs nearby in other hymns.

Places to Read

XL.15 (source PDF p. 146). The adopted plural assigns the cry to those circling Demeter’s throne.

XLV.4 (source PDF p. 156). Dionysos cries over Olympos.

LIII.7 (source PDF p. 176). The cry accompanies renewed dances.

LIV.11 (source PDF p. 178). Silenos combines the cry with serenity among the companies.

In this edition

At XL.15 the apparatus gives reported εὐάζουσα against adopted εὐαζόντων. The former would attach a feminine crying participle differently, rather than naming the circling criers in the same way. The distinction changes agency and must not be treated as mere spelling. Euhoi is the edition's representation of the cry, not evidence for a securely reconstructed performance or melody.

See also

εὔασμα [OL0630]; εὐαστήρ [OL0633]; εὐαστής [OL0634]; εὐάστειρα [OL0631]; ἐπευάζω [OL0575]; γαληνιάω [OL0349]

Source forms εὐαζόντων; εὐάζων

All verse occurrences 4 in total. Source PDF: XL.15 (p. 146); XLV.4 (p. 156); LIII.7 (p. 176); LIV.11 (p. 178)

Consequential readings AV065_03

Lexical references LSJ εὐάζω (n43344)

εὐάντης

euantēs · favourably encountered, gracious · OL0627

Nature is called εὐάντης in a sequence of loving, knowing and many-mingled descriptions (X.11). The epithet presents a favourable encounter with her power. It is a distinct third-declension adjective, not merely another spelling of εὐάντητος.

See also εὐάντητος [OL0628]; φύσις [OL1897]

Source forms εὐαντές

All verse occurrences 1 in total. Source PDF: X.11 (p. 48)

Consequential readings AV019_01

Lexical references LSJ εὐάντης (n43412)

εὐάντητος

euantētos · favourably encountered, gracious, approachable · OL0628

The word

Εὐάντητος describes a favourable encounter or an approachable, gracious presence. The edition's kindly met captures this relationship, but can sound passive or accidental in English. In the hymns the word often expresses how the worshipper hopes to meet a deity whose power could otherwise be daunting.

In the work

The birth-helper is kindly encountered and gracious to all (II.5). Night bears the epithet while hearing the suppliant voice (III.13), showing that darkness does not exclude a favourable approach. Artemis receives it both among titles of release (XXXVI.7) and when bringing fruits from the earth (XXXVI.14). The benefit accompanying the encounter gives the word practical content.

Two endings identify the human beneficiary particularly clearly. The Kouretes are to be favourable to the oxherd (XXXI.7), and Antaia is asked to come favourably to her well-hallowed initiate (XLI.10). These constructions are relational: they ask for a kindly meeting between divine power and an addressed person or group, not merely for an attractive visual appearance. They also show why the word is not identical with a generic good or blessed epithet.

Places to Read

II.5 (source PDF p. 20). Favourable encounter accompanies general graciousness.

III.13 (source PDF p. 26). Night is asked to hear the suppliant kindly.

XXXVI.14 (source PDF p. 132). Artemis’s approach includes agricultural benefit.

XXXI.7 (source PDF p. 114). The oxherd is explicitly the beneficiary.

XLI.10 (source PDF p. 148). The requested coming is directed toward an initiate.

In this edition

The translation’s stable kindly met should be understood actively as gracious when encountered. The closely related εὐάντης in Nature’s hymn is separately formed and separately indexed. Likewise, εὐμενής emphasizes favourable disposition, while this adjective brings the encounter itself more directly into view; the usages overlap rather than form rigid exclusive categories.

See also

εὐάντης [OL0627]; εὐμενής [OL0655]; βουκόλος [OL0324]; ἔρχομαι [OL0621]

Source forms εὐάντητε; εὐάντητοι; εὐάντητον; εὐάντητος

All verse occurrences 6 in total. Source PDF: II.5 (p. 20); III.13 (p. 26); XXXI.7 (p. 114); XXXVI.7 (p. 130); XXXVI.14 (p. 132); XLI.10 (p. 148)

Lexical references LSJ εὐάντητος (n43413)

εὐάς

euas · euhoi-crying · OL0629

Hipta is invoked as Bakchos’s nurse and an euhoi-crying maiden (XLIX.1). The feminine εὐάδα identifies her through vocal celebration; it belongs under εὐάς, not a similarly written term connected with an ovation.

See also εὐάζω [OL0626]; Ἵππα [OL0839]

Source forms εὐάδα

All verse occurrences 1 in total. Source PDF: XLIX.1 (p. 164)

Lexical references LSJ εὐάς2 (n43471)

εὔασμα

euasma · euhoi cry · OL0630

The god gives forth the cry of lord Bakchos in LIV.8. The noun names the utterance itself, whereas εὐαστής and εὐαστήρ name its utterers. The printed genitive Βάκχοιο makes the cry belong to Bakchos; the apparatus reports an adjectival alternative βακχεῖον.

See also εὐάζω [OL0626]; εὐαστής [OL0634]

Source forms εὔασμα

All verse occurrences 1 in total. Source PDF: LIV.8 (p. 178)

Lexical references LSJ εὔασμα (n43473)

εὐάστειρα

euasteira · female euhoi-crier · OL0631

Nymphs cry euhoi while leaping with Pan in the mountains (LI.8), and the Erinyes receive the same feminine designation in their opening address (LXIX.1). The form concerns vocal utterance, not stars: similar-looking εὐάστερος is a different compound.

See also εὐαστήρ [OL0633]; εὐάστερος [OL0632]

Source forms εὐάστειραι

All verse occurrences 2 in total. Source PDF: LI.8 (p. 168); LXIX.1 (p. 228)

Lexical references LSJ εὐάστειρα (n43475)

εὐάστερος

euasteros · fair-starred · OL0632

Mene is fair-starred both in her opening titles and the invitation to come with her radiance (IX.3, IX.11). The word belongs to the star vocabulary, not the euhoi-cry family represented by εὐάστειρα and εὐαστήρ.

See also ἀστήρ [OL0223]; σελήνη [OL1617]

Source forms εὐάστερε

All verse occurrences 2 in total. Source PDF: IX.3 (p. 42); IX.11 (p. 44)

Lexical references LSJ εὐάστερος (n43476)

εὐαστήρ

euastēr · euhoi-crier · OL0633

Dionysos is a crier of euhoi in XXX.1, and the Kouretes are plural criers in XXXI.2. The accusative εὐαστῆρα and plural εὐαστῆρες identify the -τήρ noun. The related -τής formation has its own separate entry.

See also εὐαστής [OL0634]; εὐάστειρα [OL0631]; εὐάζω [OL0626]

Source forms εὐαστῆρα; εὐαστῆρες

All verse occurrences 2 in total. Source PDF: XXX.1 (p. 112); XXXI.2 (p. 114)

Lexical references LSJ εὐαστήρ (n43477)

εὐαστής

euastēs · euhoi-crier · OL0634

Silenos bears this designation beside sleeplessness and the fair-girdled foster-mothers (LIV.5). Its -τής formation remains distinct from εὐαστήρ, although both name an utterer of the cry.

See also εὐαστήρ [OL0633]; Σιληνός [OL1625]

Source forms εὐαστής

All verse occurrences 1 in total. Source PDF: LIV.5 (p. 178)

Lexical references LSJ εὐαστής (n43478)

Εὐβουλεύς

Eubouleus · Eubouleus · OL0635

The word

Εὐβουλεύς is a name or title used across several divine addresses and parentage statements. Its familiar association with counsel does not make it morphologically identical with Εὔβουλος. Nor does its recurrence guarantee that every local genealogy identifies one person in exactly the same role.

In the work

Dionysos is directly addressed as Eubouleus in XXX.6 and LII.4; Adonis receives the same address in LVI.3. Persephone is mother of loud-roaring, many-formed Eubouleus (XXIX.8), while Antaia is said to have borne Eubouleus under mortal necessity (XLI.8). The latter verse belongs to Antaia’s hymn and must not be reassigned to Semele merely to make a familiar birth story.

Other genitives require still more care. The Dionysos of XLII is a seed of Eubouleus (XLII.2), so the name is a source or parent in that construction, not simply a second accusative title of the son. Tyche’s invocation traces origin from Eubouleus’s blood across LXXII.3–4. These grammatical relations are real differences in the supplied text. They should be displayed rather than harmonized by an invented comprehensive genealogy.

Places to Read

XXX.6 (source PDF p. 112). Eubouleus directly addresses Dionysos.

LVI.3 (source PDF p. 186). The title also addresses Adonis.

XXIX.8 (source PDF p. 108). Persephone is named as Eubouleus’s mother.

XLI.8 (source PDF p. 148). Antaia’s hymn gives another birth statement.

XLII.2 (source PDF p. 150). The genitive makes Eubouleus the source of the invoked seed.

LXXII.3 (source PDF p. 238). The parentage phrase continues into blood in the following line.

In this edition

The name is editorially consequential at several loci. XXX.6 adopts Εὐβουλεῦ, πολύβουλε against reported εὔβουλ’ εὐπολύβουλε; XLI.8 adopts Εὐβουλῆα τεκοῦσα against εὔβουλον τέξασα; LVI.3 adopts Εὐβουλεῦ against εὔβουλε. These are not all simple accent changes. The adopted names remain primary, while the reported alternatives explain why identical-looking English identifications can conceal different Greek decisions.

See also

Εὔβουλος [OL0636]; Διόνυσος [OL0446]; Ἄδωνις [OL0035]; βουλή [OL0325]; τύχη [OL1786]

Source forms Εὐβουλεῦ; Εὐβουλῆα; Εὐβουλῆος

All verse occurrences 7 in total. Source PDF: XXIX.8 (p. 108); XXX.6 (p. 112); XLI.8 (p. 148); XLII.2 (p. 150); LII.4 (p. 172); LVI.3 (p. 186); LXXII.3 (p. 238)

Consequential readings AV048_02; AV066_08; AV085_03

Lexical references LSJ εὐβουλεύς (n43517)

Εὔβουλος

Euboulos · Euboulos, of good counsel · OL0636

Plouton is addressed as Euboulos before the account concerning Demeter’s child (XVIII.12). This name-form is related in sense to counsel but distinct in morphology from Εὐβουλεύς. Its local addressee is Plouton, not automatically every figure called Eubouleus elsewhere.

See also Εὐβουλεύς [OL0635]; Πλούτων [OL1440]

Source forms Εὔβουλ’

All verse occurrences 1 in total. Source PDF: XVIII.12 (p. 76)

Lexical references LSJ εὔβουλος (n43519)

εὔδιος

eudios · fair-weather, tranquil, clear · OL0637

The adjective describes Helios, the Kouretes and the sea’s gentle courses (VIII.14; XXXVIII.24; XXII.5). Aither is asked to be tempered and fair (V.6). These uses connect calm atmospheric conditions with favourable divine influence, rather than simply meaning morally good.

See also γαληνιάω [OL0349]; αἰθήρ [OL0060]

Source forms εὔδιε; εὔδιοι; εὐδίοις; εὔδιον

All verse occurrences 4 in total. Source PDF: V.6 (p. 30); VIII.14 (p. 40); XXII.5 (p. 88); XXXVIII.24 (p. 140)

Consequential readings AV038_01

Lexical references LSJ εὔδιος (n43680)

εὔδοξος

eudoxos · of good repute, glorious · OL0638

The adjective praises works associated with the Stars and Nike (VII.13; XXXIII.9), Nike herself (XXXIII.7), and a desired end of life (LXXIII.9). It concerns good standing or renown, while neighbouring words specify whether the outcome is also sweet or beneficial.

See also δόξα [OL0461]; ἐσθλός [OL0624]

Source forms εὐδόξοις; εὔδοξον; εὐδόξῳ

All verse occurrences 4 in total. Source PDF: VII.13 (p. 36); XXXIII.7 (p. 120); XXXIII.9 (p. 120); LXXIII.9 (p. 240)

Consequential readings AV111_05

Lexical references LSJ εὔδοξος (n43698)

εὔδρομος

eudromos · well-running, swift, making good progress · OL0639

Helios is a swift charioteer and Artemis a good runner (VIII.6; XXXVI.6). Eros is swift in his rush (LVIII.2), whereas ships require a favourable course of movement (XVII.9). The word can thus emphasize speed or successful progress, depending on what is moving.

See also δρόμος [OL0469]; εὐθύδρομος [OL0645]

Source forms εὔδρομε; εὔδρομον; εὔδρομος

All verse occurrences 4 in total. Source PDF: VIII.6 (p. 38); XVII.9 (p. 72); XXXVI.6 (p. 130); LVIII.2 (p. 194)

Lexical references LSJ εὐδρομίας (n43705)

εὐδύνατος

eudynatos · powerful, capable, greatly able · OL0640

The word

Εὐδύνατος describes ample power or capability. The force can be divine, practical or mental. It does not by itself assert unlimited omnipotence, and a translation restricted to physical strength would miss important occurrences.

In the work

Nike is powerful and desired by mortals at her hymn's opening (XXXIII.1). The Kouretes and Korybantes are capable lords (XXXVIII.20), Leukothea powerful as nurse of Dionysos and rescuer (LXXIV.2), and Plouton powerful in the destination named by Persephone's hymn (XXIX.20). Kronos receives the adjective as Hestia's father (LXXXIV.1), where praise of the parent contributes to the daughter's invocation.

The Muses and Mnemosyne passages give the crucial contrast. The Muses guide the capable mind (LXXVI.6); Mnemosyne increases mortals' strong and capable reasoning (LXXVII.5). Here the adjective qualifies a mental capacity, not a god's muscles or jurisdiction. Its connection with guidance and increase also presents capability as something cultivated, rather than a static possession that needs no support. The divine and mental uses share effective power without becoming identical statements about the nature of thought.

Places to Read

XXXIII.1 (source PDF p. 120). Nike's power is linked to mortal desire for her aid.

LXXIV.2 (source PDF p. 242). Leukothea's capability belongs to nurturing and saving activity.

LXXVI.6 (source PDF p. 246). The adjective qualifies mind under the Muses' guidance.

LXXVII.5 (source PDF p. 250). Mortal reasoning can be strengthened and increased.

In this edition

The edition's repeated greatly able preserves a useful common thread across agents and faculties. Powerful is often more idiomatic in divine address, while capable clarifies the mental examples. Neither νόος nor λογισμός in these lines establishes a technical psychological system simply by bearing the same adjective.

See also

δύναμαι [OL0475]; νόος [OL1203]; λογισμός [OL1055]; Μοῦσα [OL1160]; Μνημοσύνη [OL1148]

Source forms εὐδύνατοί; εὐδυνάτοιο; Εὐδύνατον; εὐδύνατον

All verse occurrences 7 in total. Source PDF: XXIX.20 (p. 110); XXXIII.1 (p. 120); XXXVIII.20 (p. 140); LXXIV.2 (p. 242); LXXVI.6 (p. 246); LXXVII.5 (p. 250); LXXXIV.1 (p. 268)

Consequential readings AV115_01

Lexical references LSJ εὐδύνατος (n43709)

εὐειδής

eueidēs · fair-formed · OL0641

Semele is fair in appearance, lovely-haired and deep-bosomed (XLIV.2). The adjective gives a general description of visible form, then the following epithets specify features of that portrait.

See also εἶδος [OL0498]; Σεμέλη [OL1618]

Source forms εὐειδῆ

All verse occurrences 1 in total. Source PDF: XLIV.2 (p. 154)

Lexical references LSJ εὐειδής (n43723)

εὔζωνος

euzōnos · well-girdled · OL0642

The foster-mothers accompanying Dionysos or Silenos are well-girdled (XXX.9; LIII.6; LIV.5). The repeated feminine clothing description should be read in that company, not assigned a later military sense of light-armed troops.

See also τιθήνη [OL1738]

Source forms εὐζώνοισι; ἐυζώνοισι

All verse occurrences 3 in total. Source PDF: XXX.9 (p. 112); LIII.6 (p. 176); LIV.5 (p. 178)

Consequential readings AV081_05

Lexical references LSJ εὔζωνος (n43881)

εὐθαρσής

eutharsēs · bold, confident, courageous · OL0643

Ares is giver of courageous youth (LXXXVIII.9). The adjective qualifies the vigour bestowed, while the subsequent prayer seeks restraint of destructive impulses. Confidence here is not a request for uncontrolled aggression.

See also δοτήρ [OL0463]; ἥβη [OL0719]

Source forms εὐθαρσέος

All verse occurrences 1 in total. Source PDF: LXXXVIII.9 (p. 280)

εὔθρονος

euthronos · fair-throned · OL0644

Nature is fair-throned and honoured while alone accomplishing what is decreed (X.24). The throne-image honours her authority; the line does not describe the physical materials of a seat.

See also θρόνος [OL0803]; φύσις [OL1897]

Source forms εὔθρονε

All verse occurrences 1 in total. Source PDF: X.24 (p. 50)

Consequential readings AV020_03

εὐθύδρομος

euthydromos · straight-running · OL0645

Tethys is asked to send a favourable wind to straight-running ships (XXII.10). The compound makes direction explicit, complementing the broader successful-motion sense of εὔδρομος.

See also εὔδρομος [OL0639]; ναῦς [OL1177]

Source forms εὐθυδρόμοις

All verse occurrences 1 in total. Source PDF: XXII.10 (p. 88)

εὔθυμος

euthymos · cheerful, confident · OL0646

The thunderbolt hymn seeks a life flourishing with cheerful reckonings (XIX.23). The adjective qualifies thoughts or reasonings, locating wellbeing in a mental disposition as well as in the preceding gifts of peace.

See also λογισμός [OL1055]; εἰρήνη [OL0504]

Source forms εὐθύμοισιν

All verse occurrences 1 in total. Source PDF: XIX.23 (p. 82)

εὐίερος

euieros · well-hallowed, sacred, ritually auspicious · OL0647

The word

Εὐίερος marks sacred or auspicious character. The compound is applied to speech, rites, offerings, divine persons, an initiate, fruit and a wand. That breadth makes the qualified noun essential: well-hallowed is an edition-wide rendering, not a separate ancient category whose limits exclude all other holiness words.

In the work

The Stars are summoned with well-hallowed voices (VII.2), and their rite bears the same adjective (VII.12). Palaimon is called to well-hallowed rites (LXXV.3), Hephaistos to libations (LXVI.10), and Mnemosyne is asked to awaken memory of such a rite (LXXVII.10). In these settings the word helps characterize the means and occasion of divine approach.

Its reach is wider than ceremony alone. Mise and Bakchos receive it as divine qualifications (XLII.3; XXIV.11). Fruit that brings generation to fulfilment is well-hallowed (LIII.10), as is Hermes’s sleep-giving wand (LVII.8). Antaia is invited to a well-hallowed initiate (XLI.10). In Meilinoe’s closing petition it qualifies the face she is to show the initiates (LXXI.12), linking sacred appearance with favourable disposition after the hymn’s terrifying manifestations.

Places to Read

VII.2 (source PDF p. 34). The compound qualifies the voices of invocation.

XLIV.9 (source PDF p. 154). A table and mysteries receive distinct holiness descriptions.

LIII.10 (source PDF p. 176). Productive fruit extends the adjective beyond ritual actions.

LVII.8 (source PDF p. 192). Hermes’s sleep-giving wand is sacred.

LXXI.12 (source PDF p. 236). The adopted adjective qualifies Meilinoe’s face.

In this edition

At VII.2 the verse prints εὐιέροις, while the apparatus’s compound label is εὐιέραις, marked sic, against reported εὖ ἱεραῖς. At LXXI.12 the apparatus asks εὐιέροις?, an unadopted query that would attach the adjective to the initiates rather than the face. It is a proposed alternative, not another witnessed primary occurrence.

See also

ἱερός [OL0822]; ἁγνός [OL0022]; ὅσιος [OL1288]; τελετή [OL1714]; εὐμενής [OL0655]

Source forms εὐιέροις; εὐίερον; εὐιέρόν; εὐιέρου; εὐιέρους; εὐιέρῳ

All verse occurrences 14 in total. Source PDF: VII.2 (p. 34); VII.12 (p. 36); XI.22 (p. 56); XXIV.11 (p. 94); XLI.10 (p. 148); XLII.3 (p. 150); XLIV.9 (p. 154); LIII.10 (p. 176); LVII.8 (p. 192); LXVI.10 (p. 220); LXXI.12 (p. 236); LXXV.3 (p. 244); LXXVII.10 (p. 250); LXXIX.12 (p. 258)

Consequential readings AV012_01; AV109_04

Εὔιος

Euios · Euian, Dionysian title · OL0648

Dionysos is Euian in XXX.4 and L.3, L.8, a title associated with the euoi cry. It is part of his invocation alongside other names, whereas εὐάζω explicitly states the action of uttering the cry.

See also εὐάζω [OL0626]; Διόνυσος [OL0446]

Source forms εὔιε; εὔιον

All verse occurrences 3 in total. Source PDF: XXX.4 (p. 112); L.3 (p. 166); L.8 (p. 166)

εὔκαρπος

eukarpos · fruitful, rich in fruit · OL0649

Bakchos is fruitful while making gladdening fruit grow (L.4). The Horae bring fruitful seasonal generations (XLIII.11). The adjective qualifies a productive deity in the first passage and the results of seasonal action in the second.

See also καρπός [OL0878]; γένεσις [OL0356]

Source forms εὔκαρπος; εὐκάρπους

All verse occurrences 2 in total. Source PDF: XLIII.11 (p. 152); L.4 (p. 166)

εὔκλεια

eukleia · good fame, good repute · OL0650

The Muses arrive bringing good fame and desirable emulation (LXXVI.12). The noun names a social and evaluative benefit of their presence, rather than a separate Muse added to the preceding list.

See also εὔδοξος [OL0638]; Μοῦσα [OL1160]

Source forms εὐκλείην

All verse occurrences 1 in total. Source PDF: LXXVI.12 (p. 248)

εὐκταῖος

euktaios · prayed-for, wished-for · OL0651

The Charites are prayed-for among circling and desire-stirring descriptions (LX.10). Health receives the superlative, most prayed-for (LXVIII.7). The adjective characterizes the intensity with which these powers are sought, not the content of a particular spoken prayer.

See also εὐχή [OL0688]; ὑγίεια [OL1787]

Source forms εὐκταῖαι; εὐκταιοτάτη

All verse occurrences 2 in total. Source PDF: LX.10 (p. 200); LXVIII.7 (p. 224)

εὐλίβανος

eulibanos · frankincense-rich · OL0652

Syria is rich in frankincense as a possible region of Aphrodite’s presence (LV.17). The adjective characterizes the place; it does not itself prescribe an incense offering at this point in the verse.

See also λίβανος [OL1042]; ἔδος [OL0491]

Source forms εὐλιβάνου

All verse occurrences 1 in total. Source PDF: LV.17 (p. 182)

εὔλιθος

eulithos · fair-stoned · OL0653

Water breaks out within a shadowy, fair-stoned cave in the Moirai hymn (LIX.4). The adjective describes the cave’s stony quality or beauty. It does not specify a particular mineral, building method or archaeological site.

See also ἄντρον [OL0161]

Source forms εὐλίθου

All verse occurrences 1 in total. Source PDF: LIX.4 (p. 196)

Consequential readings AV090_05

εὐμενέω

eumeneō · be favourable, be kindly disposed · OL0654

The participles specify how divine powers are to approach or help: Night comes favourably while sending away fears (III.14), Tethys assists favourably (XXII.9), and Sabazios comes as helper to celebrants (XLVIII.6). Hekate’s favour is directed to the oxherd (I.10), while Tyche’s is directed to the speaker’s life (LXXII.9). The repeated verb concerns relationship and disposition, not mere physical proximity.

See also εὐμενής [OL0655]; ἔρχομαι [OL0621]

Source forms εὐμενέοντα; εὐμενέοντες; εὐμενέουσ’; εὐμενέουσα; εὐμενέουσαι; εὐμενέουσαν; εὐμενέων

All verse occurrences 12 in total. Source PDF: I.10 (p. 18); III.14 (p. 26); XVI.10 (p. 70); XX.6 (p. 84); XXII.9 (p. 88); XXXI.6 (p. 114); XLII.11 (p. 150); XLVIII.6 (p. 162); LXXII.9 (p. 238); LXXV.4 (p. 244); LXXXI.5 (p. 262); LXXXIII.8 (p. 266)

εὐμενής

eumenēs · favourable, kindly disposed · OL0655

The word

Εὐμενής describes a favourable disposition toward someone. Its importance is relational: the hymns seek not simply a god's presence, but a presence inclined to help rather than harm. The adjective can qualify the deity directly or characterize the heart and face through which that disposition becomes perceptible.

In the work

The Prayer asks the assembled powers to come favourably with glad hearts (Prayer.43). Individual hymns develop the same request. Gaia is to have a kindly heart amid fortunate seasons (XXVI.11), and Dionysos a kindly heart while arriving with his foster-mothers (XXX.9). Nomos is asked to send remembrance of himself with a kindly heart (LXIV.13), joining benevolence to the persistence of moral awareness.

Meilinoe provides the strongest visual contrast. After the account of unsettling manifestations and the wish to send frenzy far away, she is to show a kindly and well-hallowed face to the initiates (LXXI.12). Favour is thus a particular way of exercising and presenting divine power. It need not deny the fearful aspects described earlier; the petition asks that the worshippers encounter another aspect of the same addressee.

Places to Read

Prayer.43 (source PDF p. 16). The adjective qualifies the assembled powers' requested arrival.

XXVI.11 (source PDF p. 98). Gaia's heart is favourably disposed.

LXIV.13 (source PDF p. 214). Kindliness accompanies the gift of remembrance.

LXXI.12 (source PDF p. 236). A favourable face is sought after frightening manifestations.

In this edition

The edition's kindly and with favour make the same disposition visible in different English constructions. The related verb εὐμενέω often supplies participles accompanying come or help, while εὐάντητος highlights the favourable encounter. Their overlap is useful for comparison, not evidence that the Greek maintained three mutually exclusive stages of divine benevolence.

See also

εὐμενέω [OL0654]; εὐάντητος [OL0628]; εὔφρων [OL0686]; πρόσωπον [OL1550]; ἦτορ [OL0755]

Source forms εὐμενέας; εὐμενὲς

All verse occurrences 5 in total. Source PDF: Prayer.43 (p. 16); XXVI.11 (p. 98); XXX.9 (p. 112); LXIV.13 (p. 214); LXXI.12 (p. 236)

Εὐμενίδες

Eumenides · Eumenides; favourable address to avenging powers · OL0656

Other access forms Εὐμενίς

The word

The plural name Eumenides presents its recipients under a favourable designation. Its force is best understood beside the request for kindly counsel that immediately follows it, rather than as a simple description of uniformly gentle beings. The genitive Εὐμενίδων names the same collective when another goddess is called their mother.

In the work

At LXX.1 the speaker asks the Eumenides to listen with a benevolent purpose. Their hymn then gives this appeal its urgency: they observe irreverent lives, punish the unjust, and possess frightening eyes and destructive radiance. The favourable address does not cancel these powers. It asks that beings capable of punishment approach the present worshippers differently.

Persephone is their mother at XXIX.6. In their own hymn they are daughters of chthonic Zeus and Persephone. These local family statements connect the collective with under-earth sovereignty, but these passages do not supply a complete genealogy of every avenging goddess in Greek literature. The neighbouring hymn to the Erinyes supplies a useful comparison, not permission to erase the distinct headings and wording of the two compositions.

Places to Read

LXX.1 (source PDF p. 232). Read the favourable address against the punitive descriptions that follow.

XXIX.6 (source PDF p. 108). The genitive names the collective whose mother Persephone is.

In this edition

The heading identifies the hymn as belonging to the Eumenides; the verse itself addresses them in the plural. The English transliteration preserves the proper name but leaves its favourable colouring less audible than the accompanying phrase about kindly counsel. In LXX.4 the edition adopts plural address where the apparatus reports a singular construction, fitting the collective already named in line 1.

See also

εὔφρων [OL0686]; ἐφίστημι [OL0695]; Φερσεφόνη [OL1844]; Ἐρινύς [OL0609]; δίκη [OL0439]

Source forms Εὐμενίδες; Εὐμενίδων

All verse occurrences 2 in total. Source PDF: XXIX.6 (p. 108); LXX.1 (p. 232)

Heading or rubric ΕΥΜΕΝΙΔΩΝ · LXX.heading · source PDF p. 232. LXX. ΕΥΜΕΝΙΔΩΝ

Local sense Eumenides collectively addressed

εὐμενῶς

eumenōs · benevolently; with favour · OL0657

Sleep is asked to preserve the initiates εὐμενέως at LXXXV.10. The adverb describes how he acts, not the condition of the initiates: his protection is to be favourably disposed

toward their divine works. The printed Ionic ending -έως belongs with the dictionary access form εὐμενῶς.

See also εὔφρων [OL0686]

Source forms εὐμενέως

All verse occurrences 1 in total. Source PDF: LXXXV.10 (p. 270)

εὐνομία

eunomia · good order; Eunomia · OL0658

The word

Εὐνομία denotes good order, especially order associated with law. In the hymns it can name a goddess or a desirable condition. These are related uses rather than unrelated words; grammar and company reveal which aspect is foregrounded. The printed forms use Ionic η where the dictionary headword has α.

In the work

At XLIII.2 Eunomia is named alongside Dike and Eirene among the Hours. The sequence makes good order, justice, and peace recognizably personal divine presences. At XL.19, by contrast, Demeter brings peace and lovely εὐνομίη: good order is a benefit for which the goddess is approached. The difference is not simply capitalization. The named group in one passage and the object of bringing in the other do the interpretive work.

The Muses hymn supplies a third setting. LXXVI.10 places Eunomia with the Muses and their mother and calls her a holy goddess. In the adopted text orderly human life thus accompanies both seasonal and musical beneficence. This is a local association, not evidence that all musical order is a technical theory of law.

Places to Read

XLIII.2 (source PDF p. 152). Eunomia appears as one of the named Hours.

XL.19 (source PDF p. 146). Good order is a blessing brought with peace.

LXXVI.10 (source PDF p. 248). The adopted reading places a named goddess beside the Muses.

In this edition

The last occurrence is textually consequential: the apparatus attributes Εὐνομίῃ to Abel and reports εὐδυνάτῃ, an adjective of power, instead. At LX.2 the adopted mother of the Graces is Eurynome, while εὐνομίης is reported. That alternative belongs to the apparatus and must not be counted as another primary occurrence of Eunomia.

See also

εὔνομος [OL0659]; Εὐρυνόμη [OL0669]; Θέμις [OL0775]; ἰσότης [OL0846]; νόμος [OL1202]

Source forms Εὐνομίη; Εὐνομίῃ; εὐνομίην

All verse occurrences 3 in total. Source PDF: XL.19 (p. 146); XLIII.2 (p. 152); LXXVI.10 (p. 248)

Consequential readings AV092_02; AV115_01

εὔνομος

eunomos · lawful; well-ordered · OL0659

The adjective qualifies ἀρχή, the boundless rule associated with the Fates at LIX.10. Because law is also named in the same phrase, εὔνομος emphasizes the ordered character of that authority. It describes how rule operates rather than naming a second deity called Eunomia.

See also εὐνομία [OL0658]; Θέμις [OL0775]

Source forms εὐνόμου

All verse occurrences 1 in total. Source PDF: LIX.10 (p. 196)

εὔολβος

euolbos · prosperous; richly blessed · OL0660

The adjective follows the object receiving good fortune. Possessions are prosperous under Rhea and Tyche; seasons are favourable in prayers to Nature, Earth, and Athena; a whole life is blessed when its good conclusion or flourishing old age is requested. It therefore reaches beyond material wealth without making wealth irrelevant. At XIII.10 the adopted genitive qualifies life, whereas the apparatus reports an accusative that would attach prosperity to its end.

See also ὄλβος [OL1248]; βίος [OL0306]; ζωή [OL0715]

Source forms εὐόλβοις; εὐόλβοισιν; εὐόλβου; εὐόλβῳ

All verse occurrences 9 in total. Source PDF: X.29 (p. 50); XIII.10 (p. 62); XIV.13 (p. 66); XXV.11 (p. 96); XXVI.11 (p. 98); XXIX.19 (p. 110); XXXII.17 (p. 118); LXXII.2 (p. 238); LXXII.10 (p. 238)

Consequential readings AV026_05; AV042_08

εὐπάλαμος

eupalamos · deft; resourceful · OL0661

Eros is εὐπάλαμος at LVIII.4, beside his double nature and his possession of the keys of everything. Deftness here characterizes an effective divine agent with comprehensive powers. The hand-coloured English “deft of hand” suits the neighbouring keys but need not imply an otherwise described manual occupation.

See also κλείς [OL0921]

Source forms εὐπάλαμον

All verse occurrences 1 in total. Source PDF: LVIII.4 (p. 194)

εὐπατέρεια

eupatereia · of noble fatherhood · OL0662

Aphrodite, the Fates, and Themis receive this feminine honorific. It praises paternal descent without itself naming the father. LXXIX.1 is especially clear because Themis is also called the child of Ouranos: the adjoining expression supplies the specific genealogy that εὐπατέρεια alone does not.

See also Θέμις [OL0775]; θυγάτηρ [OL0804]

Source forms εὐπατέρεια; εὐπατέρειαι; εὐπατέρειαν

All verse occurrences 3 in total. Source PDF: LV.10 (p. 180); LIX.16 (p. 198); LXXIX.1 (p. 256)

εὐπλόκαμος

euplokamos · fair-tressed · OL0663

Beautiful hair adorns Leto in the Prayer and the nymph-maidens with whom Dionysus awakens in LIII.2. The adjective is a visual praise-word, not a statement that the nymphs perform a hair-related rite. The dative at LIII.2 belongs to his female companions, while the Prayer's accusative follows the invocation of Leto.

See also κόρη [OL0943]; καλλιπλόκαμος [OL0868]; νύμφη [OL1215]; Λητώ [OL1040]

Source forms εὐπλοκάμοισιν; εὐπλόκαμον

All verse occurrences 2 in total. Source PDF: Prayer.19 (p. 12); LIII.2 (p. 176)

εὔπνοος

eupnoos · fair-breathing; favourably blowing · OL0664

The clouds and nymphs are explicitly εὔπνοοι in relation to breezes; the Curetes receive the epithet alongside fair weather and saving kindness. Breath and beneficial air meet in this shared language. The referent changes with each hymn, so the compound should not be restricted to either human breathing or meteorological wind alone.

See also ἠδύπνοος [OL0728]; ἠέριος [OL0731]

Source forms εὔπνοοι

All verse occurrences 3 in total. Source PDF: XXI.6 (p. 86); XXXVIII.24 (p. 140); LI.11 (p. 170)

εὐπόλεμος

eupolemos · successful in war · OL0665

In appended Ares LXXXVIII.4, εὐπολέμοιο qualifies Nike, whose father Ares is called. The praise belongs grammatically to Victory rather than to Ares himself. It characterizes her effectiveness in war within a line that also associates Ares with Themis.

See also Θέμις [OL0775]; ἠνορέη [OL0745]

Source forms εὐπολέμοιο

All verse occurrences 1 in total. Source PDF: LXXXVIII.4 (p. 280)

εὑρεσίτεχνος

heuresitekhnos · inventive of arts · OL0666

Athena is addressed as εὑρεσίτεχνε at XXXII.14 between her grey-eyed epithet and her title as much-besought queen. The compound credits her with invention in the sphere of arts or crafts. "Arts" here should not be narrowed to modern fine art, nor expanded into a list of specific inventions absent from the hymn.

See also Ἀθηνᾶ [OL0044]; τέχνη [OL1731]

Source forms εὑρεσίτεχνε

All verse occurrences 1 in total. Source PDF: XXXII.14 (p. 118)

εὑρίσκω

heuriskō · find; obtain · OL0667

At LXXXVI.15 the desired discovery is λύσις, release from approaching pain. The middle subjunctive belongs to the people for whom warning dreams may enable relief, not to a

god finding a lost object. Elsewhere the apparatus of VI reports εὕρηκε παιάν against the adopted name Erikepaios; that difficult divided reading is not a second verse occurrence of this verb.

See also Ἠρικεπαῖος [OL0753]

Source forms εὕρωνται

All verse occurrences 1 in total. Source PDF: LXXXVI.15 (p. 274)

Consequential readings AV011_03

εὐρόθιος

eurothios · swift-rushing · OL0668

Zeus hurls thunderbolts described as εὐροθίους and flaming at XIX.7. The adjective continues the account of the missiles from line 5, emphasizing their rushing movement. The apparatus reports ἐς ῥοθίους, a divided phrase whose construction is not securely explained by the short note; it is not merely another inflection of the adopted compound.

See also κεραυνός [OL0901]; κραιπνός [OL0956]

Source forms εὐροθίους

All verse occurrences 1 in total. Source PDF: XIX.7 (p. 78)

Consequential readings AV034_06

Εὐρυνόμη

Eurynomē · Eurynome · OL0669

Eurynome is named with Zeus as mother of the Graces at LX.2 and is described as deep-bosomed. The identity of this parent depends on the adopted reading: the apparatus attributes Εὐρυνόμης to Schrader and reports εὐνομίης. The proper name must therefore remain distinct from Eunomia or good order, even though the two readings occupy the same textual place.

See also εὐνομία [OL0658]; Ζεύς [OL0707]

Source forms Εὐρυνόμης

All verse occurrences 1 in total. Source PDF: LX.2 (p. 200)

Consequential readings AV092_02

εὐρύς

eurys · broad; far-extending · OL0670

The adjective marks the extent of earth, heaven, and Tartarus. In LVIII.7, wide Tartarus contains beings over whom Eros holds sway; in LXXXV.2, wide earth nourishes the creatures reached by Sleep. Breadth helps express an inclusive domain, but it is not a numerical measurement or a single map of the cosmos.

See also κόσμος [OL0950]; ζῷον [OL0718]

Source forms εὐρεῖα; εὐρὺν; εὐρὺς

All verse occurrences 4 in total. Source PDF: XIV.10 (p. 66); LVII.10 (p. 192); LVIII.7 (p. 194); LXXXV.2 (p. 270)

ἐΰς

eys · goodly; noble in strength · OL0671

The Prayer invokes Heracles through his μένος ἠύ, his goodly or mighty strength. The printed neuter ἠύ agrees with μένος and belongs to the adjective accessed as ἐΰς. It praises the quality of his force rather than making an independent ethical judgment about every deed of Heracles.

See also Ἡρακλῆς [OL0751]

Source forms ἠύ

All verse occurrences 1 in total. Source PDF: Prayer.13 (p. 12)

εὐσέβεια

eusebeia · reverence; acts of piety · OL0672

The word

Εὐσέβεια concerns reverent conduct toward the gods. The singular can present reverence as a beneficial power, while the plural can refer to its enacted observances. Neither form by itself supplies a detailed catalogue of rites or a division between inward belief and outward practice.

In the work

The Prayer places Eusebia beside Dikaiosyne and calls their benefit great. The pairing makes reverence part of a desirable human-divine order, not merely an isolated emotional attitude. In XXVII.14 the Mother is asked to come rejoicing and pleased with εὐσεβίαι. Here the plural directs attention to conduct or observances that can please the invoked goddess.

In the Dream hymn, LXXXVI.7, the good mind of the gods approaches certain people in connection with their reverent acts. The noun thus belongs to the explanation of a favourable relationship: religious conduct and divine helpfulness are brought together. It does not say that every dream is reliable, or that a mechanically specified act obliges the gods to respond. Reading the noun beside the adjective εὐσεβής shows the shift from reverence as conduct to people described by that conduct.

Places to Read

Prayer.14 (source PDF p. 12). Reverence appears beside justice as a great benefit.

XXVII.14 (source PDF p. 102). The plural names the observances pleasing to the Mother.

LXXXVI.7 (source PDF p. 272). Reverent conduct is connected with the gods' favourable attention.

In this edition

The supplied English "acts of piety" helpfully makes the plural concrete. It should not be mistaken for a Greek list of named acts: the noun leaves their exact content unstated. The capitalized Eusebia of the Prayer is an interpretive presentation of an invoked abstraction, not evidence of a different lexical root.

See also

εὐσεβής [OL0673]; εὔφημος [OL0683]; ἱερός [OL0822]; θυσία [OL0814]

Source forms Εὐσεβίης; εὐσεβίῃσι; εὐσεβίῃσιν

All verse occurrences 3 in total. Source PDF: Prayer.14 (p. 12); XXVII.14 (p. 102); LXXXVI.7 (p. 272)

Further source LSJ, εὐσέβεια. Singular reverence and plural enacted observances, consulted in the official Perseus XML text.

εὐσεβής

eusebēs · reverent; pious people · OL0673

The dative plural describes the people who receive divine benefit. Helios guides the reverent toward good things while confronting the irreverent at VIII.8; LXXXVI.12 says their outcome is sweeter. The adjective identifies a relational and ethical contrast, not a separately defined institutional grade of initiation.

See also εὐσέβεια [OL0672]; ζαμενής [OL0703]

Source forms εὐσεβέσιν

All verse occurrences 2 in total. Source PDF: VIII.8 (p. 38); LXXXVI.12 (p. 274)

εὔσελμος

euselmos · well-benched · OL0674

Leucothea’s saving arrival is directed toward well-benched ships at LXXIV.9. The adjective evokes their fitted rowing places and makes the ships concrete, although the people aboard are those needing rescue. It does not identify a particular vessel design or establish that every ship in the prayer is propelled only by oars.

See also θάλασσα [OL0759]

Source forms εὐσέλμοις

All verse occurrences 1 in total. Source PDF: LXXIV.9 (p. 242)

εὔσκοπος

euskopos · keen-sighted; watchful · OL0675

Pan is called keen-sighted immediately before “hunter” at XI.9. That company favours alertness appropriate to pursuit and observation. The same line turns to Echo and the nymphs, so the epithet contributes to Pan’s active presence in a landscape rather than describing an abstract faculty detached from his surroundings.

See also θήρ [OL0787]

Source forms εὔσκοπε

All verse occurrences 1 in total. Source PDF: XI.9 (p. 54)

εὐστέφανος

eustephanos · fair-crowned · OL0676

The epithet adorns Aphrodite, Kythereia, and Dionysus. Its grammatical form does not distinguish male and female wearers: the surrounding names determine the referent. A crown or garland adds splendour to the divine figure, but these occurrences do not specify its material or prescribe what the worshippers must wear.

See also Ἀφροδίτη [OL0265]; Διόνυσος [OL0446]

Source forms ἐυστεφάνου; ἐυστεφάνῳ

All verse occurrences 3 in total. Source PDF: XLII.7 (p. 150); XLVI.3 (p. 158); LXXIV.2 (p. 242)

εὔτεκνος

euteknos · blessed with offspring · OL0677

Demeter is directly addressed as εὔτεκνε at XL.13 amid child-loving and nursing epithets. At XXXV.3 the adjective instead qualifies Leto’s birth-pang, understood through its fruitful result. The same praise can therefore belong to a parent or to the birth that brings fine offspring; it need not mean that labour itself is painless.

See also εὐτοκία [OL0679]; κόρη [OL0943]

Source forms εὔτεκνε; εὔτεκνον

All verse occurrences 2 in total. Source PDF: XXXV.3 (p. 128); XL.13 (p. 146)

Εὐτέρπη

Euterpē · Euterpe · OL0678

Euterpe is one of the Muses individually named at LXXVI.8, between Kleio and Thaleia. The line places her within the collectively invoked company without assigning her a separate instrument, poetic genre, or function. Such later or external classifications are not supplied by this occurrence.

See also Μοῦσα [OL1160]; Κλειώ [OL0922]; Θάλεια [OL0760]

Source forms Εὐτέρπη

All verse occurrences 1 in total. Source PDF: LXXVI.8 (p. 248)

εὐτοκία

eutokia · successful childbirth; easy birth · OL0679

Prothyraia shares in birth-pangs and rejoices in εὐτοκίαι at II.8. The plural refers to successful or easy deliveries as occasions of divine joy. The contrast is with the painful labour she accompanies, not with a supposedly impure kind of birth.

See also εὔτεκνος [OL0677]

Source forms εὐτοκίῃσι

All verse occurrences 1 in total. Source PDF: II.8 (p. 22)

εὐτραφής

eutraphēs · well-nourished; flourishing · OL0680

Dionysus is εὐτραφής beside “rich in fruit” and his action of increasing gladdening fruit at L.4. The epithet makes him abundantly flourishing within a fertility-rich description. It need not mean only that he was well fed as an infant, since the present context emphasizes productive growth.

See also καρπός [OL0878]

Source forms εὐτραφές

All verse occurrences 1 in total. Source PDF: L.4 (p. 166)

εὔτροχος

eutrokhos · smoothly rolling · OL0681

At XXII.2 εὔτροχα describes the manner in which the sea-queen swells in waves. The neuter plural is used adverbially with κυμαίνουσαν, so it is not an address to a goddess

called “well-wheeled.” Rolling motion is the point of the image; no actual vehicle is introduced.

See also θάλασσα [OL0759]

Source forms εὔτροχα

All verse occurrences 1 in total. Source PDF: XXII.2 (p. 88)

εὐφεγγής

euphengēs · bright-shining · OL0682

Persephone receives this epithet at XXIX.11 beside “horned” and “longed for by mortals.” Brightness is predicated of a goddess also addressed as queen below the earth, so her underworld setting does not justify translating the word as darkness. The apparatus difference εὐφεγγής concerns the form of address rather than a rival quality.

See also Φερσεφόνη [OL1844]; κερόεις [OL0903]

Source forms εὐφεγγές

All verse occurrences 1 in total. Source PDF: XXIX.11 (p. 110)

εὔφημος

euphēmos · auspicious in speech; of good omen · OL0683

The word

Εὔφημος describes what is associated with favourable or auspicious utterance. Its immediate noun matters: words can themselves be auspicious, while offerings and rites can be characterized by the favourable speech surrounding them. “Of good omen” captures an effect of the adjective but can obscure this verbal connection.

In the work

The Curetes are invited to come favourably at εὔφημοι λόγοι in XXXI.6. This is the clearest lexical anchor because the noun explicitly means words or speech. The adjective belongs to the appeal being made, while εὐμενέοντες describes the favourable attitude requested from its recipients.

The same pattern broadens in LI.17, where the nymphs are asked to come to auspicious ἱερά with a rejoicing heart. At XLIII.10 the Hours are summoned to auspicious rites for new initiates, and another adjective, ὅσιος, also qualifies those rites. The words cooperate: the passage does not require auspiciousness, sacredness, and religious propriety to be mutually exclusive categories. Across all three passages the adjective supports an invitation, helping to frame the gathering as an occasion the gods should welcome.

Places to Read

XXXI.6 (source PDF p. 114). Words themselves are described as auspicious.

LI.17 (source PDF p. 170). The epithet qualifies the offerings or sacred observances receiving the nymphs.

XLIII.10 (source PDF p. 152). Auspicious rites are also called religiously proper and are intended for new initiates.

In this edition

The English repeats “of good omen” across the three nouns. This consistency should not flatten their different constructions. Nor does the presence of the adjective alone establish a command to maintain silence: here the text explicitly speaks of words in one occurrence and of invitations to rites in the others.

See also

εὐχή [OL0688]; ἱερός [OL0822]; τελετή [OL1714]; Κουρῆτες [OL0951]

Source forms εὐφήμοις; εὐφήμοισι; εὐφήμους

All verse occurrences 3 in total. Source PDF: XXXI.6 (p. 114); XLIII.10 (p. 152); LI.17 (p. 170)

εὐφρόνη

euphronē · night · OL0684

The Moon delights in quiet and εὐφρόνη at IX.8. Here the noun names night, further qualified as blessed in its lot, rather than simply a happy state of mind. This distinction is textually important: the apparatus reports εὐφροσύνη and an elided εὐφρόσυν’ against the adopted night-word. The latter fragment cannot be expanded with certainty from the note alone.

See also εὐφροσύνη [OL0685]; εὔφρων [OL0686]

Source forms εὐφρόνῃ

All verse occurrences 1 in total. Source PDF: IX.8 (p. 44)

Consequential readings AV017_02

εὐφροσύνη

euphrosynē · gladness; Euphrosyne · OL0685

The noun moves between joy and a named bearer of joy. Night is addressed as gladness at III.5; Euphrosyne is named as one of the Graces at LX.3; the plural in LX.9 means the joys of living, which the hymn says cannot arise apart from the Graces. These uses connect a divine name with experienced benefit without making every occurrence a proper name.

See also εὐφρόνη [OL0684]; εὔφρων [OL0686]; χάρις [OL1913]

Source forms εὐφροσύνας; Εὐφροσύνη; εὐφροσύνη

All verse occurrences 3 in total. Source PDF: III.5 (p. 24); LX.3 (p. 200); LX.9 (p. 200)

Consequential readings AV017_02

εὔφρων

euphrōn · kindly-minded; cheerful · OL0686

The word

Εὔφρων describes a favourable disposition. With a god it often means gracious or kindly toward the petitioner; with human recipients it can mean cheerful or happy. The shared element is a positive condition of mind, not an invariant promise of universal benevolence. The noun εὐφρόνη, night, is a separate lookup word.

In the work

The common phrase εὔφρονι βουλῇ asks for kindly counsel from such different powers as Rhea, the Fates, the Eumenides, Leucothea, and Themis. Their counsel matters because the petition seeks practical protection or a favourable arrival. Direct addresses to Heracles and Hermes likewise make goodwill part of the god’s desired presence; Dionysus can be called kindly to all at L.8.

Dike gives a sharp counterexample to an indiscriminate reading. At LXII.9 she is hostile to the unjust but favourably present with the just. Her kindness has a stated direction. At LXXXIV.4, by contrast, Hestia is asked to make the initiates flourishing, prosperous, cheerful, and holy. Here εὔφρων describes a human benefit rather than the deity’s manner of granting it. The reader should therefore ask whose disposition the adjective qualifies before choosing “kindly” or “happy.”

Places to Read

LXX.1 (source PDF p. 232). Kindly counsel is requested even from punitive powers.

LXII.9 (source PDF p. 206). Favour toward the just is contrasted with hostility toward the unjust.

LXXXIV.4 (source PDF p. 268). The initiates, not the goddess, are to be cheerful.

L.8 (source PDF p. 166). Dionysus is explicitly described as kindly to all.

In this edition

The English often chooses “kindly,” but that choice should not govern the human predicate in the Hestia hymn. At LX.4 the adopted εὔφρονες replaces reported εὐφροσύν’, an elided form whose expansion is uncertain; it is not securely another occurrence of the proper name Euphrosyne.

See also

Εὐμενίδες [OL0656]; εὐμενῶς [OL0657]; εὐφροσύνη [OL0685]; ἐχθρός [OL0700]; θυμός [OL0808]

Source forms εὔφρον; ἐύφρον; εὔφρονα; εὔφρονας; εὔφρονες; εὔφρονι; εὔφρων

All verse occurrences 16 in total. Source PDF: VII.11 (p. 36); IX.11 (p. 44); XII.3 (p. 58); XIV.12 (p. 66); XXVIII.3 (p. 104); XXXIV.10 (p. 124); XLVI.2 (p. 158); XLVI.8 (p. 158); L.8 (p. 166); LIX.20 (p. 198); LX.4 (p. 200); LXII.9 (p. 206); LXX.1 (p. 232); LXXIV.9 (p. 242); LXXIX.11 (p. 258); LXXXIV.4 (p. 268)

Consequential readings AV092_04

εὐχέρεια

eukhereia · ease; favourable circumstances · OL0687

At LX.8 ease appears among advantages that cannot, without the Graces, arouse the joys of life. The noun is thus something desirable but insufficient on its own, not a title of one of the Graces. The apparatus reports εὔχαρι against the adopted εὐχέρει’, so the printed abstract noun should not be reduced to an alternative spelling of “gracious.”

See also εὐφροσύνη [OL0685]

Source forms εὐχέρει’

All verse occurrences 1 in total. Source PDF: LX.8 (p. 200)

Consequential readings AV092_07

εὐχή

eukhē · prayer; an expressed appeal · OL0688

The word

Εὐχή is the prayer addressed to a divine power. The noun can name the present utterance or prayers more generally. Although the word can have a wider range in Greek, these passages should first be read as acts of appeal; nothing in the noun alone specifies a promised repayment or a formal vow.

In the work

The opening instruction to Musaeus presents an εὐχή for him to learn, and the heading names the introductory composition in the same way. Elsewhere prayers accompany the summoning itself: the Mother, Dionysus Liknites, and Tyche are called at or upon these prayers. The demonstrative at XLVI.1 makes the present speech especially visible.

The Fates are asked to hear the speaker’s libations and prayers at LIX.19, joining voiced and material approaches without collapsing them into one action. Death offers the crucial limit. LXXXVII.9 says that he alone is not persuaded by prayers or supplications; nevertheless, the speaker proceeds to ask for his arrival only after a long life. The language records a petition in the face of an acknowledged limit, rather than a general assurance that prayer can overcome every divine power.

Places to Read

Prayer.2 (source PDF p. 10). The introductory utterance is explicitly an εὐχή.

XLVI.1 (source PDF p. 158). “These prayers” points to the act of invocation in progress.

LIX.19 (source PDF p. 198). Prayer is coordinated with libation.

LXXXVII.9 (source PDF p. 278). Death’s resistance supplies the important counterexample to effective appeal.

In this edition

The Death passage prints a direct second-person statement with μόνος, “alone”; its apparatus reports a participial construction without that same wording. The adopted text remains the basis of the explanation, but the specific exclusivity should not be attributed unchanged to the reported alternative. Compare εὔχομαι for the praying speaker and εὐχωλή for a related prayer-word.

See also

εὔχομαι [OL0689]; εὐχωλή [OL0691]; θάνατος [OL0767]; θυσία [OL0814]

Source forms εὐχαῖς; εὐχήν; εὐχῇσιν; εὐχῶν

All verse occurrences 6 in total. Source PDF: Prayer.2 (p. 10); XXVII.2 (p. 100); XLVI.1 (p. 158); LIX.19 (p. 198); LXXII.1 (p. 238); LXXXVII.9 (p. 278)

Heading or rubric ΕΥΧΗ · Prayer.heading · source PDF p. 10. ΕΥΧΗ ΠΡΟΣ ΜΟΥΣΑΙΟΝ

Local sense prayer addressing Mousaios

Consequential readings AV128_01

εὔχομαι

eukhomai · pray; be making an appeal · OL0689

The word

Εὔχομαι appears here as the participle εὐχομένου, “praying.” It characterizes the first-person speaker while a god or divine company is asked to hear. The genitive agrees with μευ, the person to whom the deity should listen; it is not a noun naming an independent prayer offering.

In the work

The recurring formula κλῦθί μευ εὐχομένου joins hearing to an action occurring now: “hear me as I pray.” Hermes, Athena, Apollo, Hipta, and Adonis receive this singular summons. The Fates receive its plural counterpart, κλῦτέ μευ εὐχομένου, at LIX.2. The addressee changes, while the speaker’s position as an appealing voice remains stable.

The formula is not the whole content of the prayer. Hermes is approached for a good completion of life, Athena for peace and other benefits, and Apollo explicitly on behalf of peoples at XXXIV.10. That last extension matters: the singular “me” does not mean the requested good must be private or individual. It identifies the voice speaking, not necessarily the entire circle meant to benefit. The participle therefore offers a small grammatical window into how the hymns place a speaker before a deity.

Places to Read

XXVIII.11 (source PDF p. 106). The praying speaker asks Hermes for a good life’s completion.

XXXII.16 (source PDF p. 118). The hearing formula leads directly into a request for peace.

XXXIV.10 (source PDF p. 124). A singular speaker prays on behalf of peoples.

LIX.2 (source PDF p. 196). Plural divine addressees retain the same singular praying speaker.

In this edition

The repeated English “hear me praying” should be read as one construction, not as two separately commanded acts. A dictionary range that includes boasting or solemn declaring does not require those senses here: the imperatives of hearing and the attached petitions make prayer the local sense.

See also

εὐχή [OL0688]; καλέω [OL0864]; κλύω [OL0930]

Source forms εὐχομένου

All verse occurrences 6 in total. Source PDF: XXVIII.11 (p. 106); XXXII.16 (p. 118); XXXIV.10 (p. 124); XLIX.4 (p. 164); LVI.1 (p. 186); LIX.2 (p. 196)

εὖχος

eukhos · success; victorious glory · OL0690

Nike brings γλυκερώτατον εὖχος at XXXIII.5, the sweetest success or glory. The object is the welcome result of her intervention, not the prayer uttered by her worshipper. At LXXII.4 εὖχος is reported only as an apparatus alternative to adopted εἶδος, appearance; that report does not add a second primary verse occurrence.

See also εὐχή [OL0688]; κλέος [OL0923]; κεῖμαι [OL0894]

Source forms εὖχος

All verse occurrences 1 in total. Source PDF: XXXIII.5 (p. 120)

Consequential readings AV110_02

εὐχωλή

eukhōlē · prayer; vowed appeal · OL0691

Dream’s beneficiaries may dissolve the rulers’ anger through prayers and sacrifices at LXXXVI.11. The same pairing appears in the plea to Death at LXXXVII.11, despite his stated resistance to supplication. Εὐχωλή therefore names an earnest mode of appeal, not proof that the requested relief is guaranteed or that a particular vow has been fulfilled.

See also εὐχή [OL0688]; θάνατος [OL0767]; θυσία [OL0814]

Source forms εὐχωλαῖς

All verse occurrences 2 in total. Source PDF: LXXXVI.11 (p. 274); LXXXVII.11 (p. 278)

εὐώδης

euōdēs · fragrant; sweet-smelling · OL0692

The nymphs are fragrant virgins at LI.11, alongside white clothing and welcome breezes. The adjective supplies a sensory quality of the divine company. It does not name an incense or substitute for the hymn’s separate directions concerning offerings.

See also εὔπνοος [OL0664]; θυμίαμα [OL0807]

Source forms εὐώδεις

All verse occurrences 1 in total. Source PDF: LI.11 (p. 170)

εὐώνυμος

euōnymos · left-hand · OL0693

Helios is addressed on the right as begetter of dawn and on the left in relation to night at VIII.4. Εὐώνυμος here supplies the left side of an explicit right–left opposition. The compound’s favourable-looking form must not obscure that spatial sense or turn it into another general epithet meaning kindly.

See also ἥλιος [OL0741]

Source forms εὐώνυμε

All verse occurrences 1 in total. Source PDF: VIII.4 (p. 38)

ἐφετμή

ephetmē · command; ordinance · OL0694

At XI.18 the differentiated components of the world move easily under Pan’s commands. The dative plural makes his ordinances the means or governing condition of their movement. This is cosmic command-language, not a quoted set of instructions addressed to the singers.

See also κόσμος [OL0950]

Source forms ἐφετμαῖς

All verse occurrences 1 in total. Source PDF: XI.18 (p. 56)

ἐφίστημι

ephistēmi · stand over; preside · OL0695

The Eumenides stand over or preside in relation to Necessity at LXX.5, immediately after being called punishers of the unjust. The perfect participle describes an established position, not the moment when they first take office. Its dative construction supports a connection with Necessity but does not by itself explain the hierarchy of all these powers.

See also Εὐμενίδες [OL0656]

Source forms ἐφεστηκυῖαι

All verse occurrences 1 in total. Source PDF: LXX.5 (p. 232)

ἔφοδος

ephodos · approach; visitation · OL0696

The plural at LXXI.9 describes Melinoe’s encounters or visitations during gloomy night. With the adjoining ἀνταίαις and the hymn’s apparitions, “approach” acquires an alarming force. The noun itself does not specify whether a visitation occurs in sleep, in a waking vision, or in a performed rite.

See also ζοφοειδής [OL0712]; ἠέριος [OL0731]

Source forms ἐφόδοισι

All verse occurrences 1 in total. Source PDF: LXXI.9 (p. 236)

ἐφοράω

ephoraō · watch; oversee · OL0697

The stars oversee seven luminous zones at VII.8, while the Erinyes watch the eye of Dike at LXIX.11. Both uses concern sustained divine attention, though their objects differ. At VII.8 the apparatus reports ὑφορώμενοι against adopted ἐφορώμενοι; a possible looking-from-below or askance nuance belongs to that alternative, not automatically to the stars’ printed oversight.

See also ζώνη [OL0716]; καθοράω [OL0857]; Ἐρινύς [OL0609]; δίκη [OL0439]

Source forms ἐφορᾶτε; ἐφορώμενοι

All verse occurrences 2 in total. Source PDF: VII.8 (p. 36); LXIX.11 (p. 230)

Consequential readings AV013_01

ἐφορμαίνω

ephormainō · press toward; rush to help · OL0698

Nike approaches those to whom she brings success at XXXIII.5, and Leucothea approaches as a saving friend at LXXIV.7. The verb conveys energetic movement toward someone. The surrounding benefit and rescue language make the approach helpful; an English “rush upon” without that context could misleadingly suggest an attack.

See also εὖχος [OL0690]

Source forms ἐφορμαίνουσα

All verse occurrences 2 in total. Source PDF: XXXIII.5 (p. 120); LXXIV.7 (p. 242)

ἐφύπερθε

ephyperthe · above; superior to · OL0699

Nature is above sceptre-bearing powers at X.25, where position expresses superior rank. At XI.17 the phrase is spatial: the eye of lightest fire lies above the head in Pan’s cosmic description. The common upward relation does not require the two passages to describe the same physical arrangement.

See also κόσμος [OL0950]; κράτιστος [OL0963]

Source forms ἐφύπερθε; ἐφύπερθεν

All verse occurrences 2 in total. Source PDF: X.25 (p. 50); XI.17 (p. 56)

ἐχθρός

ekhthros · hostile; an enemy · OL0700

Asclepius is an enemy of diseases at LXVII.7, while Dike is hostile to the unjust and kindly toward the just at LXII.9. Hostility is praised because of its object, not because hostility in general is desirable. The genitive identifies what is opposed and prevents the epithet from becoming an indiscriminate portrait of a wrathful deity.

See also εὔφρων [OL0686]; κακός [OL0862]

Source forms ἐχθρὲ; ἐχθρὴ

All verse occurrences 2 in total. Source PDF: LXII.9 (p. 206); LXVII.7 (p. 222)

ἔχθω

ekhthō · hate; reject · OL0701

Nemesis rejects intricate, continually unstable discourse at LXI.4. The participle makes λόγον the object of her aversion. This is an adopted reading with a real alternative: ἀλλ’ ἔχθουσα, “but hating,” replaces reported ἀλλάσσουσα, “changing.” The printed hymn condemns such speech rather than saying that Nemesis alters it.

See also ἐχθρός [OL0700]

Source forms ἔχθουσα

All verse occurrences 1 in total. Source PDF: LXI.4 (p. 202)

Consequential readings AV093_03

ἔχω

ekhō · have; hold; occupy; maintain · OL0702

The word

Ἔχω is an ordinary but versatile verb. Its object and construction determine whether it expresses possession, physical holding, occupation of a place, or maintenance of a condition. Because the hymns frequently present a deity through what that deity “has,” translating every occurrence as ownership would distort the descriptions.

In the work

Poseidon holds a trident in his hands at XVII.2; Hermes similarly holds a weapon of peace at XXVIII.7. Keys held by Proteus and Eros make control tangible through an object. Other objects are qualities or powers: a gracious heart, strength, an all-seeing eye, or the blending of seasons. Such phrases characterize their bearer without asserting that the attribute is a detachable possession.

The verb also places powers in their domains. Hestia occupies the central house of fire, the gods occupy Olympus, and nymphs or Erinyes have homes in hidden recesses. Tartarus contains its inhabitants at LVIII.7. A different construction appears at LXXVII.3: Mnemosyne keeps memory outside harmful deception, with ἐκτός governing the exclusion. Finally, the fiery horses of appended Ares hold or carry him above the third circuit; their plural verb has the horses as subject, not Ares as possessor. The range is best followed through these constructions rather than by treating “having” as a single theological relation.

Places to Read

XVII.2 (source PDF p. 72). Hands and trident make physical holding explicit.

LVIII.4 (source PDF p. 194). Held keys express a power of control.

LXXXIV.2 (source PDF p. 268). The verb marks Hestia’s occupation of the central fiery house.

LXXVII.3 (source PDF p. 250). Keeping memory outside deception differs from simple possession.

LXXXVIII.8 (source PDF p. 280). The fiery horses are the subject of holding or carrying.

In this edition

The English regularly uses “holding,” but the relevant subject and object still need to be traced across the line. At LXXVII.3 the apparatus reports ἐοῦσα, “being,” against adopted ἔχουσ’; the associated changes to memory and deception belong to the same construction. That alternative should not be treated as a synonymous form of ἔχω.

See also

ἦτορ [OL0755]; θυμός [OL0808]; κλείς [OL0921]; κρατέω [OL0962]

Source forms ἔχει; ἔχειν; ἔχεις; ἔχοντα; ἔχοντας; ἔχοντες; ἔχουσ’; ἔχουσα; ἔχουσαι; ἔχουσαν; ἔχουσι; ἔχουσιν; ἔχων

All verse occurrences 45 in total. Source PDF: Prayer.9 (p. 10); Prayer.43 (p. 16); I.6 (p. 18); III.6 (p. 24); IV.6 (p. 28); V.1 (p. 30); VIII.1 (p. 38); VIII.5 (p. 38); XII.5 (p. 58); XIII.4 (p. 62); XVII.2 (p. 72); XVIII.10 (p. 74); XXI.4 (p. 86); XXV.1 (p. 96); XXV.6 (p. 96); XXV.7 (p. 96); XXVI.11 (p. 98); XXVII.6 (p. 100); XXVIII.2 (p. 104); XXVIII.7 (p. 106); XXX.9 (p. 112); XXXII.7 (p. 116); XXXIV.8 (p. 122); XXXIV.14 (p. 124); XXXIV.26 (p. 126); XXXV.6 (p. 128); XXXVIII.1 (p. 136); XXXVIII.7 (p. 136); LI.2 (p. 168); LV.27 (p. 184); LVIII.4 (p. 194); LVIII.7 (p. 194); LIX.12 (p. 198); LXI.11 (p. 204); LXIV.13 (p. 214); LXVI.8 (p. 220); LXVI.13 (p. 220); LXVII.7 (p. 222); LXIX.3 (p. 228); LXXII.4 (p. 238); LXXVII.3 (p. 250); LXXXI.2 (p. 262); LXXXIV.2 (p. 268); LXXXV.5 (p. 270); LXXXVIII.8 (p. 280)

Consequential readings AV116_01

Z ζ Zeta

ζαμενής

zamenēs · fierce; forceful · OL0703

Helios is ζαμενής toward the irreverent at VIII.8, in contrast to his guidance of the reverent. The dative fixes the direction of his force. The apparatus reports δυσμενής, explicitly hostile, against the adopted adjective: the ethical contrast remains, but forcefulness and hostility are not identical words.

See also εὐσεβής [OL0673]; ἐχθρός [OL0700]; ἥλιος [OL0741]

Source forms ζαμενὴς

All verse occurrences 1 in total. Source PDF: VIII.8 (p. 38)

Consequential readings AV014_03

ζαφλεγής

zaphlegēs · blazing · OL0704

The horses of Ares are blazing at LXXXVIII.8. They carry him above a celestial circuit, so the epithet gives a fiery quality to his team within the appended hymn’s cosmic imagery. It modifies the horses continued from the preceding line, not the circuit or Ares directly.

See also ἔχω [OL0702]

Source forms ζαφλεγέες

All verse occurrences 1 in total. Source PDF: LXXXVIII.8 (p. 280)

ζεύγνυμι

zeugnymi · yoke; harness · OL0705

At XXVII.3 the Mother has yoked the swift chariot of bull-killing lions. The participle presents her as the agent who harnesses the team. In the apparatus of LV.13 a simple form of this verb is reported against adopted ἐνζεύγνυμι; that alternative concerns the binding of mortals, not a second printed lion-chariot scene.

See also ζεύκτειρα [OL0706]; ζυγόν [OL0714]

Source forms ζεύξασα

All verse occurrences 1 in total. Source PDF: XXVII.3 (p. 100)

Consequential readings AV064_05; AV083_04

ζεύκτειρα

zeukteira · she who joins; yoker · OL0706

Aphrodite is addressed as ζεύκτειρα at LV.3 between nocturnal and guile-weaving epithets. The feminine agent noun makes joining or yoking her activity, appropriate to the hymn’s account of desire and compulsion. It does not name a literal piece of harness; compare ζυγόν for the yoke itself.

See also ζεύγνυμι [OL0705]; ζυγόν [OL0714]

Source forms ζεύκτειρα

All verse occurrences 1 in total. Source PDF: LV.3 (p. 180)

Ζεύς

Zeus · Zeus; divine sovereignty and parentage · OL0707

The word

Ζεύς has several stems in its inflection. Διός, Δία, Ζηνός, Ζηνί, and Ζῆνα are forms of the same name, while Ζεῦ is the familiar direct address. Recognizing these forms is essential for following parentage and authority across the hymns. An epithet or a local identification then specifies what is being said of Zeus in a particular passage.

In the work

The dedicated hymn XV repeatedly addresses Zeus as king, son of Kronos, source and completion of all, and a power of thunder and growth. Its concluding request is concrete: health, peace, and a blameless reputation for wealth. The thunder and lightning hymns XIX and XX develop his formidable atmospheric action rather than creating new dictionary meanings of the name.

Elsewhere Zeus enters family relationships: Hera is his bedfellow, Persephone and Athena his daughters, and the Muses daughters of Zeus and Mnemosyne. The Fates hymn associates his mind with comprehensive knowledge. Yet the name also occurs in marked identifications: Helios is addressed as immortal Zeus at VIII.13; Pan is the horned Zeus at XI.12; Plouton receives the address “chthonic Zeus” at XVIII.3; and LXIII.16 names a marine Zeus. These qualifications should be preserved individually. They invite comparison, but do not make every divine name interchangeable in every context.

The difficult Melinoe narrative explicitly prints Zeus son of Kronos at LXXI.3. The following deception and bodily-description clauses remain hard to construe. A reader must not remove Zeus from the adopted text in order to produce a tidier family story.

Places to Read

XV.1 (source PDF p. 68). Repeated direct address opens the dedicated hymn.

VIII.13 (source PDF p. 40). Helios receives the name Zeus.

XVIII.3 (source PDF p. 74). The under-earth qualification is explicit in Plouton’s hymn.

LIX.14 (source PDF p. 198). Zeus’ mind is associated with knowledge of human events.

LXXI.3 (source PDF p. 234). The name remains explicit in the difficult Melinoe passage.

LXIII.16 (source PDF p. 210). A marine qualification prevents an exclusively sky-bound reading.

In this edition

The apparatus of XXIX.5 reports διός against adopted Δηοῦς, giving a different parent at that precise point. Zeus nevertheless remains named in XXIX.1 and XXIX.7. The supplied prose also announces an alternate Zeus ending without supplying a second primary text: it cannot be quoted as an additional hymn. No single English paraphrase resolves the narrative difficulties of LXXI.3–5.

See also

ἥλιος [OL0741]; Ἥρα [OL0750]; κεραυνός [OL0901]; Κρόνιος [OL0970]; Κρόνος [OL0971]; Φερσεφόνη [OL1844]

Source forms Δία; Διός; Διὸς; Ζεῦ; Ζεύς; Ζεὺς; Ζῆνα; Ζηνὶ; Ζηνός; Ζηνὸς

All verse occurrences 42 in total. Source PDF: Prayer.3 (p. 10); Prayer.16 (p. 12); Prayer.21 (p. 12); V.1 (p. 30); VIII.13 (p. 40); XI.12 (p. 54); XIV.4 (p. 64); XV.1 (p. 68; 2 occurrences); XV.6 (p. 68); XV.9 (p. 68); XVI.2 (p. 70); XVIII.3 (p. 74); XIX.1 (p. 78); XX.5 (p. 84); XXVIII.1 (p. 104); XXIX.1 (p. 108); XXIX.7 (p. 108); XXX.6 (p. 112); XXXII.1 (p. 116); XXXV.3 (p. 128); XXXVI.1 (p. 130); XXXVIII.21 (p. 140); XLI.7 (p. 148); XLIII.1 (p. 152); XLIII.9 (p. 152); XLIV.5 (p. 154); XLVI.6 (p. 158); L.1 (p. 166); LII.5 (p. 172); LIX.13 (p. 198); LIX.14 (p. 198); LX.2 (p. 200); LXII.2 (p. 206); LXIII.16 (p. 210); LXX.2 (p. 232); LXXI.3 (p. 234); LXXIII.2 (p. 240); LXXIII.3 (p. 240); LXXVI.1 (p. 246); LXXVII.1 (p. 250); LXXXII.4 (p. 264)

Heading or rubric ΔΙΟΣ · XV.heading · source PDF p. 68. XV. ΔΙΟΣ

Local sense Zeus in the general hymn and two titled manifestations

Heading or rubric ΔΙΟΣ · XIX.heading · source PDF p. 78. XIX. ΚΕΡΑΥΝΙΟΥ ΔΙΟΣ

Heading or rubric ΔΙΟΣ · XX.heading · source PDF p. 84. XX. ΔΙΟΣ ΑΣΤΡΑΠΙΟΥ

Consequential readings AV046_02

Lexical references LSJ Ζεύς (n46195)

Further source LSJ, Ζεύς. Lexical range and forms, consulted in the official Perseus XML text.

Ζεφυρῖτις

Zephyritis · of Zephyrus; west-wind breezes · OL0708

The feminine plural adjective qualifies the sea-born breezes at LXXXI.1. They are described as belonging to Zephyrus rather than being grammatically identical to a singular male wind. The feminine agreement continues through the hymn’s account of their sweet blowing and helpful passage for ships.

See also Ζέφυρος [OL0709]; ἠδύπνοος [OL0728]

Source forms Ζεφυρίτιδες

All verse occurrences 1 in total. Source PDF: LXXXI.1 (p. 262)

Ζέφυρος

Zephyros · Zephyrus; west wind · OL0709

The heading of LXXXI names Zephyrus as the hymn’s recipient. The body addresses plural sea-born breezes characterized by the related feminine adjective Ζεφυρῖτις. This difference between a singular heading-name and the plural company in the verse is worth retaining; the heading is not another verse occurrence.

See also Ζεφυρῖτις [OL0708]

Heading or rubric ΖΕΦΥΡΟΥ · LXXXI.heading · source PDF p. 262. LXXXI. ΖΕΦΥΡΟΥ

Local sense Zephyros as the hymn's divine recipient

ζῆλος

zēlos · emulation; admired distinction · OL0710

The Muses bring lovely ζῆλος together with renown at LXXVI.12. In this favourable company the noun points toward admired distinction or desirable emulation, rather than destructive envy. The passage does not explain whether the benefit is the admiration one receives or the aspiration one feels, so the orientation should allow both closely related directions.

See also ζηλόω [OL0711]

Source forms ζῆλόν

All verse occurrences 1 in total. Source PDF: LXXVI.12 (p. 248)

ζηλόω

zēloō · desire; value · OL0711

Dikaiosyne rejoices in peace and values a stable life at LXIII.9. The participle governs βίον as its object, making the desired thing explicit. Here ζηλόω expresses positive attachment to steadiness, not jealousy of a rival's life.

See also ζῆλος [OL0710]; ζωή [OL0715]

Source forms ζηλοῦσα

All verse occurrences 1 in total. Source PDF: LXIII.9 (p. 210)

ζοφοειδής

zophoeidēs · gloom-like; dark · OL0712

The adjective describes night's veil, the region beneath which Plouton establishes his throne, and the night of Melinoe's visitations. It can attach to a garment-image, a place, or a time. Its shared darkness need not mean that each passage refers to the underworld: the stars' illuminated night-veil remains a celestial scene.

See also ζοφόεις [OL0713]; ἠέριος [OL0731]

Source forms ζοφοειδέα

All verse occurrences 3 in total. Source PDF: VII.10 (p. 36); XVIII.8 (p. 74); LXXI.9 (p. 236)

ζοφόεις

zophoeis · gloomy · OL0713

Dawn dispels night's gloomy course at LXXVIII.4. The adopted ζοφόεντα has a normally masculine accusative ending, although πορείην is feminine; this grammatical difficulty should remain visible rather than be silently corrected. The apparatus reports ζοφερήν τε and separately asks about a fuller alternative phrase. The query is not an adopted repair.

See also ζοφοειδής [OL0712]

Source forms ζοφόεντα

All verse occurrences 1 in total. Source PDF: LXXVIII.4 (p. 252)

Consequential readings AV117_04; AV117_05

ζυγόν

zygon · yoke; constraint · OL0714

Mortals place Nemesis' yoke on their necks at LXI.5; Dikaiosyne confronts those who have not come under hers at LXIII.6. The concrete harness-image makes submission and constraint perceptible. It describes the force of divine justice, not a physical object that the hymn tells worshippers to wear.

See also ζεύγνυμι [OL0705]; ζεύκτειρα [OL0706]; Νέμεσις [OL1183]; δίκη [OL0439]

Source forms ζυγόν; ζυγὸν

All verse occurrences 2 in total. Source PDF: LXI.5 (p. 202); LXIII.6 (p. 208)

ζωή

zōē · life; living existence · OL0715

The word

Ζωή names life or living existence. In these hymns it can be a divine predicate, the living condition enabled by a power, or a benefit whose quality and duration are requested. It should be compared with βίος and βίοτος without assuming that the poems maintain a rigid philosophical division among their life-words.

In the work

Nature is everlasting life at X.27. Persephone is, more strikingly, both life and death for much-labouring mortals at XXIX.15. In those addresses life is not simply an object passed from a divine owner to a human recipient: it helps state what the power means for living beings. Hera’s hymn says that nothing knows life’s nature apart from her, while Helios is called the light of life.

Petitions give the noun a more immediately human scale. Ouranos is asked to bring a religiously proper life to the newly manifest initiate at IV.9; the thunder hymn requests a happy-hearted life together with health. Finally, the speaker asks Death to approach only after long periods of life. These are requests for a life well lived and sufficiently prolonged, not an explicit promise that mortality will disappear. The Persephone antithesis and the Death petition keep the word’s relation to death in view.

Places to Read

X.27 (source PDF p. 50). Life is predicated of Nature herself.

XXIX.15 (source PDF p. 110). Persephone is addressed as both life and death.

IV.9 (source PDF p. 28). The life requested for an initiate has an explicit religious qualification.

XIX.21 (source PDF p. 82). A welcome human life is requested together with health.

LXXXVII.10 (source PDF p. 278). Life supplies the span before Death’s approach.

In this edition

The supplied English “life” is usually a good orientation, but the adjoining grammar distinguishes divine identification, natural vitality, and a mortal lifespan. The English “living” should not import the property or livelihood sense known elsewhere in Greek where these local constructions instead concern existence and vitality.

See also

βίος [OL0306]; ζῷον [OL0718]; θάνατος [OL0767]; Φερσεφόνη [OL1844]

Source forms ζωὴ; ζωήν; ζωὴν; ζωῆς

All verse occurrences 7 in total. Source PDF: IV.9 (p. 28); VIII.18 (p. 40); X.27 (p. 50); XVI.5 (p. 70); XIX.21 (p. 82); XXIX.15 (p. 110); LXXXVII.10 (p. 278)

Further source LSJ, ζωή. Lexical range and forms, consulted in the official Perseus XML text.

ζώνη

zōnē · zone; celestial band · OL0716

The stars oversee seven luminous zones at VII.8. The plural supplies encircling regions in a celestial description, not clothing belts worn by the stars. The line does not

enumerate the zones or identify each with a named heavenly body, so a detailed planetary scheme would exceed its explicit information.

See also ἐφοράω [OL0697]; ἥλιος [OL0741]; κόσμος [OL0950]

Source forms ζώνας

All verse occurrences 1 in total. Source PDF: VII.8 (p. 36)

ζῳογόνος

zōiogonos · life-generating · OL0717

The Curetes are life-generating breaths and glorious saviours of the world at XXXVIII.3. The feminine adjective agrees with πνοιαί, even though the divine group elsewhere bears masculine names and epithets. The line emphasizes their vital, sustaining activity; the agreement does not introduce a separate unnamed female group.

See also ζωή [OL0715]; Κουρῆτες [OL0951]

Source forms ζῳογόνοι

All verse occurrences 1 in total. Source PDF: XXXVIII.3 (p. 136)

ζῷον

zōion · living being; creature · OL0718

Living beings receive the Sun’s sight, Aither’s kindling, nourishment, governance, and ultimately Death’s long sleep. The noun’s scope is broader than human beings alone: Earth nourishes the creatures she contains. In some contexts mortals are particularly relevant, but translating every occurrence as “people” would suppress the inclusive life-language.

See also ζωή [OL0715]; θάνατος [OL0767]; θνητός [OL0795]

Source forms ζῴοισι; ζωοῖσιν; ζῷων

All verse occurrences 7 in total. Source PDF: V.3 (p. 30); VIII.3 (p. 38); XI.16 (p. 54); LXIII.15 (p. 210); LXIV.8 (p. 214); LXXXV.2 (p. 270); LXXXVII.5 (p. 276)

Η η Eta

ἥβη

hēbē · youth; Hebe · OL0719

The Prayer names Hebe among divine recipients. Elsewhere the noun denotes the valued bloom of youth: LX.8 places it among life’s advantages, while appended Ares asks the giver of confident youth for help. The proper name and the human condition remain connected in meaning without every mention of youth becoming an invocation of Hebe.

See also ζωή [OL0715]; ἡδύς [OL0730]

Source forms Ἥβη; ἥβης

All verse occurrences 3 in total. Source PDF: Prayer.13 (p. 12); LX.8 (p. 200); LXXXVIII.9 (p. 280)

ἠγάθεος

ēgatheos · most holy; revered · OL0720

The Prayer invokes a revered daimon in contrast with a daimon harmful to mortals. At XLVIII.4 the same adjective marks Mount Tmolus, where the narrative places Hipta. The word can therefore dignify a divine being or a sacredly significant place; it is not restricted to one class of recipient.

See also ἱερός [OL0822]

Source forms ἠγάθεον

All verse occurrences 2 in total. Source PDF: Prayer.31 (p. 14); XLVIII.4 (p. 162)

ἡγεμονεύω

hēgemoneuō · lead the way · OL0721

Chthonic Hermes has the honour of leading a way for mortal souls at LVII.11. The infinitive states the function attached to his allotted honour, and the dative identifies those guided. “Lead” here is a directed service to souls, not a claim that Hermes creates them or decides every detail of their fate.

See also ἡγεμόνη [OL0722]; ἡγήτωρ [OL0726]

Source forms ἡγεμονεύειν

All verse occurrences 1 in total. Source PDF: LVII.11 (p. 192)

ἡγεμόνη

hēgemonē · female leader; guide · OL0722

Hecate, Nature, and Artemis are called female leaders. In the Tyche hymn the title accompanies the named Artemis at LXXII.3; in Hecate’s invocation it stands among the goddess’s other activities. The feminine noun marks an active guiding figure but does not specify a human office or a fixed processional role.

See also ἡγεμονεύω [OL0721]; ἡγέομαι [OL0723]; ἡγήτειρα [OL0725]

Source forms ἡγεμόνη; ἡγεμόνην

All verse occurrences 3 in total. Source PDF: I.8 (p. 18); X.12 (p. 48); LXXII.3 (p. 238)

ἡγέομαι

hēgeomai · lead; go before · OL0723

Silenus leads Naiads and ivy-bearing Bacchants at LIV.6. The participle addresses him through his relationship to a following company. Unlike a general title of sovereignty, this local use makes leadership concrete through the people or divine companions who move with him.

See also ἡγέτης [OL0724]; θίασος [OL0794]

Source forms ἡγούμενε

All verse occurrences 1 in total. Source PDF: LIV.6 (p. 178)

ἡγέτης

hēgetēs · leader of revels · OL0724

Dionysus is leader of κῶμοι at LII.7, amid sceptre-bearing and dance-mad epithets. The genitive specifies the gatherings or revel-processions he leads. The title connects divine leadership with collective celebration, without identifying the participants or reconstructing the route of a particular ceremony.

See also ἡγέομαι [OL0723]; θίασος [OL0794]

Source forms ἡγέτα

All verse occurrences 1 in total. Source PDF: LII.7 (p. 172)

ἡγήτειρα

hēgēteira · leader of work · OL0725

Dawn is the leader of works and an attendant on mortal life at LXXVIII.6. Her guidance is temporal and enabling: the coming of day allows activity to begin. The feminine agent noun need not denote a person who gives verbal orders or supervises an institution.

See also ἡγεμόνη [OL0722]; ζωή [OL0715]

Source forms ἡγήτειρα

All verse occurrences 1 in total. Source PDF: LXXVIII.6 (p. 252)

ἡγήτωρ

hēgētōr · leader; guiding power · OL0726

The opening of LXXIII invokes an awesome leading daimon and immediately identifies the recipient as Zeus. The adopted phrase includes the infinitive πελάσαι, asking the leader to draw near. The apparatus reports μεγαλανηγήτορα instead of this two-word construction; its formation is not secure enough to reconstruct a new title confidently.

See also Ζεύς [OL0707]; ἡγεμονεύω [OL0721]

Source forms ἡγήτορα

All verse occurrences 1 in total. Source PDF: LXXIII.1 (p. 240)

Consequential readings AV111_01

ἡδυεπής

hēdyepēs · sweet-speaking · OL0727

Nike is sweet-speaking in Prayer.36. The adjective gives the invoked Victory an attractive verbal presence rather than merely saying that victory feels pleasant. Nothing in this brief invocation specifies a particular speech, oracle, or ritual cry that she utters.

See also ἡδύς [OL0730]

Source forms ἡδυέπειαν

All verse occurrences 1 in total. Source PDF: Prayer.36 (p. 16)

ἡδύπνοος

hēdypnoos · sweet-blowing; sweet-scented · OL0728

The west-wind breezes blow sweetly, and sweet-blowing airs strike the sea around the earth. When the adjective qualifies Earth’s green growth at XXVI.7, pleasant fragrance is more natural than literal breathing. The noun being qualified determines how this agreeable movement or emanation should be understood.

See also εὔπνοος [OL0664]; εὐώδης [OL0692]; Ζεφυρῖτις [OL0708]

Source forms ἡδύπνοοι; ἡδυπνόοις; ἡδυπνόοισι

All verse occurrences 3 in total. Source PDF: XXII.3 (p. 88); XXVI.7 (p. 98); LXXXI.2 (p. 262)

ἡδυπρόσωπος

hēdyprosōpos · pleasant-faced · OL0729

The Hours are pleasant-faced at XLIII.5 alongside their everlasting bloom and circling movement. The adjective makes their appearance welcoming. It does not identify a facial feature or convert the description into a portrait of individually distinguished Hours.

See also ἡδύς [OL0730]

Source forms ἡδυπρόσωποι

All verse occurrences 1 in total. Source PDF: XLIII.5 (p. 152)

ἡδύς

hēdys · pleasant; welcome; soothing · OL0730

The word

Ἡδύς has a broad range of pleasantness, not only sweetness to taste. A sight may be welcome, rest soothing, a life agreeable, or a god’s approach gracious. Its forms include the feminine ἡδεῖα and neuter ἡδύ; the hymn to Mnemosyne uses the superlative ἡδυτάτη.

In the work

Prothyraia is a welcome sight to women in labour at II.2, and Helios is a welcome sight to living beings at VIII.3. In each case pleasantness belongs to a beneficial encounter rather than to physical sweetness. The Sun is then asked to disclose a pleasant life to the initiates. Sleep possesses soothing rest from labours and is himself asked to arrive pleasantly disposed.

Dionysus likewise should breathe upon the petitioners as a welcome presence and come pleasantly to the initiates; the adjective works with verbs of approach or action, not just

with a catalogue of attributes. Leto brings a pleasant completion to the rite, while Eros is both desirable and pleasant in his opening invocation. Mnemosyne's superlative praises the welcome power who recalls things and strengthens reasoning. Together these uses move from sensory attraction toward experienced benefit, but do not dissolve the concrete objects: sight, rest, life, and completion are distinct things.

Places to Read

II.2 (source PDF p. 20). A goddess is a welcome sight in the difficulty of childbirth.

VIII.20 (source PDF p. 40). Pleasantness qualifies the life requested for initiates.

LXXXV.5 (source PDF p. 270). Rest from labour is the source of pleasure.

L.10 (source PDF p. 166). The deity's arrival is to be welcome to the initiates.

LXXVII.6 (source PDF p. 250). The superlative praises Mnemosyne.

In this edition

The English can appropriately alternate "sweet," "pleasant," and "welcome." At LXXXV.9 ἡδύν agrees with Sleep within the requested arrival; it is not an adverb detached from the god. Reading the adjective beside the difficult κεκραμένον should preserve that grammar without assuming a technical theory of mixed sleep.

See also

ζωή [OL0715]; ἡδυεπής [OL0727]; ἡδύπνοος [OL0728]; ἡδυπρόσωπος [OL0729]; κεράννυμι [OL0897]

Source forms ἡδεῖα; ἡδεῖαν; ἡδὺ; ἡδύν; ἡδὺν; ἡδὺς; ἡδυτάτη

All verse occurrences 10 in total. Source PDF: II.2 (p. 20); VIII.3 (p. 38); VIII.20 (p. 40); XXX.8 (p. 112); XXXV.7 (p. 128); L.10 (p. 166); LVIII.1 (p. 194); LXXVII.6 (p. 250); LXXXV.5 (p. 270); LXXXV.9 (p. 270)

Further source LSJ, ἡδύς. Lexical range and forms, consulted in the official Perseus XML text.

ἠέριος

ēerios · aerial; misty; of the air · OL0731

The adjective follows its setting. Clouds, breezes, and airy nourishment belong to an atmospheric description; Hera's rushing noises have an aerial setting; Melinoe's apparitions are misty or aerial in character. The Fates and Erinyes can also be airy and unseen. These uses do not establish one material constitution for every divine referent. In LIX the apparatus redistributes airy and nocturnal epithets between lines; it does not simply add or remove one quality from the whole hymn.

See also ἠεροειδής [OL0732]; ἠερόεις [OL0733]; ἠερόμορφος [OL0734]

Source forms ἠέριαι; Ἠέριαι; ἠερίοις; ἠερίοισιν; ἠέριον; ἠέριόν; ἠερίους

All verse occurrences 9 in total. Source PDF: Prayer.32 (p. 14); XI.16 (p. 54); XVI.8 (p. 70); XX.2 (p. 84); XXI.1 (p. 86); LIX.15 (p. 198); LXIX.9 (p. 230); LXXI.6 (p. 234); LXXXI.6 (p. 262)

Consequential readings AV091_02

ἠεροειδής

ēeroeidēs · air-like · OL0732

At XXXVIII.22 the Curetes are everlasting, soul-nourishing, air-like breaths. The adjective agrees with the feminine πνοιαί and characterizes their appearance or

constitution through air. This precise phrase is stronger than merely locating them in the sky, yet it does not supply a systematic account of how their breath relates to their other bodies or weapons.

See also ζωογόνος [OL0717]; ἠέριος [OL0731]; Κουρῆτες [OL0951]

Source forms ἠεροειδεῖς

All verse occurrences 1 in total. Source PDF: XXXVIII.22 (p. 140)

ἠερόεις

ēeroeis · misty; murky · OL0733

Adonis dwells beneath misty Tartarus at LVI.10, and the Erinyes have a murky cave beside the Styx at LXIX.4. Here obscurity is the local force of the adjective. Unlike an ordinary aerial epithet, it accompanies enclosed or under-earth spaces, so “airy” alone would miss the atmosphere of the passages.

See also ζοφοειδής [OL0712]; ἠέριος [OL0731]

Source forms ἠερόεντα; ἠερόεντι

All verse occurrences 2 in total. Source PDF: LVI.10 (p. 188); LXIX.4 (p. 228)

ἠερόμορφος

ēeromorphos · air-formed · OL0734

Rhea and Hera receive the epithet in direct address, and the west-wind breezes are air-formed at LXXXI.6. The word describes them through the form of air, not merely through upward motion. Its recurrence permits comparison across the figures but does not require their identities or functions to coincide. The apparatus’s ἀερόμορφοι in LXXXI is an unexpanded spelling of the same formation.

See also ἠέριος [OL0731]; ἠεροειδής [OL0732]; Ἥρα [OL0750]

Source forms ἠερόμορφε; ἠερόμορφοι

All verse occurrences 3 in total. Source PDF: XIV.11 (p. 66); XVI.1 (p. 70); LXXXI.6 (p. 262)

ἠερόπλαγκτος

ēeroplanktos · air-wandering · OL0735

The stars are air-wandering while overseeing seven luminous zones at VII.8. The compound describes their movement through the upper expanse and works beside the more stationary-sounding act of oversight. It does not specify whether the passage means fixed stars, planets, or a modern astronomical classification.

See also ἐφοράω [OL0697]; ζώνη [OL0716]

Source forms ἠερόπλαγκτοι

All verse occurrences 1 in total. Source PDF: VII.8 (p. 36)

ἠεροφεγγής

ēerophengēs · air-shining · OL0736

The lightning power is air-shining at XX.2, beside aerial, flaming, and fire-thundering epithets. The compound connects brilliance with the region through which it appears. It is more specific than merely “bright,” but does not require air itself to be the source or substance of the lightning.

See also ἠέριος [OL0731]; κεραυνός [OL0901]

Source forms ἠεροφεγγῆ

All verse occurrences 1 in total. Source PDF: XX.2 (p. 84)

ἠεροφοῖτις

ēerophoitis · she who traverses the air · OL0737

The Moon is addressed as ἠεροφοῖτι at IX.2 beside her bull-horned shape and nightly course. This is the vocative of the distinct feminine formation ἠεροφοῖτις, not an incorrectly shortened form of ἠερόφοιτος. Both formations concern roaming through air, but their separate forms should remain retrievable.

See also ἠερόφοιτος [OL0738]

Source forms ἠεροφοῖτι

All verse occurrences 1 in total. Source PDF: IX.2 (p. 42)

ἠερόφοιτος

ēerophoitos · air-roaming · OL0738

Nymphs and west-wind breezes range through the air; Night plays in air-roaming pursuits; Notos holds an air-roaming privilege from Zeus. The adjective therefore qualifies both beings and activities or prerogatives. The Moon’s similar IX.2 epithet belongs to the separate feminine formation ἠεροφοῖτις. At LXXXI.1 the apparatus reports an ending and accent different from the verse; these do not securely establish another dictionary word.

See also ἠεροφοῖτις [OL0737]; ἠέριος [OL0731]

Source forms ἠερόφοιτοι; ἠεροφοίτοις; ἠερόφοιτον

All verse occurrences 4 in total. Source PDF: III.9 (p. 26); LI.5 (p. 168); LXXXI.1 (p. 262); LXXXII.4 (p. 264)

Consequential readings AV122_02

ἤιος

ēios · Ieian; invocatory title of Phoebus · OL0739

Phoebus receives the vocative ἤιε in Prayer.7. Its invocation-coloured force is safer here than a confident reduction to “healer” or “archer.” The form participates in the act of calling Apollo, while the brief line does not explain its derivation or select one descriptive meaning. Compare the related but separately recorded ἰήιος.

See also ἰήιος [OL0826]; καλέω [OL0864]

Source forms ἤιε

All verse occurrences 1 in total. Source PDF: Prayer.7 (p. 10)

ἠλεκτρίς

ēlektris · gleaming; radiant · OL0740

The Moon is ἠλεκτρίς at IX.6, accompanied by epithets of down-shining and night-shining. The context supports radiance. It does not specify amber as a physical material of the Moon or authorize a modern electrical meaning from the familiar-looking word.

See also σελήνη [OL1617]; καταυγάστειρα [OL0888]

Source forms ἠλεκτρίς

All verse occurrences 1 in total. Source PDF: IX.6 (p. 42)

ἥλιος

hēlios · sun; Helios · OL0741

The word

Ἥλιος names the sun as visible luminous body and as divine recipient. The expanded forms ἠελίου and ἠελίοιο belong to the same word. A decision between lower-case “sun” and capitalized “Helios” is often a translation choice about emphasis, not a lexical division between two Greek nouns.

In the work

The Prayer includes the holy radiance of Helios with that of the Moon and all the stars. In V.2 the sun is among the celestial lights supported by Aither; in LXXX.6 its rays illuminate the atmosphere after Boreas clears the clouds. These passages keep the visible body and its light prominent. The Graces hymn gives a useful limit: even the sun’s swift flames cannot by themselves arouse the joys of life apart from the Graces.

In LXVI.6 the sun occurs among the cosmic manifestations subsequently called Hephaestus’ limbs. That relationship belongs to the fire imagery of this hymn, not to a change in the noun’s basic referent. Hymn VIII, identified by its heading as the Sun’s hymn, addresses its recipient through many titles rather than repeating ἥλιος in the verses. Its all-seeing eye, seasonal blending, chariot, and requested pleasant life make the sun an active power for both cosmic movement and human welfare.

Places to Read

Prayer.4 (source PDF p. 10). The Sun’s sacred radiance enters the collective invocation.

V.2 (source PDF p. 30). Sun, stars, and Moon depend upon Aither as support.

LX.6 (source PDF p. 200). Solar brightness is insufficient without the Graces.

LXVI.6 (source PDF p. 218). The sun participates in Hephaestus’ cosmic fire imagery.

VIII.heading (source PDF p. 38). The heading identifies the addressee of the title-rich hymn.

In this edition

The English “Helios” in the Prayer and “sun” in a cosmic list need not imply separate beings. Conversely, local identification with Zeus in VIII.13 does not make every occurrence of the name Zeus solar. The full form inventory is needed because a search for the short spelling ἥλιος alone misses the expanded epic forms.

See also

Ζεύς [OL0707]; ζωή [OL0715]; ζώνη [OL0716]; ἠώς [OL0758]; κρᾶσις [OL0959]

Source forms ἠελίοιο; ἠελίου; Ἠελίου; ἥλιος

All verse occurrences 5 in total. Source PDF: Prayer.4 (p. 10); V.2 (p. 30); LX.6 (p. 200); LXVI.6 (p. 218); LXXX.6 (p. 260)

Heading or rubric ΗΛΙΟΥ · VIII.heading · source PDF p. 38. VIII. ΗΛΙΟΥ

Local sense Sun as the hymn's divine recipient

ᾖμαρ

ēmar · day; allotted day · OL0742

Dawn brings daylight to mortals, while the Prayer invokes light-bearing Day opposite ancient Night. Athena’s hymn uses plural days and nights for recurring time. In LXII.11 the destined day of life is the point toward which a lifespan runs, not merely another sunrise. Context distinguishes ordinary duration, divine invocation, and the appointed limit of life.

See also ζωή [OL0715]; ἠώς [OL0758]; θάνατος [OL0767]

Source forms ᾖμαρ; Ἦμαρ; ἤματα

All verse occurrences 4 in total. Source PDF: Prayer.24 (p. 14); XXXII.15 (p. 118); LXII.11 (p. 206); LXXVIII.1 (p. 252)

ἤμερος

hēmeros · gentle; tame · OL0743

Hephaestus is asked to come ἤμερος to people rejoicing in their work at LXVI.11. The adjective seeks a gentle, manageable manifestation of fire rather than its destructive force. It qualifies his manner of arrival, not a claim that his power has ceased to be formidable.

See also Ἥφαιστος [OL0756]; ἠπιόδωρος [OL0746]

Source forms ἤμερος

All verse occurrences 1 in total. Source PDF: LXVI.11 (p. 220)

ἡμιτελής

hēmitelēs · half-completing · OL0744

Night is addressed as ἡμιτελές at III.8 beside her terrestrial and heavenly reach. “Half-complete” or “fulfilling a half” suits her place in alternating time, but the verse does not explicitly define the half. The apparatus’s nominative-looking ἡμιτελής is an inflectional alternative, not evidence for a different cosmic function.

See also ᾖμαρ [OL0742]; ἠώς [OL0758]

Source forms ἡμιτελές

All verse occurrences 1 in total. Source PDF: III.8 (p. 26)

ἠνορέη

ēnoreē · martial prowess; valour · OL0745

Ares bears the sceptre of ἠνορέη at LXXXVIII.6. The abstract noun names the valour or prowess over which the weapon-bearing god presides. Its martial setting matters more than treating “manliness” as a biological property shared by all men.

See also θάρσος [OL0768]; κράτος [OL0964]

Source forms ἠνορέης

All verse occurrences 1 in total. Source PDF: LXXXVIII.6 (p. 280)

ἠπιόδωρος

ēpiodōros · giver of soothing gifts · OL0746

Asclepius is a giver of gentle gifts and mighty at LXVII.3, where the petition asks him to bring health. The gift-language is locally specified by healing: gentleness and strength are complementary, not opposing evaluations of his power.

See also ἠπιοδώτης [OL0747]; θέλγω [OL0772]

Source forms ἠπιόδωρε

All verse occurrences 1 in total. Source PDF: LXVII.3 (p. 222)

ἠπιοδώτης

ēpiodōtēs · giver of gentle relief · OL0747

The Prayer invokes Asclepius as a great king and ἠπιοδώτης at Prayer.37. The agent noun presents beneficent giving as his activity. Compare the related adjective ἠπιόδωρος in his own hymn, where the requested gift is explicitly health.

See also ἠπιόδωρος [OL0746]; θέλγω [OL0772]

Source forms ἠπιοδώτην

All verse occurrences 1 in total. Source PDF: Prayer.37 (p. 16)

ἠπιόθυμος

ēpiothymos · gentle-hearted · OL0748

The Fates are asked to be gentle in disposition at LIX.15, alongside soft-minded and airy epithets. The adjective characterizes the attitude sought from powers whose allotments affect human lives. Its link with θυμός concerns disposition, not a separate organ or a named category of fate.

See also εὔφρων [OL0686]; θυμός [OL0808]

Source forms ἠπιόθυμοι

All verse occurrences 1 in total. Source PDF: LIX.15 (p. 198)

ἠπιόχειρ

ēpiokheir · gentle-handed; soothing · OL0749

The adjective makes Health a gentle-handed restorative presence, requested with prosperity and peace or accompanying Persephone’s flourishing. The elided ἠπιόχειρ’ represents an accusative in XXIII.8 and LXXXIV.8 but a dative in XXIX.18; the identical visible string does not imply identical case. The apparatus gives differing endings and, in XXIII, a prosperous-handed alternative. These forms should not be silently forced into one declensional pattern.

See also ἠπιόδωρος [OL0746]; θάλλω [OL0765]

Source forms ἠπιόχειρ’

All verse occurrences 3 in total. Source PDF: XXIII.8 (p. 90); XXIX.18 (p. 110); LXXXIV.8 (p. 268)

Consequential readings AV039_04; AV124_07

Ἥρα

Hēra · Hera; all-ruling consort · OL0750

The word

Ἥρα is the dictionary form of the name printed as Ionic Ἥρη and Ἥρην. Her identity is anchored both by her name and by her relationship to Zeus. The local hymn adds an extensive atmospheric and life-sustaining description, which deserves attention before importing a general mythological biography.

In the work

The Prayer calls Hera the flourishing consort of aegis-bearing Zeus. XVI.2 again identifies her as his blessed bedfellow, now with the title all-queen. The following lines explain a distinctive field of action: she supplies soul-nourishing breezes, mothers rain, and nourishes winds. Nothing knows the nature of life apart from her.

The opening calls her air-formed, and line 6 describes her as mixed with august air and sharing in everything. These expressions connect sovereignty with the air that living beings need. They do not by themselves settle a formal identity between Hera and a single philosophical element, still less establish a school’s whole physical system. The hymn returns from this broad scope to an immediate request that she come favourably, rejoicing with a beautiful face. Her cosmic reach and the petitioner’s desired encounter are thus held together.

Places to Read

Prayer.16 (source PDF p. 12). Hera is named through her flourishing relation to Zeus.

XVI.2 (source PDF p. 70). The name, all-queen title, and consort relationship converge.

XVI.heading (source PDF p. 70). The heading confirms the recipient of the atmospheric description.

In this edition

The apparatus at XVI.2 reports Ἥρα against adopted Ἥρη. This is a form of the same divine name, not a rival goddess. The English “of the form of air” should remain connected to the Greek epithet and surrounding air-language rather than be expanded into an unsupported etymology of Hera’s name.

See also

Ζεύς [OL0707]; ζωή [OL0715]; ἠέριος [OL0731]; ἠερόμορφος [OL0734]

Source forms Ἥρη; Ἥρην

All verse occurrences 2 in total. Source PDF: Prayer.16 (p. 12); XVI.2 (p. 70)

Heading or rubric ΗΡΑΣ · XVI.heading · source PDF p. 70. XVI. ΗΡΑΣ

Local sense Hera as the hymn's divine recipient

Ἡρακλῆς

Hēraklēs · Heracles; heroic and cosmic strength · OL0751

The word

The name Heracles appears as Ἡρακλέος in a possessive phrase and as Ἥρακλες in direct address. The entry concerns the hymn’s uses of his name, not the complete cycle

of stories about his life. Here strength is the most immediate point of access, but the poem gives it a wider range than combat alone.

In the work

The Prayer invokes the goodly μένος of Heracles, naming the hero through his force. XII opens by addressing him as mighty-spirited, great in strength, and a valiant Titan. Powerful hands, unconquerability, and mighty labours extend the same field. Yet he is also many-formed, father of time, all-begetting, and a bearer of dawn and black night around his head.

The twelve labours are described as a passage from risings to settings. This invites attention to the poem's cosmic presentation, without entitling the reader to assign each labour to a particular zodiacal sign. Beneficent force remains central: Heracles drives away savage tribes and desires peace that nourishes children. The final petition redirects his strength toward the singers' safety, asking for soothing remedies, the expulsion of destructive afflictions, and the removal of painful dooms. The archer and the healer are functions of the same invoked protector.

Places to Read

Prayer.13 (source PDF p. 12). The hero is invoked through his goodly strength.

XII.1 (source PDF p. 58). Direct address opens a sequence of heroic and cosmic epithets.

XII.heading (source PDF p. 58). The heading identifies the recipient of the twelve-labour and protective imagery.

In this edition

At XII.16 the poison-bearing force of ἰοβόλος belongs with the flying-missile imagery: the arrows are not merely a generic emblem of protection. The petition asks Heracles to direct his weapons against destructive dooms. In XII.13 the adopted nominative "immortal" describes Heracles, while the apparatus's dative plural changes the grammatical attachment.

See also

ἐΰς [OL0671]; ἦτορ [OL0755]; θελκτήριον [OL0773]; ἰοβόλος [OL0837]; κράτος [OL0964]

Source forms Ἡρακλέος; Ἥρακλες

All verse occurrences 2 in total. Source PDF: Prayer.13 (p. 12); XII.1 (p. 58)

Heading or rubric ΗΡΑΚΛΕΟΥΣ · XII.heading · source PDF p. 58. XII. ΗΡΑΚΛΕΟΥΣ

Local sense Herakles as the hymn's divine recipient

ἠρεμία

ēremia · stillness; repose · OL0752

Night rejoices in stillness and sleep-rich repose at III.4. The dative expresses what delights her, while πολυύπνῳ gives the repose its particular quality. This is the restful aspect of Night's presence, not an assertion that everything happening at night is silent or inactive.

See also ἡσυχία [OL0754]

Source forms ἠρεμίῃ

All verse occurrences 1 in total. Source PDF: III.4 (p. 24)

Ἠρικεπαῖος

Ērikepaios · Erikepaios · OL0753

Erikepaios names Protogonos at VI.4 and addresses Dionysus at LII.6. In VI the accusative belongs to the invoked masculine divine figure, not to the neighbouring neuter σπέρμα merely because both stand nearby. The apparatus reports εὗρηκε παιάν against the adopted name in VI; the difficult divided phrase does not establish an etymology of Erikepaios.

See also εὑρίσκω [OL0667]; Διόνυσος [OL0446]

Source forms ἠρικεπαῖε; Ἠρικεπαῖον

All verse occurrences 2 in total. Source PDF: VI.4 (p. 32); LII.6 (p. 172)

Consequential readings AV011_03

ἡσυχία

hēsykhia · quiet; stillness · OL0754

Night and the Moon rejoice in quiet; Apollo sees the earth’s roots in the stillnesses of night; Dream approaches silently during the quiet of sleep. The noun can describe a time or condition in which perception takes place, not only the absence of activity. Its plural in XXXIV.13 does not name a distinct ritual called the Quietnesses.

See also ἠρεμία [OL0752]; εὐφρόνη [OL0684]

Source forms ἡσυχίῃ; ἡσυχίῃσιν

All verse occurrences 4 in total. Source PDF: III.4 (p. 24); IX.8 (p. 44); XXXIV.13 (p. 124); LXXXVI.3 (p. 272)

Consequential readings AV054_03

ἦτορ

ētor · heart; power and disposition · OL0755

The word

Ἦτορ is a poetic heart-word. In this collection its listed occurrences all stand with ἔχω, “have,” and an adjective or participle defining the heart’s condition. The heart is therefore a way of expressing the bearer’s force or attitude, not primarily an anatomical object described for its shape or location.

In the work

Heracles and Hermes have an all-conquering heart at XII.5 and XXVIII.2. In these passages the word contributes to an account of effective power: heart is associated with capability and resolve. Most other examples instead make the deity’s disposition toward worshippers explicit. Earth, Dionysus, and Nomos have a favourable heart; Leto is asked to listen with a gracious one.

The collective request at Prayer.43 gathers the same pattern into the hoped-for divine arrival: the gods should come favourably, possessing a rejoicing heart. Power and goodwill are not separate lexical meanings mechanically assigned to different organs. The accompanying adjective supplies the emphasis. Comparison with θυμός is useful because that word likewise carries feeling and disposition, but the poems do not establish a fixed psychological chart in which each heart-word has one exclusive faculty.

Places to Read

XII.5 (source PDF p. 58). The all-conquering heart expresses Heracles’ effective strength.

XXVIII.2 (source PDF p. 104). Hermes shares the same powerful-heart phrase.

XXXV.6 (source PDF p. 128). Leto’s gracious heart belongs to the request that she hear.

Prayer.43 (source PDF p. 16). The collective invocation asks for rejoicing hearts at the gods’ arrival.

In this edition

The repeated English “heart” preserves the image well. “Holding a heart,” however, is not a literal description of carrying an organ in the hand; ἔχω here attributes the stated condition to its bearer. The entry’s count concerns the noun ἦτορ itself, not every other word translated “heart” in the volume.

See also

ἔχω [OL0702]; Ἡρακλῆς [OL0751]; ἠπιόθυμος [OL0748]; θυμός [OL0808]

Source forms ἦτορ

All verse occurrences 7 in total. Source PDF: Prayer.43 (p. 16); XII.5 (p. 58); XXVI.11 (p. 98); XXVIII.2 (p. 104); XXX.9 (p. 112); XXXV.6 (p. 128); LXIV.13 (p. 214)

Ἥφαιστος

Hēphaistos · Hephaestus · OL0756

The Prayer invokes Hephaestus’ holy strength; his hymn addresses him as unwearied fire and calls the cosmic lights his limbs. These uses make fire’s active force central to the divine name. The closing request that he come gently to human work preserves a distinction between useful heat and dangerous burning rather than treating every manifestation of fire as equally welcome.

See also ἥλιος [OL0741]; ἥμερος [OL0743]; καῦσις [OL0892]; καρτερόχειρ [OL0880]

Source forms Ἥφαιστ’; Ἡφαίστοιο; Ἡφαίστου

All verse occurrences 3 in total. Source PDF: Prayer.10 (p. 10); LXVI.1 (p. 218); LXVI.7 (p. 218)

Heading or rubric ΗΦΑΙΣΤΟΥ · LXVI.heading · source PDF p. 218. LXVI. ΗΦΑΙΣΤΟΥ

Local sense Hephaistos as the hymn's divine recipient

ἠχώ

ēkhō · echo; Echo · OL0757

Pan is the friend of Echo at XI.9, where the genitive belongs to a named companion. In XXXVIII.19 heavenly echo resounds with the rustling of leaves, foregrounding an audible phenomenon. The two uses are connected by sound, but capitalization alone should not replace attention to the distinct constructions.

See also Πάν [OL1335]; Κουρῆτες [OL0951]; κελαδέω [OL0895]

Source forms Ἠχοῦς; ἠχὼ

All verse occurrences 2 in total. Source PDF: XI.9 (p. 54); XXXVIII.19 (p. 140)

ἠώς

ēōs · Dawn; morning light · OL0758

Dawn is directly addressed in LXXVIII.2 as bright and reddening through the world. Helios is her begetter in VIII.4; Heracles bears dawn and black night around his head in XII.11. The latter is cosmic imagery rather than a second narrative of Dawn’s birth. The heading’s name and verse’s vocative belong to the same goddess.

See also ἥλιος [OL0741]; ἦμαρ [OL0742]; Ἡρακλῆς [OL0751]

Source forms Ἠοῖ; ἠοῦς; ἠῶ

All verse occurrences 3 in total. Source PDF: VIII.4 (p. 38); XII.11 (p. 60); LXXVIII.2 (p. 252)

Heading or rubric HOYΣ · LXXVIII.heading · source PDF p. 252. LXXVIII. HOYΣ

Local sense Dawn as the hymn's divine recipient

Θ θ Theta

θάλασσα

thalassa · sea; the marine expanse · OL0759

The word

Θάλασσα names the sea as a broad watery region and can also identify a divine recipient in a heading. It overlaps in reference with πόντος, but its local constructions still matter. A sea that is allotted, contained within a cosmic description, or personified as trembling is not being presented in exactly the same way.

In the work

At XVII.7 Poseidon has received the deep flow of the sea as his third share. The noun belongs to an account of his domain, not a statement that the whole sea is simply another name for him. Pan’s opening invocation includes heaven, sea, and all-ruling earth within its comprehensive scope. The Mother controls rivers and all the sea at XXVII.8, while Ocean’s hymn describes rivers and the whole sea as proceeding from him.

The thunder hymn gives the sea a different grammatical role: it trembles together with earth before Zeus’ shining power. Here a cosmic region becomes a responding subject. The heading of XXII explicitly directs a hymn to the Sea, whose verse presents a dark-robed queen with rolling waves. These relationships show how a common geographic noun can participate in divine address without losing the recognizable waves, depths, and extent of its referent.

Places to Read

XVII.7 (source PDF p. 72). Poseidon’s allotted share is the deep sea-flow.

XIX.13 (source PDF p. 80). The sea trembles as a subject beside earth.

XXVII.8 (source PDF p. 102). Rivers and sea are under the Mother’s control.

LXXXIII.4 (source PDF p. 266). The sea is included among waters derived from Ocean.

XXII.heading (source PDF p. 88). The geographic noun becomes the named recipient of a hymn.

In this edition

The supplied English “sea” is a useful common denominator. It should not erase the distinction between the heading of the Sea hymn and verse references to a marine domain elsewhere. Nor should the announced but unsupplied alternate Poseidon hymn be reconstructed to explain this noun.

See also

εὔτροχος [OL0681]; Ζεύς [OL0707]; θέμεθλα [OL0774]; κόσμος [OL0950]

Source forms θάλασσά; θάλασσα; θάλασσαν; θαλάσσης

All verse occurrences 5 in total. Source PDF: XI.2 (p. 52); XVII.7 (p. 72); XIX.13 (p. 80); XXVII.8 (p. 102); LXXXIII.4 (p. 266)

Heading or rubric ΘΑΛΑΣΣΗΣ · XXII.heading · source PDF p. 88. XXII. ΘΑΛΑΣΣΗΣ

Local sense Sea as the hymn's divine recipient

Θάλεια

Thaleia · Thaleia; a Muse · OL0760

Thaleia is named among the Muses at LXXVI.8, between Euterpe and Melpomene. The local list identifies her company; it does not allocate a particular genre or comic mask to her. Keep this record distinct from the similarly named Grace Thalia and from the common noun for festive flourishing.

See also Εὐτέρπη [OL0678]; Θαλία [OL0763]; θαλία [OL0764]

Source forms Θάλειά

All verse occurrences 1 in total. Source PDF: LXXVI.8 (p. 248)

θαλερόμματος

thalerommatos · bright to the eye · OL0761

Boreas makes the aither θαλερόμματον at LXXX.5 after clearing the weather. The compound gives the resulting expanse an enlivening, bright appearance. The visual force fits the following sunlight; “flourishing-eyed” taken literally would misleadingly supply the atmosphere with anatomical eyes.

See also ἥλιος [OL0741]; θαλερός [OL0762]

Source forms θαλερόμματον

All verse occurrences 1 in total. Source PDF: LXXX.5 (p. 260)

θαλερός

thaleros · flourishing; blooming · OL0762

Hera is Zeus’ flourishing consort in Prayer.16. The adjective praises vigorous beauty or bloom rather than identifying a separate function such as agriculture. Its agreement with παράκοιτιν makes the description part of the consort phrase.

See also Ἥρα [OL0750]; θάλλω [OL0765]

Source forms θαλερὴν

All verse occurrences 1 in total. Source PDF: Prayer.16 (p. 12)

Θαλία

Thalia · Thalia; a Grace · OL0763

Thalia is the Grace named between Aglaia and Euphrosyne at LX.3. The adopted Ionic Θαλίη differs in form and particle placement from the apparatus’s τε Θάλεια, but the named Grace remains. The Muse Thaleia belongs to another list and has a separate record here.

See also εὐφροσύνη [OL0685]; Θάλεια [OL0760]; θαλία [OL0764]

Source forms Θαλίη

All verse occurrences 1 in total. Source PDF: LX.3 (p. 200)

θαλία

thalia · festivity; flourishing celebration · OL0764

Prothyraia and Aphrodite delight in festivities, Victory’s renown abounds in them, and Wealth is called sweet in celebrations. The plural evokes enjoyment with abundance and

successful social life, not merely luxuriant plant growth. Its semantic neighbourhood helps explain the name Thalia, but it should not turn every common-noun occurrence into a reference to that Grace.

See also Θαλία [OL0763]; θάλλω [OL0765]

Source forms θαλίαις; θαλίῃσι; θαλίῃσιν

All verse occurrences 4 in total. Source PDF: II.6 (p. 20); XXXIII.7 (p. 120); LV.8 (p. 180); LXVIII.9 (p. 226)

θάλλω

thallō · flourish; bloom · OL0765

Flowers blossom at the Curetes' arrival, but the same verb also describes a household thriving through Health, a life flourishing in cheerful thoughts, and Persephone flourishing in peace and health. Botanical growth supplies a readily understood image for well-being. The actual subject decides whether literal flowers or a prosperous condition is meant.

See also ἠπιόχειρ [OL0749]; θαλία [OL0764]; θάλος [OL0766]

Source forms θάλλει; θάλλοντα; θάλλουσα; τέθηλε

All verse occurrences 4 in total. Source PDF: XIX.23 (p. 82); XXIX.18 (p. 110); XXXVIII.13 (p. 138); LXVIII.4 (p. 224)

Lexical references LSJ θάλλω (n47808)

θάλος

thalos · shoot; flourishing offspring · OL0766

Persephone, Dionysus, Adonis, and Asclepius are described through the image of a shoot; Artemis can be a beautiful shoot without a parent named in that phrase. When a genitive names Deo, Aphrodite, or Apollo, the growth-image expresses offspring or derivation. It remains more vivid than a bare genealogical label and should not be forced into literal vegetation.

See also θάλλω [OL0765]; κόρη [OL0943]; κοῦρος [OL0952]

Source forms θάλος

All verse occurrences 6 in total. Source PDF: XXIX.5 (p. 108); XXXVI.11 (p. 132); L.3 (p. 166); LVI.4 (p. 186); LVI.8 (p. 188); LXVII.6 (p. 222)

θάνατος

thanatos · death; Death as an invoked power · OL0767

The word

Θάνατος names death and, when invoked or placed in a family relationship, the power Death. These uses are closely connected. A capital letter is not needed to make mortality consequential, and personification does not detach the god from the ending of embodied life.

In the work

Persephone is both life and death for mortals at XXIX.15. Plouton rules mortals in relation to death, while Asclepius is asked to stop painful diseases and death's dooms. Each passage gives the word a different relation to divine agency: identity, jurisdiction, or a threatened outcome to be averted.

Sleep supplies the most delicate contrast. LXXXV.8 calls him the sibling of Lethe and Death, while the preceding line says he turns away death's μελέτη and preserves souls. Whether μελέτη is understood as a preoccupation, experience, or practice of death requires care; the verb of averting prevents a simple claim that the line commands rehearsal for dying. The account of death-like sleep in Death's own hymn must not erase ordinary Sleep's restoring function.

Hymn LXXXVII addresses Death through the heading and its sustained second-person language rather than repeating his name in the verses. He loosens nature's bonds and brings a long sleep, including premature endings. The closing petition asks for old age before his approach, not for death's abolition.

Places to Read

XXIX.15 (source PDF p. 110). Life and death are predicated together of Persephone.

LXVII.4 (source PDF p. 222). Death's dooms are among the harms Asclepius should stop.

LXXXV.7 (source PDF p. 270). Sleep averts a difficult death-related experience while saving souls.

LXXXV.8 (source PDF p. 270). Sleep's kinship with Death is explicit.

LXXXVII.heading (source PDF p. 276). The heading identifies the power addressed throughout the final core hymn.

In this edition

The apparatus at LXXXI.2 reports θανάτου against adopted καμάτου in the phrase about respite. The printed breezes offer relief from toil, not a primary promise of relief from death. Likewise the English of LXXXV.7 should not settle μελέτη without its Greek construction and the surrounding restorative context.

See also

εὐχή [OL0688]; εὐχωλή [OL0691]; ζωή [OL0715]; θνητός [OL0795]; κρίνω [OL0967]

Source forms θανάτοιό; θάνατος; Θανάτου; θανάτου

All verse occurrences 5 in total. Source PDF: XVIII.11 (p. 76); XXIX.15 (p. 110); LXVII.4 (p. 222); LXXXV.7 (p. 270); LXXXV.8 (p. 270)

Heading or rubric ΘΑΝΑΤΟΥ · LXXXVII.heading · source PDF p. 276. LXXXVII. ΘΑΝΑΤΟΥ

Local sense Death as the hymn's divine recipient

Consequential readings AV122_03

θάρσος

tharsos · courage; confidence · OL0768

The speaker asks Ares for courage at LXXXVIII.15, but the following request directs that courage toward remaining within peaceful ordinances and escaping battle. The noun therefore does not automatically mean eagerness to attack. In this appended hymn courage can help resist the pressure toward war.

See also ἠνορέη [OL0745]; θεσμός [OL0784]; κρυερός [OL0975]

Source forms θάρσος

All verse occurrences 1 in total. Source PDF: LXXXVIII.15 (p. 282)

θεά

thea · goddess · OL0769

Θεά directly addresses or identifies female powers, from named Hera and Persephone to Peace and Justice. The plural addresses companies such as the Muses and Erinyes. The word establishes divine status in its local clause, not a separate fixed rank below or above δαίμων. At XLI.8 the goddess is Antaia, not a newly introduced Semele; at LVIII.6 the apparatus's generic "goddess" differs from the adopted name Rhea.

See also Ἥρα [OL0750]; Θέμις [OL0775]; θεός [OL0778]

Source forms θεά; θεὰ; θεᾷ; θεαί; θεαὶ; θεάν; θεὰν

All verse occurrences 49 in total. Source PDF: Prayer.11 (p. 10); Prayer.41 (p. 16); II.1 (p. 20); III.3 (p. 24); IX.1 (p. 42); X.1 (p. 46); X.29 (p. 50); XIV.12 (p. 66); XV.4 (p. 68); XV.11 (p. 68); XVI.9 (p. 70); XIX.22 (p. 82); XXVI.1 (p. 98); XXVI.10 (p. 98); XXVII.2 (p. 100); XXIX.2 (p. 108); XXIX.17 (p. 110); XXXII.2 (p. 116); XXXV.1 (p. 128); XXXV.6 (p. 128); XXXVI.3 (p. 130); XXXVI.13 (p. 132); XL.1 (p. 144); XL.3 (p. 144); XL.16 (p. 146); XLI.1 (p. 148); XLI.8 (p. 148); XLI.9 (p. 148); XLII.9 (p. 150); XLIV.10 (p. 154); LV.2 (p. 180); LV.16 (p. 182); LV.27 (p. 184); LVII.10 (p. 192); LXI.1 (p. 202); LXII.10 (p. 206); LXIII.12 (p. 210); LXIII.16 (p. 210); LXVIII.12 (p. 226); LXIX.1 (p. 228); LXIX.12 (p. 230); LXXI.10 (p. 236); LXXII.9 (p. 238); LXXIV.3 (p. 242); LXXIV.8 (p. 242); LXXVI.10 (p. 248); LXXVI.11 (p. 248); LXXVII.9 (p. 250); LXXVIII.1 (p. 252)

Consequential readings AV064_02; AV066_09; AV089_03

Θεία

Theia · Theia · OL0770

Theia is named between fair-tressed Leto and august Dione in Prayer.19. The accusative belongs to the series of invoked divine figures. Despite its resemblance to the adjective θεῖος, this occurrence is a proper name, not an adjective meaning that Leto or Dione is divine.

See also θεῖος [OL0771]

Source forms Θείην

All verse occurrences 1 in total. Source PDF: Prayer.19 (p. 12)

θεῖος

theios · divine · OL0771

The adjective qualifies Zeus' thunder, a pathway overseen by the stars, the initiates' works under Sleep's protection, and Aphrodite's lineage. It marks a relation to divine power in each setting without specifying one uniform kind of sacredness. In VII.7 the pathway is divine while its human travellers remain mortal; the adjective does not transform those travellers into gods.

See also Θεία [OL0770]; θεός [OL0778]; ἱερός [OL0822]

Source forms θείαις; θείην; θείοισιν; θεῖον

All verse occurrences 4 in total. Source PDF: VII.7 (p. 34); XIX.3 (p. 78); LV.15 (p. 182); LXXXV.10 (p. 270)

Consequential readings AV023_01

θέλγω

thelgō · soothe; enchant · OL0772

Chthonic Hermes enchants everything with a sleep-giving wand at LVII.8. Asclepius instead soothes the painful afflictions of human disease at LXVII.2. The shared verb concerns an effective calming or captivating action, but the object distinguishes sleep-enchantment from relief of illness.

See also ἠπιόδωρος [OL0746]; ἠπιοδώτης [OL0747]; θελκτήριον [OL0773]

Source forms θέλγων

All verse occurrences 2 in total. Source PDF: LVII.8 (p. 192); LXVII.2 (p. 222)

θελκτήριον

thelktērion · means of soothing; remedies · OL0773

Heracles is asked to bring all means of soothing diseases at XII.14. The neuter plural makes the soothing quality into the things or benefits he brings, without naming their ingredients. The healing request belongs beside his expulsion of affliction and dangerous dooms, not apart from his protective strength.

See also Ἡρακλῆς [OL0751]; θέλγω [OL0772]

Source forms θελκτήρια

All verse occurrences 1 in total. Source PDF: XII.14 (p. 60)

θέμεθλα

themethla · foundations; deepest base · OL0774

Poseidon inhabits the foundations of the deep-breasted sea at XVII.3. The plural gives his dwelling a profound, underlying location within the marine expanse. It need not imply constructed masonry, nor does it describe the foundation of a human temple.

See also θάλασσα [OL0759]

Source forms θέμεθλα

All verse occurrences 1 in total. Source PDF: XVII.3 (p. 72)

Θέμις

Themis · Themis; divine order and sacred interpretation · OL0775

Other access forms θέμις

The word

Themis is a divine name whose forms include Θέμιν, Θέμιδος, and the epic genitive Θέμιστος. The local presentation connects the goddess with authoritative sacred order. Related verbs and nouns help express that activity, but a name should not be replaced everywhere by the abstract English “law.”

In the work

The Prayer names Themis as an observer or interpreter of sacred things for human beings. Her own hymn develops this role through Delphi: she first reveals the oracle, gives divine judgments, and teaches Phoebus θεμιστοσύναι. It then connects her with the first revelation of holy rites, Bacchic nights, divine honours, and mysteries. The

movement joins oracular authority and ritual ordering within one hymn; it does not require a reconstructed historical transfer between real institutions.

Other contexts supply relationships rather than an account of her whole activity. At XLIII.1 she and Zeus are parents of the Hours, including Eunomia, Dike, and Eirene. Appended Ares calls the war-god her helper. This matters especially beside its later prayer for courage within peaceful ordinances: association with Themis is not simply praise of uncontrolled martial violence. Across the passages, her name provides a personal centre for order that can govern divine communication, shared rites, and human conduct.

Places to Read

Prayer.23 (source PDF p. 14). Themis is named through a sacred interpretive function.

LXXIX.1 (source PDF p. 256). The dedicated hymn identifies her through both name and parentage.

XLIII.1 (source PDF p. 152). Her parentage of the Hours links her with ordered time and social goods.

LXXXVIII.4 (source PDF p. 280). The appended hymn places Ares in a helping relation to Themis.

In this edition

The English transliteration should keep the named goddess visible even when related θεμιστ- words are translated with judgment or ordinance language. The different genitives Θέμιδος and Θέμιστος do not designate different recipients. The dedicated hymn’s claims of first revelation are its own praises, not independently established chronology.

See also

εὐνομία [OL0658]; θεμιστεύω [OL0776]; θεμιστοσύνη [OL0777]; θεσμός [OL0784]; ἱεροσκόπος [OL0823]

Source forms Θέμιδος; Θέμιν; Θέμιστος

All verse occurrences 4 in total. Source PDF: Prayer.23 (p. 14); XLIII.1 (p. 152); LXXIX.1 (p. 256); LXXXVIII.4 (p. 280)

Heading or rubric ΘΕΜΙΔΟΣ · LXXIX.heading · source PDF p. 256. LXXIX. ΘΕΜΙΔΟΣ

Local sense Themis as the hymn's divine recipient

θεμιστεύω

themisteuō · give oracular judgments · OL0776

Themis gives authoritative pronouncements in the Delphic recess at LXXIX.4. The surrounding oracle and her instruction of Apollo make an oracular sense appropriate. The dative θεοῖσι connects her pronouncement with the gods; the verb does not describe a human legislature passing statutes.

See also Θέμις [OL0775]; θεμιστοσύνη [OL0777]

Source forms θεμιστεύουσα

All verse occurrences 1 in total. Source PDF: LXXIX.4 (p. 256)

θεμιστοσύνη

themistosynē · oracular ordinances · OL0777

Themis teaches θεμιστοσύναι to Phoebus at LXXIX.6. The plural can embrace the ordinances themselves and the authoritative practice of giving them. The Delphic setting makes “oracular” more informative here than an unrestricted “laws,” while the teaching relation gives Themis priority within the hymn’s account.

See also Θέμις [OL0775]; θεμιστεύω [OL0776]; θεσμός [OL0784]

Source forms θεμιστοσύνας

All verse occurrences 1 in total. Source PDF: LXXIX.6 (p. 256)

θεός

theos · god; gods · OL0778

The word

Θεός is the general designation of a god or, in the plural, gods. It can identify a named recipient, describe a divine company, or stand without a particular name when the context concerns divine action more broadly. The separate feminine θεά is also common, but the masculine plural need not specify an all-male assembly.

In the work

The invocation can join the noun to a sharply individual description: Astrapaeus is a frightening, holy god; Pan a two-horned god; Corybas a double-formed and many-shaped god. These adjectives carry distinctions that the general noun does not. Elsewhere gods are parents, children, companions, or sources of honour: Dionysus is dear to the immortals, and Silenus is honoured by all the gods.

The frequent contrast between gods and mortal human beings establishes two different conditions of existence while allowing shared origin, divine care, and even play. Eros plays with gods and mortals at LVIII.3. The Dream hymn adds a communicative relationship: the gods’ good mind comes toward the reverent, and their messages are what the speaker asks Dream to explain. Its singular “the god himself” in LXXXVI.10 should not be assigned a specific proper name without further support. Generality is part of the construction, not a gap a lexicon must fill.

Places to Read

XX.4 (source PDF p. 84). A general god-word is specified by frightening and holy epithets.

LVIII.3 (source PDF p. 194). Gods and mortals are distinct but both included in Eros’ play.

LII.6 (source PDF p. 172). A deity is both father and son of gods within the local address.

LXXXVI.7 (source PDF p. 272). The gods’ mind is connected with reverent recipients.

LXXXVI.16 (source PDF p. 274). Divine messages motivate the petition to Dream.

In this edition

The English “god” or “gods” normally preserves the noun’s useful generality. Do not silently substitute “Zeus” for an unnamed singular, or infer that a figure called δαίμων

elsewhere cannot also be θεός. The heading “Mother of the Gods” is a separate title-layer occurrence, not an additional line of verse.

See also

θεά [OL0769]; θεῖος [OL0771]; θεότιμος [OL0779]; θνητός [OL0795]

Source forms θεοῖς; θεοῖσι; θεοῖσιν; θεὸν; θεὸς; θεοῦ; θεούς; θεοὺς; θεῶν

All verse occurrences 26 in total. Source PDF: Prayer.22 (p. 12); Prayer.30 (p. 14); III.1 (p. 24); IV.4 (p. 28); X.8 (p. 46); XIII.1 (p. 62); XIV.9 (p. 66); XX.4 (p. 84); XXVII.1 (p. 100); XXXIV.25 (p. 126); XXXIX.5 (p. 142); XLI.2 (p. 148); XLV.5 (p. 156); XLVI.7 (p. 158); LII.6 (p. 172); LIV.2 (p. 178); LV.11 (p. 182); LVIII.3 (p. 194); LXXVIII.3 (p. 252); LXXIX.4 (p. 256); LXXXIII.2 (p. 266); LXXXIII.6 (p. 266); LXXXIV.5 (p. 268); LXXXVI.7 (p. 272); LXXXVI.10 (p. 274); LXXXVI.16 (p. 274)

Heading or rubric ΘΕΩΝ · XXVII.heading · source PDF p. 100. XXVII. ΜΗΤΡΟΣ ΘΕΩΝ

Local sense gods in the title Mother of the Gods

Consequential readings AV064_02; AV066_09; AV117_03

θεότιμος

theotimos · honoured by gods · OL0779

The Mother is addressed as θεότιμος at XXVII.1 while also called mother of immortal gods and nurturer of all. The compound describes the honour she receives from the gods, rather than an act by which she honours them. Its proximity to their name makes that relationship especially clear.

See also θεός [OL0778]

Source forms θεότιμε

All verse occurrences 1 in total. Source PDF: XXVII.1 (p. 100)

θέρειος

thereios · of summer; of harvest · OL0780

Demeter delights in summer sickles and comes heavy with summer fruits in XL.11 and XL.18. The adjective joins the season with its work and produce. It does not mean that the sickles themselves grow in summer, nor does it name a separate species of fruit.

See also θέρος [OL0782]; καρπός [OL0878]

Source forms θερείοις

All verse occurrences 2 in total. Source PDF: XL.11 (p. 146); XL.18 (p. 146)

θέρμη

thermē · heat; warmth · OL0781

At LIX.3 nocturnal heat accompanies the dark lake and its troubling water in the Fates’ setting. The genitive after ὑπό marks the heat as a condition or cause in the description. The line provides no mechanism for the warmth and does not establish a known thermal spring.

See also ἰκμάς [OL0831]

Source forms θέρμης

All verse occurrences 1 in total. Source PDF: LIX.3 (p. 196)

θέρος

theros · summer · OL0782

Apollo mixes winter and summer and distinguishes them through high and low musical terms at XXXIV.21–22. The seasonal contrast is explicit, but the hymn’s musical language should not be flattened into modern concert pitch. Summer is one pole in an ordered relation with winter, not an isolated deity introduced by this noun.

See also θέρειος [OL0780]; κρᾶσις [OL0959]

Source forms θέρεός; θέρος

All verse occurrences 2 in total. Source PDF: XXXIV.21 (p. 126); XXXIV.22 (p. 126)

θεσμοδότειρα

thesmodoteira · giver of ordinances · OL0783

The Prayer invokes blameless Thesmodoteira alongside Pistis and Dike at Prayer.25. The feminine agent title names a giver of established ordinances. This line does not identify her explicitly as Demeter, so a familiar association from elsewhere should not replace the invocation’s actual wording.

See also Θέμις [OL0775]; θεσμός [OL0784]; θεσμοφόρος [OL0785]

Source forms Θεσμοδότειραν

All verse occurrences 1 in total. Source PDF: Prayer.25 (p. 14)

θεσμός

thesmos · ordinance; established order · OL0784

The word

Θεσμός denotes an established ordinance or arrangement. In its sole primary occurrence in this supplied collection it is plural and governed by “in”: the speaker wishes to remain within such ordinances. The word can concern law or ordered practice without meaning a written statute in a named civic code.

In the work

Appended Ares LXXXVIII.16 specifies the ordinances as those of peace and calls them unharming. The immediate context is unusually important. The speaker asks for courage after describing the sharp force of spirit that might stir him to enter chilling battle. The requested strength is thus directed toward restraint and peaceful continuance, not simply toward winning a fight.

“Remain within” gives the noun an enclosing or stabilizing force: these ordinances are a framework in which a life can be kept. Ares, previously called the helper of Themis, is asked to support that outcome. The passage does not oppose every military capacity to peace; rather, it turns a martial power toward the control of destructive impulse. This local argument is more precise than treating θεσμοί as an unspecified religious initiation code.

Places to Read

LXXXVIII.16 (source PDF p. 282). The only primary occurrence specifies peaceful and unharming ordinances.

In this edition

The noun belongs to the appended Ares hymn, not to a verse among I–LXXXVII. English “ordinances” preserves the sense of settled arrangements, while “laws” may suggest more formal legislation than the line provides. Compare the giver-title Θεσμοδότειρα and Dionysus’ epithet Θεσμοφόρος, neither of which establishes the contents of these particular ordinances.

See also

θάρσος [OL0768]; Θέμις [OL0775]; θεσμοδότειρα [OL0783]; θεσμοφόρος [OL0785]; θυμός [OL0808]

Source forms θεσμοῖς

All verse occurrences 1 in total. Source PDF: LXXXVIII.16 (p. 282)

θεσμοφόρος

thesmophoros · ordinance-bearing · OL0785

Dionysus is explicitly the ordinance-bearer at XLII.1, together with the title narthex-bearer. The accusative masculine epithet agrees with Διόνυσον. A reader familiar with a similar title of Demeter must not transfer this occurrence to her: the local invocation names its recipient unambiguously.

See also θεσμοδότειρα [OL0783]; θεσμός [OL0784]; Ἴακχος [OL0815]

Source forms Θεσμοφόρον

All verse occurrences 1 in total. Source PDF: XLII.1 (p. 150)

θῆλυς

thēlys · female; feminine · OL0786

The word

Θῆλυς denotes the female side of a distinction and can be used substantivally for women. Grammatical agreement and what the adjective means must be kept apart: an adjective meaning female may stand in the masculine accusative because it qualifies a masculine divine name.

In the work

At II.3 Prothyraia is the saviour of θήλειαι, women, in the context of childbirth. The genitive plural identifies those she helps. Three divine descriptions instead juxtapose female and male. The Moon is waxing and waning, female and male, at IX.4. Athena is said to be male and female at XXXII.10. Iacchus is called male and female and double-natured at XLII.4.

Only the last of these explicitly coordinates the pair with διφυής in the same line. It supplies a firm local reason to understand a double character through male and female there; it does not prove that every double-form or double-birth compound elsewhere has the same content. Nor do these brief predications explain a common bodily anatomy, a sequence of transformations, or a general doctrine of gender. The lexicon’s task is to keep the stated combinations clear without making them narrower or more elaborate than their contexts.

Places to Read

II.3 (source PDF p. 20). The substantival plural refers to women helped in childbirth.

IX.4 (source PDF p. 42). Female and male accompany the Moon’s changing phases.

XXXII.10 (source PDF p. 118). Athena receives both predicates.

XLII.4 (source PDF p. 150). Iacchus is explicitly female, male, and double-natured in one line.

In this edition

The English “female” is a semantic gloss, not a test of Greek grammatical gender. Θῆλυν at XLII.4 agrees with masculine Iacchus, while θῆλυς is used predicatively of female divine figures. These forms should not be corrected to match an English expectation about the referent.

See also

Ἴακχος [OL0815]; κόρη [OL0943]; κοῦρος [OL0952]

Source forms θηλειῶν; θῆλυν; θῆλυς; θῆλύς

All verse occurrences 4 in total. Source PDF: II.3 (p. 20); IX.4 (p. 42); XXXII.10 (p. 118); XLII.4 (p. 150)

θήρ

thēr · wild creature; beast · OL0787

The word

Θήρ ordinarily evokes a wild animal or beast, but its range here is not restricted to terrestrial mammals. The noun can include creatures of the sea when the setting makes that scope clear. It differs from the broader ζῷον, a living being, without requiring a modern zoological classification.

In the work

Poseidon delights in waves and θῆρες at XVII.8. Because he is explicitly a marine power and the waves share the same construction, sea-creatures are the natural referents. The nymphs are friends of beasts at LI.12 amid pastoral and fertile epithets; Aphrodite binds the numerous tribe of desire-maddened animals under her charms at LV.14. These passages foreground companionship, habitat, and sexual vitality rather than danger to humans.

Thunder and martial movement produce a contrasting response. Beasts cower when Zeus’ crash reaches their ears at XIX.14, and all beasts cower at the Curetes’ armed onset in XXXVIII.10. Their fear extends the range of divine disturbance beyond human hearers. A single English “beasts” can serve all these lines if the reader remembers that the creatures’ species and location are determined by the surrounding poem.

Places to Read

XVII.8 (source PDF p. 72). The marine setting widens the word beyond land animals.

LI.12 (source PDF p. 170). Beasts are friends of the pastoral nymphs.

LV.14 (source PDF p. 182). Animal desire lies within Aphrodite’s reach.

XIX.14 (source PDF p. 80). Thunder terrifies the creatures through hearing.

XXXVIII.10 (source PDF p. 138). The armed Curetes make all beasts cower.

In this edition

The English should not turn θηρσίν in Poseidon’s hymn into sailors or a generic word for people. Conversely, the compounds for beast-killing, beast-nourishing, and beast-shaped describe different relations to animals; the common first element does not make those actions equivalent.

See also

ζῷον [OL0718]; θηρητήρ [OL0788]; θηροκτόνος [OL0790]; θηροτρόφος [OL0792]; θηρότυπος [OL0793]

Source forms θῆρες; θηρσίν; θηρσὶν; θηρῶν

All verse occurrences 5 in total. Source PDF: XVII.8 (p. 72); XIX.14 (p. 80); XXXVIII.10 (p. 138); LI.12 (p. 170); LV.14 (p. 182)

θηρητήρ

thērētēr · hunter · OL0788

Pan is directly addressed as hunter at XI.9 beside his keen sight and companionship with Echo and the nymphs. The agent noun describes pursuit as an activity of this landscape-dwelling god. It is not an instruction for the hymn’s speaker to hunt, nor does the line identify prey.

See also εὔσκοπος [OL0675]; θήρ [OL0787]

Source forms θηρητήρ

All verse occurrences 1 in total. Source PDF: XI.9 (p. 54)

θηρόβρομος

thērobromos · beast-roaring · OL0789

Hecate is described through wild-animal sound at I.6. The compound can suggest her own beast-like roaring or the cries that accompany her, and the compact epithet does not decide between these neatly. The surrounding unconquerable appearance makes a formidable presence clear without specifying an actual animal transformation.

See also θήρ [OL0787]; θηρότυπος [OL0793]

Source forms θηρόβρομον

All verse occurrences 1 in total. Source PDF: I.6 (p. 18)

θηροκτόνος

thēroktonos · beast-killing · OL0790

Artemis is beast-killing at XXXVI.9, an active hunting epithet among her divine descriptions. The noun θήρ supplies the kind of creature involved, while the compound adds killing. This differs from being merely beast-shaped or fond of animals, even when such descriptions coexist in the wider vocabulary.

See also θήρ [OL0787]; θηρητήρ [OL0788]; θηροτρόφος [OL0792]

Source forms θηροκτόνος

All verse occurrences 1 in total. Source PDF: XXXVI.9 (p. 132)

θηρόπεπλος

thēropeplos · animal-skin-clad · OL0791

The Erinyes wear animal skins at LXIX.7, alongside avenging and powerful epithets. The compound describes their clothing, not their bodily species. It should therefore remain distinct from θηρότυπος, which concerns an animal-like form.

See also θήρ [OL0787]; θηρότυπος [OL0793]

Source forms θηρόπεπλοι

All verse occurrences 1 in total. Source PDF: LXIX.7 (p. 228)

θηροτρόφος

thērotrophos · creature-nourishing · OL0792

The Sea/Tethys is creature-nourishing at XXII.6 while delighting in ships and moving through watery paths. Marine creatures are foregrounded by her setting. The adjective gives a sustaining relation to animals, not a hunting one; its nominative form in the adopted text also differs from the vocative reported by the apparatus.

See also θάλασσα [OL0759]; θήρ [OL0787]; θηροκτόνος [OL0790]

Source forms θηροτρόφος

All verse occurrences 1 in total. Source PDF: XXII.6 (p. 88)

θηρότυπος

thērotypos · beast-shaped · OL0793

The adjective concerns form rather than temper. It describes the animal-like forms of the sea-nourished Tritons ridden by Nereids, the Satyrs accompanying Silenus, and the dark serpent-form assumed by Corybas. The adjective’s agreement must be followed locally: in XXIV.5 it qualifies μορφαῖς, not the Nereids as an undifferentiated group.

See also θήρ [OL0787]; θηρόβρομος [OL0789]; θηρόπεπλος [OL0791]; θίασος [OL0794]

Source forms θηροτύποις; θηρότυπον

All verse occurrences 3 in total. Source PDF: XXIV.5 (p. 92); XXXIX.8 (p. 142); LIV.8 (p. 178)

θίασος

thiasos · sacred company; revel-band · OL0794

The word

Θίασος names a company gathered around shared sacred or celebratory activity. In this corpus its primary uses occur in the hymn to Silenus. The local context makes a revel-band or sacred company more informative than an unspecified crowd, but the noun does not by itself prove the legal organization of a historical association.

In the work

Silenus is the leader of rites for a pastoral thiasos at LIV.4. The surrounding hymn places Naiads, ivy-bearing Bacchants, and beast-shaped Satyrs around him, so the company is imagined through named kinds of companion and through its divine leader. The genitive θιάσου belongs to his ritual leadership; it is not another epithet of Silenus’ body.

Near the close, he is asked to come with favourable bearing, crying the Bacchic cry and bringing calm among the thiasoi. The plural broadens the image from one company named in a title to companies receiving his presence. Excitement and calm need not be contradictory: the requested divine arrival can be enthusiastic without becoming harmful agitation. These two contexts show the word participating in a petition for a well-disposed gathering, not merely recording that a procession took place.

Places to Read

LIV.4 (source PDF p. 178). The singular company is qualified as pastoral and placed under Silenus' ritual leadership.

LIV.11 (source PDF p. 178). The plural companies receive a calmly favourable, Bacchic arrival.

In this edition

The apparatus reports θίασ' εὐνομίου against the adopted θιάσου νομίου. Its division and construction are uncertain, so it should not be cited as an independent witness to exactly the printed "pastoral company." The English "band" or "company" is descriptive, not a claim that the hymn supplies membership rules.

See also

ἡγέομαι [OL0723]; ἡγέτης [OL0724]; θηρότυπος [OL0793]; θυηπολία [OL0805]

Source forms θιάσοισιν; θιάσου

All verse occurrences 2 in total. Source PDF: LIV.4 (p. 178); LIV.11 (p. 178)

Consequential readings AV081_04

θνητός

thnētos · mortal; mortal human being · OL0795

The word

Θνητός means mortal and frequently functions as a noun for a mortal person. In combinations such as θνητοὶ ἄνθρωποι or θνητοὶ βροτοί it reinforces the human condition rather than adding a distinct social class. The adjective can also qualify something other than a person, which prevents "mortals" from being an automatic translation of every form.

In the work

The hymns repeatedly distinguish immortal gods from mortal humans while connecting both through origin, nourishment, governance, and care. Mortals receive Hera's breezes, Demeter's food, Hermes' help in necessity, and the Muses' rites. Their vulnerability is equally explicit: sea dangers threaten them, Melinoe's apparitions disturb them, and their souls follow chthonic Hermes. The word thus identifies the people for whom divine benefits matter rather than simply diminishing humanity.

Moral contrasts occur within this mortal condition. Dikaiosyne delights in just mortals, while the Eumenides observe irreverent lives. Mortality is not itself equivalent to wrongdoing. The feminine genitive at XLI.8 is a necessary exception to the dominant personal use: θνητῆς qualifies ἀνάγκης, the mortal constraint under which the addressed goddess bore Eubouleus. The hymn addresses Antaia; substituting Semele from a more familiar birth-story would misread the local text.

Places to Read

XVI.3 (source PDF p. 70). Mortals receive life-sustaining breezes.

LVIII.3 (source PDF p. 194). Mortal humans are explicitly distinguished from gods.

LXIII.2 (source PDF p. 208). Just conduct is predicated within the mortal class.

LVII.2 (source PDF p. 190). Mortal souls are guided beneath the earth.

XLI.8 (source PDF p. 148). The adjective qualifies Necessity, not a group of people.

In this edition

The English often needs only “mortals,” but fuller Greek expressions can emphasize their human status. An apparatus alternative in LV.21 reports mortals where the adopted text has sea-creatures; that report must not turn the printed sea-creatures’ dance into a human performance. The complete inventory distinguishes these rejected readings from primary tokens.

See also

ζωή [OL0715]; ζῷον [OL0718]; θάνατος [OL0767]; θεός [OL0778]; ἰσότης [OL0846]

Source forms θνητῆς; θνητοῖς; θνητοῖσι; θνητοῖσιν; θνητοὺς; θνητῶν

All verse occurrences 75 in total. Source PDF: Prayer.31 (p. 14); II.4 (p. 20); VI.3 (p. 32); VII.7 (p. 34); XII.7 (p. 58); XIV.6 (p. 64); XIV.9 (p. 66); XVI.3 (p. 70); XVIII.7 (p. 74); XVIII.11 (p. 76); XXVI.1 (p. 98); XXVII.6 (p. 100); XXVII.7 (p. 100); XXVII.10 (p. 102); XXVIII.2 (p. 104); XXVIII.4 (p. 104); XXVIII.9 (p. 106); XXIX.11 (p. 110); XXIX.15 (p. 110); XXXIII.1 (p. 120); XXXIII.2 (p. 120); XXXVII.4 (p. 134); XXXVIII.5 (p. 136); XL.7 (p. 144); XL.16 (p. 146); XLI.2 (p. 148); XLI.8 (p. 148); XLIV.7 (p. 154); XLV.6 (p. 156); L.6 (p. 166); L.9 (p. 166); LI.16 (p. 170); LIV.3 (p. 178); LVII.2 (p. 190); LVII.11 (p. 192); LVIII.3 (p. 194); LVIII.5 (p. 194); LIX.18 (p. 198); LX.5 (p. 200); LXI.2 (p. 202); LXI.9 (p. 204); LXII.3 (p. 206); LXII.6 (p. 206); LXIII.1 (p. 208); LXIII.2 (p. 208); LXIII.12 (p. 210); LXIII.14 (p. 210); LXIV.1 (p. 212); LXIV.7 (p. 212); LXVI.7 (p. 218); LXVI.9 (p. 220); LXVIII.7 (p. 224); LXIX.10 (p. 230); LXX.4 (p. 232); LXXI.6 (p. 234); LXXII.6 (p. 238); LXXIII.2 (p. 240); LXXIII.5 (p. 240); LXXIV.4 (p. 242); LXXIV.6 (p. 242); LXXV.7 (p. 244); LXXVI.3 (p. 246); LXXVI.7 (p. 248); LXXVII.5 (p. 250); LXXVIII.1 (p. 252); LXXVIII.6 (p. 252); LXXVIII.7 (p. 252); LXXVIII.12 (p. 254); LXXIX.8 (p. 258); LXXXIII.2 (p. 266); LXXXIV.5 (p. 268); LXXXV.1 (p. 270); LXXXVI.2 (p. 272); LXXXVI.4 (p. 272); LXXXVII.1 (p. 276)

Consequential readings AV084_04

θόασμα

thoasma · dance-ground · OL0796

Tmolus delights Hipta as a beautiful dance-ground for the Lydians at XLIX.6. Θόασμα is a place for dancing here, not merely a seat or dwelling. The neuter noun stands in apposition to the masculine place-name, a grammatical difference that does not require the reader to invent a second location.

See also θίασος [OL0794]

Source forms θόασμα

All verse occurrences 1 in total. Source PDF: XLIX.6 (p. 164)

θοός

thoos · swift · OL0797

Nature whirls a swift stream or current in an everlasting whirl at X.22. The adjective qualifies ῥύμα, the moving flow, rather than Nature directly. Swiftness and circular

movement belong together in the image, but the line does not quantify speed or define a physical mechanism.

See also κόσμος [OL0950]

Source forms θοὸν

All verse occurrences 1 in total. Source PDF: X.22 (p. 50)

θόρυβος

thorybos · din; commotion · OL0798

As the armed Curetes advance, commotion and shouting reach heaven at XXXVIII.11. Θόρυβος names the disturbance of their movement, paired with the more explicitly vocal βοή. The noun is an effect of the divine onset, not by itself a label for a particular percussion instrument.

See also ἠχώ [OL0757]; Κουρῆτες [OL0951]

Source forms θόρυβος

All verse occurrences 1 in total. Source PDF: XXXVIII.11 (p. 138)

Θράκη

Thraikē · Thrace · OL0799

Boreas is summoned from snowy Thrace at LXXX.2. The place-name supplies a northern, cold setting within the hymn's own imagery. The spelling Θρῄκης differs from the apparatus's θράκης without denoting another region.

See also Βορέας [OL0320]

Source forms Θρῄκης

All verse occurrences 1 in total. Source PDF: LXXX.2 (p. 260)

θρασύτης

thrasytēs · boldness; effective confidence · OL0800

The Graces hymn names work-effective boldness with wisdom and excellence at LX.7. These are valuable capacities, but the following argument says that without the Graces they do not arouse life's joys. The context favours confidence directed into action, not rash aggression simply because the noun can elsewhere carry a harsher sense.

See also θάρσος [OL0768]; εὐφροσύνη [OL0685]

Source forms θρασύτητος

All verse occurrences 1 in total. Source PDF: LX.7 (p. 200)

θραύω

thrauō · break; shatter; crush · OL0801

The sea breaks waves on shores and rocks, while Dikaiosyne crushes wrongdoers and human baseness. Death's sleep shatters soul and bodily frame at LXXXVII.3. The physical breaking verb can be transferred to moral and mortal destruction, but its object must remain visible: the wave action is not a moral punishment.

See also θάλασσα [OL0759]; θάνατος [OL0767]; κακία [OL0860]

Source forms θραύει; θραύεις; θραύουσ'; θραύουσα

All verse occurrences 4 in total. Source PDF: XXII.4 (p. 88); LXIII.5 (p. 208); LXIII.12 (p. 210); LXXXVII.3 (p. 276)

θρέπτειρα

threpteira · female nurturer · OL0802

Demeter nurtures all mortals, the Muses nurture soul, and Leucothea nurses Dionysus. Each genitive specifies what is sustained or reared. The noun can therefore describe bodily nourishment, a remembered nursing relation, or the cultivation of inner life without those being one identical act.

See also κουροτρόφος [OL0953]; Μοῦσα [OL1160]

Source forms θρέπτειρα; θρέπτειραι; θρέπτειραν

All verse occurrences 3 in total. Source PDF: XL.7 (p. 144); LXXIV.2 (p. 242); LXXVI.5 (p. 246)

θρόνος

thronos · throne; seat of authority · OL0803

Plouton establishes a throne in the dark region, the Mother occupies the cosmos' central throne, cries circle Demeter's throne, and Dike sits at Zeus' sacred throne. The shared seat-image expresses authority and ordered presence. Its location and possessor differ, so these occurrences should not be assembled into a single literal throne-room.

See also Ζεύς [OL0707]; δίκη [OL0439]; κόσμος [OL0950]

Source forms θρόνον

All verse occurrences 4 in total. Source PDF: XVIII.8 (p. 74); XXVII.5 (p. 100); XL.15 (p. 146); LXII.2 (p. 206)

θυγάτηρ

thygatēr · daughter · OL0804

The noun states specific divine relationships: Persephone to Zeus, Hestia to Kronos, the Hours to Themis and Zeus, and several collective companies to named parents. The syncopated θύγατρες in the Muses hymn means the same as the longer plural. A shared father or mother connects the local figures without making all daughters one interchangeable collective.

See also Εὐμενίδες [OL0656]; Ζεύς [OL0707]; Θέμις [OL0775]; κόρη [OL0943]; Κρόνος [OL0971]

Source forms θύγατερ; θυγατέρες; θύγατρας; θύγατρες

All verse occurrences 9 in total. Source PDF: Prayer.27 (p. 14); XIV.1 (p. 64); XXIX.1 (p. 108); XLIII.1 (p. 152); LI.1 (p. 168); LX.2 (p. 200); LXX.2 (p. 232); LXXVI.1 (p. 246); LXXXIV.1 (p. 268)

θυηπολία

thyēpolia · sacrificial worship; performance of offerings · OL0805

The word

Θυηπολία names the performance of sacrificial worship. It is an activity-word broad enough to embrace the offered rite, not the name of one material placed on a fire. Its two primary occurrences frame the introductory Prayer, first as something to learn and finally as something the divine recipients are asked to attend.

In the work

Prayer.1 tells Musaeus to learn the greatly revered θυηπολίη. The next line joins this instruction with learning the prayer itself. The opening therefore relates performed worship and voiced invocation without reducing either to the other. At Prayer.44 the demonstrative “this” points back to the present sacred performance, now accompanied by an august libation. The preceding line asks the gods to come favourably with rejoicing hearts.

This framing makes the long list of divine recipients part of an offered occasion, not a detached catalogue of names. Yet the noun does not supply a complete ritual manual. It leaves unstated many details of participants, equipment, sequence, and location. The most secure reading is that the text presents prayer, sacrificial worship, and libation as coordinated components of a divine invitation. More specific claims must come from more specific words or rubrics.

Places to Read

Prayer.1 (source PDF p. 10). Musaeus is instructed to learn the sacrificial worship.

Prayer.44 (source PDF p. 16). The present sacred performance is paired with libation and offered to the arriving gods.

In this edition

The English “sacrificial worship” or “ritual offering” should retain the active, performed quality of the noun. Compare θυμίαμα for a rubric’s fumigation offering and θυσία for sacrificial acts or offerings. Their overlap does not make the three words synonyms in every construction, nor does θυηπολία alone specify an animal victim.

See also

εὐχή [OL0688]; θυμίαμα [OL0807]; θυσία [OL0814]; ἱερός [OL0822]

Source forms θυηπολίην

All verse occurrences 2 in total. Source PDF: Prayer.1 (p. 10); Prayer.44 (p. 16)

θυιάς

thyias · Thyad-like; ecstatic woman · OL0806

Aphrodite is described as a θυιάς making a light leap on sandy shores at LV.23. The word brings ecstatic, Bacchic movement into her portrait rather than introducing an unnamed second dancer. The apparatus reports θῖνας, sand-heaps or beaches, against the adopted word; the reported syntax is difficult and cannot be treated as a smooth synonymous phrase.

See also θίασος [OL0794]; κοῦφος [OL0955]

Source forms θυιὰς

All verse occurrences 1 in total. Source PDF: LV.23 (p. 184)

Consequential readings AV084_07

θυμίαμα

thymiama · incense offering; fumigation material · OL0807

The word

Θυμίαμα labels an offering for burning or fumigation. In this supplied collection it belongs to the rubrics, not to the metrical verses. The label is often followed by the name of a material, but it does not mean that every specified material is the same aromatic resin.

In the work

The rubrics distinguish styrax, frankincense, myrrh, saffron, aromatics, manna, and other prescriptions. Their wording varies in precision. The Night rubric has torches or firebrands; Earth’s prescribes seed with stated exclusions; LIII allows all while excluding frankincense and separately commands a milk libation. Sleep’s rubric gives an offering “with poppy.” These differences matter more than a uniform English rendering of the introductory label.

The repeated word makes the offering directions easy to recognize, while the following nouns carry the practical distinctions. A reader should therefore consult the whole rubric rather than infer a recipe from θυμίαμα alone. Conversely, the existence of a rubric is evidence for what this supplied text prescribes, not independent proof of how often, where, or by whom that prescription was historically performed. The lyrical praise and the short instruction are distinct textual layers even when they stand on the same page.

Places to Read

II.rubric (source PDF p. 20). The label is followed by styrax.

V.rubric (source PDF p. 30). Saffron shows that the prescriptions are not all the same resin.

XXVI.rubric (source PDF p. 98). Earth’s seed offering carries explicit exclusions.

LIII.rubric (source PDF p. 176). The fumigation rule is distinguished from a separate milk libation.

LXXXV.rubric (source PDF p. 270). The construction specifies an offering with poppy.

In this edition

The supplied spelling and syntax of each rubric should be preserved, including compounds such as λιβανομάννα. “Incense” is convenient but can sound narrower than the range of materials actually listed. Rubric occurrences are counted separately from verse vocabulary and do not create additional metrical attestations.

See also

θυηπολία [OL0805]; θυόεις [OL0809]; θυσία [OL0814]; κρόκος [OL0969]

Heading or rubric θυμίαμα · II.rubric · source PDF p. 20. θυμίαμα στύρακα

Local sense label for the prescribed incense or fumigation offering

Heading or rubric θυμίαμα · III.rubric · source PDF p. 24. θυμίαμα δαλούς

Heading or rubric θυμίαμα · IV.rubric · source PDF p. 28. θυμίαμα λίβανον

Heading or rubric θυμίαμα · V.rubric · source PDF p. 30. θυμίαμα κρόκον

Heading or rubric θυμίαμα · VI.rubric · source PDF p. 32. θυμίαμα σμύρναν

Heading or rubric θυμίαμα · VII.rubric · source PDF p. 34. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · VIII.rubric · source PDF p. 38. θυμίαμα λιβανομάνναν

Heading or rubric θυμίαμα · IX.rubric · source PDF p. 42. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · X.rubric · source PDF p. 46. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · XI.rubric · source PDF p. 52. θυμίαμα ποικίλα

Heading or rubric θυμίαμα · XII.rubric · source PDF p. 58. θυμίαμα λίβανον

Heading or rubric θυμίαμα · XIII.rubric · source PDF p. 62. θυμίαμα στύρακα

Heading or rubric θυμίαμα · XIV.rubric · source PDF p. 64. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · XV.rubric · source PDF p. 68. θυμίαμα στύρακα

Heading or rubric θυμίαμα · XVI.rubric · source PDF p. 70. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · XVII.rubric · source PDF p. 72. θυμίαμα σμύρναν

Heading or rubric θυμίαμα · XIX.rubric · source PDF p. 78. θυμίαμα στύρακα

Heading or rubric θυμίαμα · XX.rubric · source PDF p. 84. θυμίαμα λιβανομάνναν

Heading or rubric θυμίαμα · XXI.rubric · source PDF p. 86. θυμίαμα σμύρναν

Heading or rubric θυμίαμα · XXII.rubric · source PDF p. 88. θυμίαμα λιβανομάνναν

Heading or rubric θυμίαμα · XXIII.rubric · source PDF p. 90. θυμίαμα σμύρναν

Heading or rubric θυμίαμα · XXIV.rubric · source PDF p. 92. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · XXV.rubric · source PDF p. 96. θυμίαμα στύρακα

Heading or rubric θυμίαμα · XXVI.rubric · source PDF p. 98. θυμίαμα πᾶν σπέρμα πλὴν κυάμων καὶ ἀρωμάτων

Heading or rubric θυμίαμα · XXVII.rubric · source PDF p. 100. θυμίαμα ποικίλα

Heading or rubric θυμίαμα · XXVIII.rubric · source PDF p. 104. θυμίαμα λίβανον

Heading or rubric θυμίαμα · XXX.rubric · source PDF p. 112. θυμίαμα στύρακα

Heading or rubric θυμίαμα · XXXII.rubric · source PDF p. 116. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · XXXIII.rubric · source PDF p. 120. θυμίαμα μάνναν

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Heading or rubric θυμίαμα · XXXVII.rubric · source PDF p. 134. θυμίαμα λίβανον

Heading or rubric θυμίαμα · XXXVIII.rubric · source PDF p. 136. θυμίαμα λίβανον

Heading or rubric θυμίαμα · XXXIX.rubric · source PDF p. 142. θυμίαμα λίβανον

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Heading or rubric θυμίαμα · XLII.rubric · source PDF p. 150. θυμίαμα στύρακα

Heading or rubric θυμίαμα · XLIII.rubric · source PDF p. 152. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · XLIV.rubric · source PDF p. 154. θυμίαμα στύρακα

Heading or rubric θυμίαμα · XLVI.rubric · source PDF p. 158. θυμίαμα μάνναν

Heading or rubric θυμίαμα · XLVII.rubric · source PDF p. 160. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · XLVIII.rubric · source PDF p. 162. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · XLIX.rubric · source PDF p. 164. θυμίαμα στύρακα

Heading or rubric θυμίαμα · LI.rubric · source PDF p. 168. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LII.rubric · source PDF p. 172. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LIII.rubric · source PDF p. 176. θυμίαμα πάντα πλὴν λιβάνου, καὶ σπένδε γάλα

Heading or rubric θυμίαμα · LIV.rubric · source PDF p. 178. θυμίαμα μάνναν

Heading or rubric θυμίαμα · LVI.rubric · source PDF p. 186. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LVII.rubric · source PDF p. 190. θυμίαμα στύρακα

Heading or rubric θυμίαμα · LVIII.rubric · source PDF p. 194. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LIX.rubric · source PDF p. 196. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LX.rubric · source PDF p. 200. θυμίαμα στύρακα

Heading or rubric θυμίαμα · LXII.rubric · source PDF p. 206. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXIII.rubric · source PDF p. 208. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXV.rubric · source PDF p. 216. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXVI.rubric · source PDF p. 218. θυμίαμα λιβανομάνναν

Heading or rubric θυμίαμα · LXVII.rubric · source PDF p. 222. θυμίαμα μάνναν

Heading or rubric θυμίαμα · LXVIII.rubric · source PDF p. 224. θυμίαμα μάνναν

Heading or rubric θυμίαμα · LXIX.rubric · source PDF p. 228. θυμίαμα στύρακα καὶ μάνναν

Heading or rubric θυμίαμα · LXX.rubric · source PDF p. 232. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LXXI.rubric · source PDF p. 234. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LXXII.rubric · source PDF p. 238. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXXIII.rubric · source PDF p. 240. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXXIV.rubric · source PDF p. 242. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LXXV.rubric · source PDF p. 244. θυμίαμα μάνναν

Heading or rubric θυμίαμα · LXXVI.rubric · source PDF p. 246. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXXVII.rubric · source PDF p. 250. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXXVIII.rubric · source PDF p. 252. θυμίαμα μάνναν

Heading or rubric θυμίαμα · LXXIX.rubric · source PDF p. 256. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXXX.rubric · source PDF p. 260. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXXXI.rubric · source PDF p. 262. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXXXII.rubric · source PDF p. 264. θυμίαμα λίβανον

Heading or rubric θυμίαμα · LXXXIII.rubric · source PDF p. 266. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LXXXIV.rubric · source PDF p. 268. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LXXXV.rubric · source PDF p. 270. θυμίαμα μετὰ μήκωνος

Heading or rubric θυμίαμα · LXXXVI.rubric · source PDF p. 272. θυμίαμα ἀρώματα

Heading or rubric θυμίαμα · LXXXVII.rubric · source PDF p. 276. θυμίαμα μάνναν

θυμός

thymos · heart; spirit; emotional impulse · OL0808

The word

Θυμός can express feeling, disposition, spirited force, or anger. The nearby qualifier and construction are decisive. “Heart” is often a useful English image, but neither it nor “spirit” should be treated as a technical name for one exclusive psychological faculty across the collection.

In the work

Invitations to Hecate, the Curetes, and the nymphs ask for a rejoicing θυμός. Apollo is asked to hear with a kindly one. At the other end of the range, Athena has a frightening θυμός, and Zeus is asked to cast his heavy θυμός into the waves rather than upon the petitioners. Tyche can stir anger in her heart while bringing poverty. These contrasts describe the direction and emotional quality of divine action.

Appended Ares turns inward to the speaker's own impulse: the sharp force of θυμός should be restrained when it incites him toward chilling strife. Courage is then requested for remaining in peaceful ordinances. The noun thus need not signify an energy that should always be intensified. LXXI.5 requires additional caution. Its dative θυμῷ, the genitive of Persephone, and the clause about a two-bodied appearance do not yield an uncontested narrative. Anger or affective force is relevant, but a confident reconstruction of who acts from whose anger would overstate the grammar.

Places to Read

LI.17 (source PDF p. 170). Rejoicing disposition belongs to the nymphs' requested arrival.

XIX.18 (source PDF p. 82). Zeus' heavy spirit is redirected toward the sea.

XXXII.7 (source PDF p. 116). Athena's spirit is formidable.

LXXXVIII.14 (source PDF p. 282). The speaker asks for restraint of an impulse toward combat.

LXXI.5 (source PDF p. 234). The dative stands in a genuinely difficult narrative construction.

In this edition

The English varies between heart and spirit; neither rendering resolves the word's local emotional force without its adjectives. In Melinoe's hymn a fluent translation is still an interpretation, not morphological evidence. Compare ἦτορ, which is also used for power and gracious disposition but has its own distribution and repeated constructions.

See also

εὔφρων [OL0686]; ἠπιόθυμος [OL0748]; ἦτορ [OL0755]; θάρσος [OL0768]; θεσμός [OL0784]

Source forms θυμὸν; θυμοῦ; θυμῷ

All verse occurrences 9 in total. Source PDF: I.10 (p. 18); XIX.18 (p. 82); XXXI.7 (p. 114); XXXII.7 (p. 116); XXXIV.10 (p. 124); LI.17 (p. 170); LXXI.5 (p. 234); LXXII.8 (p. 238); LXXXVIII.14 (p. 282)

θυόεις

thyoeis · fragrant with offerings · OL0809

The Eleusinian temple is θυόεις at XLII.5, a setting in which Dionysus may delight. The adjective evokes the fragrance of offerings or incense, rather than naming the exact substance burned. That substance belongs to a separate rubric-level question.

See also θυμίαμα [OL0807]; ἱερός [OL0822]

Source forms θυόεντι

All verse occurrences 1 in total. Source PDF: XLII.5 (p. 150)

θυρσεγχής

thyrsenkhēs · thyrsus-spearing · OL0810

Dionysus bears or wields the thyrsus with spear-like force in XLV.5 and LII.11. The compound is more martial than the simple “thyrsus-bearing,” though the hymn does not narrate an actual thrust. Its appearance with Paian in LII contributes another facet of the addressed god’s titles, not an independent weapon manual.

See also θυρσομανής [OL0811]; θυρσοτινάκτης [OL0812]; θυρσοφόρος [OL0813]

Source forms θυρσεγχές; θυρσεγχής

All verse occurrences 2 in total. Source PDF: XLV.5 (p. 156); LII.11 (p. 174)

Consequential readings AV070_03; AV079_06

θυρσομανής

thyrsomanēs · thyrsus-maddened · OL0811

Dionysus is ecstatic in thyrsus-bearing activity at L.8 among loosening, roaring, and Euian titles. The compound gives his movement or disposition a heightened Bacchic intensity. It is distinct from simply carrying or shaking a thyrsus, and should not be reduced to a psychiatric diagnosis.

See also θυρσεγχής [OL0810]; θυρσοτινάκτης [OL0812]; θυρσοφόρος [OL0813]

Source forms θυρσομανές

All verse occurrences 1 in total. Source PDF: L.8 (p. 166)

θυρσοτινάκτης

thyrsotinaktēs · thyrsus-shaker · OL0812

The vocative at LII.4 addresses Dionysus as the brandisher of the thyrsus. The agent noun foregrounds movement of the object, alongside nocturnal, Eubouleus, and headband-wearing epithets. It does not itself specify the shape of the thyrsus or the choreography of its use.

See also θυρσεγχής [OL0810]; θυρσομανής [OL0811]; θυρσοφόρος [OL0813]

Source forms θυρσοτινάκτα

All verse occurrences 1 in total. Source PDF: LII.4 (p. 172)

θυρσοφόρος

thyrsophoros · thyrsus-bearing · OL0813

Semele is the mother of thyrsus-bearing Dionysus at XLIV.3. The genitive belongs to the named son and identifies him by a recognizable attribute. Unlike the neighbouring compounds for brandishing or ecstatic action, this adjective says directly only that he carries the thyrsus.

See also θυρσεγχής [OL0810]; θυρσομανής [OL0811]; θυρσοτινάκτης [OL0812]

Source forms θυρσοφόροιο

All verse occurrences 1 in total. Source PDF: XLIV.3 (p. 154)

θυσία

thysia · sacrifice; sacrificial offering · OL0814

The word

Θυσία can name the act of sacrifice or the offering involved. Here it occurs in plural datives, paired each time with εὐχωλαί, prayers. The construction identifies a means of approach to divine powers; it does not specify the material, victim, or exact procedure of an individual sacrifice.

In the work

The Dream hymn explains that favourable warning can enable people to obtain respite from coming evils. In LXXXVI.11 prayers and sacrifices are the means by which they may dissolve the rulers' anger. The larger context is anticipatory: divine communication provides an opportunity to act before the threatened pain arrives. The noun alone does not establish an automatic exchange or a guaranteed result.

At LXXXVII.11 the speaker approaches Death with sacrifices and prayers, asking him to come only after a long life. This follows the statement that Death is not persuaded by prayers or supplications. The juxtaposition is an important limit to any simple account of ritual efficacy. The hymn still performs an appeal, but it does so while acknowledging the finality and resistance of its recipient. Both passages make sacrifice part of a voiced relationship rather than an isolated material transaction.

Places to Read

LXXXVI.11 (source PDF p. 274). Sacrifices and prayers seek relief from divine anger after a warning.

LXXXVII.11 (source PDF p. 278). The same pair is used in a petition to Death, despite the preceding limitation.

In this edition

The printed θυσίῃσι in the Death hymn is an epic dative plural of the same noun as θυσίαις. The apparatus's differently accented label and reported shorter ending should not create a second sacrifice-word. Compare θυηπολία for performed worship and θυμίαμα for the separately labelled fumigation offering.

See also

εὐχή [OL0688]; εὐχωλή [OL0691]; θάνατος [OL0767]; θυηπολία [OL0805]; θυμίαμα [OL0807]

Source forms θυσίαις; θυσίῃσι

All verse occurrences 2 in total. Source PDF: LXXXVI.11 (p. 274); LXXXVII.11 (p. 278)

Consequential readings AV128_03

Ι ι Iota

Ἴακχος

Iakkhos · Iacchus · OL0815

Iacchus is named within the Dionysian invocation at XLII.4 as male, female, double-natured, and releasing. Hipta's hymn places her amid his loud nocturnal dances at XLIX.3. The name therefore participates both in a sequence of divine qualifications and in a setting of collective celebration; neither occurrence supplies a separate biography.

See also θεσμοφόρος [OL0785]; θῆλυς [OL0786]; θίασος [OL0794]

Source forms Ἴακχον; Ἰάκχου

All verse occurrences 2 in total. Source PDF: XLII.4 (p. 150); XLIX.3 (p. 164)

Consequential readings AV074_03

ἰατήρ

iatēr · healer · OL0816

Asclepius is the healer of all in the opening of LXVII. The printed Ionic ἰητήρ is the agent noun accessed as ἰατήρ. Its nominative is used in address alongside the vocative name Asclepius; the variation does not introduce a second healer or a new speaker.

See also ἠπιόδωρος [OL0746]; θέλγω [OL0772]

Source forms Ἰητὴρ

All verse occurrences 1 in total. Source PDF: LXVII.1 (p. 222)

ἰαύω

iauō · rest; sleep · OL0817

Dionysus rests in Persephone's sacred dwellings at LIII.3, within the hymn's linked images of resting and awakening. The participle places the god in that resting condition. "Sleep" is appropriate, but the verb alone does not state that he has died or define an underworld resurrection doctrine.

See also κοιμίζω [OL0933]; ὕπνος [OL1811]; ἱερός [OL0822]

Source forms ἰαύων

All verse occurrences 1 in total. Source PDF: LIII.3 (p. 176)

Ἰδαῖος

Idaios · Idaean · OL0818

The Prayer invokes Idaean gods beside Curetes, Corybantes, and Cabeiri. The adjective is geographical or cultic in force but does not itself list the group's members. Unlike the explicit Phrygian location in XLIX.5, this bare adjective does not resolve which Ida is intended without further contextual evidence.

See also Ἴδη [OL0820]; Κάβειροι [OL0850]; Κουρῆτες [OL0951]

Source forms Ἰδαίους

All verse occurrences 1 in total. Source PDF: Prayer.22 (p. 12)

ἰδέα

idea · form; appearance · OL0819

The word

Ἰδέα can name a visible form, appearance, or kind. The modern English “idea,” understood as a thought in someone’s mind, is not a good default for these occurrences. Both are plural datives in descriptions of manifestation or change, and both are accompanied by words that emphasize form.

In the work

Proteus changes sacred ὕλη in manifold ἰδέαι at XXV.3. The preceding line associates him with the beginnings of nature, and the following account stresses that he contains all things and changes. In this context the plural points to the forms in which transformation is manifested. The coexistence of “matter” and “forms” invites philosophical comparison, but does not by itself establish that the hymn adopts a specific school’s technical distinction between matter and transcendent Forms.

Melinoe shows a configuration of form through strange ἰδέαι at LXXI.7. The previous line describes aerial apparitions that disturb mortals, making appearance especially important. Unlike Proteus’ comprehensive metamorphosis, this passage foregrounds the unsettling way a divine figure is encountered. The shared noun links the passages at the level of perceptible or manifested configuration; their emotional and narrative purposes remain different.

Places to Read

XXV.3 (source PDF p. 96). Proteus’ transformation involves sacred matter and manifold forms.

LXXI.7 (source PDF p. 236). Strange appearances contribute to Melinoe’s unsettling manifestations.

In this edition

The English “forms” avoids the misleading everyday sense of mental ideas. It should nevertheless not conceal the cluster of distinct Greek words in LXXI.7: ἰδέα, μορφή, and τύπος contribute overlapping form-language. Their co-occurrence supplies emphasis, not a securely articulated three-stage metaphysical system.

See also

ὕλη [OL1795]; μορφή [OL1159]; τύπος [OL1783]; Πρωτεύς [OL1558]

Source forms ἰδέαις

All verse occurrences 2 in total. Source PDF: XXV.3 (p. 96); LXXI.7 (p. 236)

Further source LSJ, ἰδέα. Lexical range, consulted in the official Perseus XML text.

Ἴδη

Idē · Ida; the Phrygian mountain · OL0820

XLIX.5 explicitly locates Ida in Phrygia as one possible place occupied by Hippa. The alternative in the following line is Tmolus, the Lydians’ dance-ground. The either-or invitation surveys possible divine locations rather than asserting that Hippa can only be found on one mountain.

See also θόασμα [OL0796]; Ἰδαῖος [OL0818]; Ἵππα [OL0839]

Source forms Ἴδης

All verse occurrences 1 in total. Source PDF: XLIX.5 (p. 164)

ἱεροθηλής

hierothēlēs · sacredly flourishing · OL0821

Demeter’s many, flower-rich forms are sacredly flourishing at XL.17. The adjective agrees with μορφαί and joins sacred character with growth. It does not describe the singers’ purity or name a separate class of temple plants.

See also θάλλω [OL0765]; ἰδέα [OL0819]; ἱερός [OL0822]

Source forms ἱεροθηλεῖς

All verse occurrences 1 in total. Source PDF: XL.17 (p. 146)

Consequential readings AV065_05

ἱερός

hieros · sacred; sacred offerings or rites · OL0822

The word

Ἱερός marks something as sacred or belonging to divine worship. It can qualify a person, place, light, object, or action. Its neuter plural can also stand without an expressed noun, meaning sacred things, offerings, or rites. This grammatical change matters more than assigning the adjective one exclusive English label.

In the work

The requests to Plouton, Persephone, Dionysus Liknites, and Hestia ask the deity to receive ἱερά. Here the sacred things are offered to a recipient, so a concrete ritual translation is needed. The nymphs are invited to auspicious ἱερά, and Notos is asked to rejoice in them. By contrast, in LXXI.3 ἱεροῖς simply qualifies the beds named in the same clause. Identical endings do not guarantee identical constructions.

The adjective’s range extends beyond offered objects. Celestial radiance, Delphi’s ground, Samothrace, Egypt, Persephone’s dwellings, Zeus’ throne, Styx’s water, and the consolation supplied by Sleep can all be sacred. Dionysus is a sacred shoot or flower, and Mnemosyne’s daughters are both ἱεραί and ὅσιαι. That combination is a useful warning against treating the hymns’ holiness vocabulary as mutually exclusive boxes. Sacredness is attached to the locally named thing; it is not a substitute for explaining what that thing does.

Places to Read

XVIII.3 (source PDF p. 74). The substantival plural names offerings Plouton should receive.

LI.17 (source PDF p. 170). Sacred offerings or observances are also auspicious.

LXXI.3 (source PDF p. 234). The same dative ending is adjectival with “beds.”

LXXVII.2 (source PDF p. 250). The Muses receive two overlapping sacredness adjectives.

LXXXV.6 (source PDF p. 270). Sleep’s consolation extends the range beyond locations and objects.

In this edition

The English often supplies “offerings” where the Greek has only the substantival adjective. That is a contextual interpretation, not a missing Greek noun to be restored. The superlative in XVIII.17 praises the recipient as most sacred; the reported vocative alternative changes address-form, not the underlying quality.

See also

εὔφημος [OL0683]; θυηπολία [OL0805]; θυσία [OL0814]; καθαρός [OL0853]; ἅγιος [OL0012]

Source forms ἱερὰ; ἱεράς; ἱερὴν; ἱερῆς; ἱεροῖς; ἱεροῖσι; ἱερὸν; ἱερῷ; ἱερώτατος

All verse occurrences 27 in total. Source PDF: Prayer.4 (p. 10); Prayer.8 (p. 10); Prayer.44 (p. 16); VII.1 (p. 34); XVIII.3 (p. 74); XVIII.17 (p. 76); XXIII.5 (p. 90); XXV.3 (p. 96); XXIX.2 (p. 108); XXIX.13 (p. 110); XXXVIII.4 (p. 136); XLVI.8 (p. 158); XLIX.7 (p. 164); L.3 (p. 166); L.6 (p. 166); LI.17 (p. 170); LIII.3 (p. 176); LV.19 (p. 182); LVII.5 (p. 190); LXII.2 (p. 206); LXIX.4 (p. 228); LXXI.3 (p. 234); LXXVII.2 (p. 250); LXXVIII.13 (p. 254); LXXXII.6 (p. 264); LXXXIV.7 (p. 268); LXXXV.6 (p. 270)

Consequential readings AV012_01

ἱεροσκόπος

hieroskopos · interpreter of sacred signs · OL0823

Themis is ἱεροσκόπος for human beings in Prayer.23. The compound places her in a relation to the inspection or interpretation of sacred, especially sacrificial, signs. Her own hymn’s oracular activity helps contextualize that role, but this epithet does not identify a human priestly office held by Themis.

See also Θέμις [OL0775]; θεμιστεύω [OL0776]; ἱερός [OL0822]

Source forms ἱεροσκόπον

All verse occurrences 1 in total. Source PDF: Prayer.23 (p. 14)

ἱερότροχος

hierotrokhos · sacred-wheeled · OL0824

Rhea’s chariot is sacred-wheeled at XIV.2, where the adopted line makes a bull-killing lion draw it. The adjective belongs to the vehicle. The apparatus reports a different whole clause with Rhea as implied agent and bull-bearing imagery; the adopted lion should not be inserted into that alternative as though it were witnessed there.

See also ζεύγνυμι [OL0705]; ἱερός [OL0822]; ἵππος [OL0842]

Source forms ἱερότροχον

All verse occurrences 1 in total. Source PDF: XIV.2 (p. 64)

Consequential readings AV027_01

ἵζω

hizō · sit; take a seat · OL0825

Dike sits at Zeus’ sacred throne at LXII.2. The movement to or occupation of a seat places justice beside sovereign authority in the hymn’s opening. The verb does not mean that she becomes Zeus or replaces him as the named possessor of the throne.

See also Ζεύς [OL0707]; θρόνος [OL0803]

Source forms ἵζει

All verse occurrences 1 in total. Source PDF: LXII.2 (p. 206)

ἰήιος

iēios · Ieian; Apollo’s invocatory title · OL0826

Apollo is called ἰήιος at XXXIV.2 among Memphite, splendidly honoured, and prosperity-giving titles. Associations with the invocatory cry and with healing help orient the reader, but the line does not supply an etymology or an explicit translation. Keep the separately printed Prayer form ἤιε accessible through its own record.

See also ἤιος [OL0739]; ἰατήρ [OL0816]

Source forms ἰήιος

All verse occurrences 1 in total. Source PDF: XXXIV.2 (p. 122)

ἵημι

hiēmi · send forth; emit · OL0827

Pan sends forth the whistlings of winds at XXXIV.25 in Apollo’s cosmic-musical description. The participle agrees with Pan, and the whistling is what he emits. “Send” here concerns sound or breath-like movement, not the dispatch of a messenger.

See also σύριγμα [OL1682]; Πάν [OL1335]; Ἀπόλλων [OL0184]

Source forms ἱέντα

All verse occurrences 1 in total. Source PDF: XXXIV.25 (p. 126)

ἱκάνω

hikanō · reach; arrive · OL0828

Wisdom reaches a good completion of excellence in Dikaiosyne at LXIII.11. Sleep, by contrast, is asked to arrive as a soothing presence at LXXXV.9. The same motion-verb can therefore express attainment of an outcome or the coming of a deity; the subject and destination supply the distinction.

See also ἡδύς [OL0730]; τέλος [OL1717]

Source forms ἱκάνει; ἱκάνειν

All verse occurrences 2 in total. Source PDF: LXIII.11 (p. 210); LXXXV.9 (p. 270)

ἱκετηρίς

hiketēris · supplicatory · OL0829

The adjective qualifies the speaker’s voice when Night, Kronos, or Apollo is asked to hear. It describes how the voice approaches its recipient, through appeal for aid, rather than the volume or melody of the sound. The related noun ἱκέτης names the person who stands in that supplicating relation.

See also ἱκέτης [OL0830]; κλύω [OL0930]

Source forms ἱκετηρίδα; ἱκετηρίδι

All verse occurrences 3 in total. Source PDF: III.13 (p. 26); XIII.9 (p. 62); XXXIV.27 (p. 126)

ἱκέτης

hiketēs · suppliant; one seeking aid · OL0830

The word

Ἱκέτης names a person who approaches for help or protection. It describes a relation to the one appealed to, not necessarily a permanent office or a complete account of the suppliant's social status. The noun's only primary occurrence here is a plural accusative in the closing request to the Moon.

In the work

At IX.12 the Moon is asked to shine while saving νέους ἱκέτας σέο, the new or young suppliants of her. The possessive genitive makes their relation explicit: they seek her aid. Their newness or youth deserves to remain visible. Although the collection elsewhere addresses initiates and rites, this noun is not itself the word μύστης, and the phrase does not securely identify a formal stage of initiation.

The preceding request asks the goddess to come kindly with her light, so protection is connected to a favourable luminous presence. That is the local benefit for which the suppliants appeal. Related ἱκετηρίς describes the supplicatory voice heard by other gods, giving a useful comparison between the person's position and the manner of the prayer. Neither word alone reconstructs a physical gesture such as touching an altar or clasping knees.

Places to Read

IX.12 (source PDF p. 44). The Moon's light and saving activity are directed toward her new or young suppliants.

In this edition

The supplied English can render νέους as "new," but "young" remains within the adjective's ordinary range. The apparatus reports a fused and uncertain ending against the adopted σέο κούρη. The printed text clearly contains the relation "of you" and the address "maiden"; the alternative should not be repaired into an invented compound.

See also

εὐχή [OL0688]; εὔχομαι [OL0689]; ἱκετηρίς [OL0829]; κόρη [OL0943]

Source forms ἱκέτας

All verse occurrences 1 in total. Source PDF: IX.12 (p. 44)

Further source LSJ, ἱκέτης. Lexical range, consulted in the official Perseus XML text.

ἰκμάς

ikmas · moisture; wetness · OL0831

Ocean is the source of the earth's spring-flowing moistures at LXXXIII.5. In Boreas' hymn, damp moisture accompanies rain-born water stirred by the wind. The plural can make moisture concrete as waters or wet exhalations; the immediate water-language is more useful than imposing one physical theory on both scenes.

See also θάλασσα [OL0759]; Θρᾴκη [OL0799]

Source forms ἰκμάδες; ἰκμάσι

All verse occurrences 2 in total. Source PDF: LXXX.4 (p. 260); LXXXIII.5 (p. 266)

ἵκω

hikō · reach · OL0832

The din and shout of the Curetes reach heaven at XXXVIII.11. The verb gives the disturbance a destination, extending its effect upward from their armed movement. Its singular form accompanies the paired noise terms; it does not make one particular Curete the subject.

See also θόρυβος [OL0798]; Κουρῆτες [OL0951]

Source forms ἵκει

All verse occurrences 1 in total. Source PDF: XXXVIII.11 (p. 138)

Consequential readings AV061_01

ἵλαος

hilaos · gracious; propitious · OL0833

Plouton is asked to arrive gracious to the initiates, and Leto to listen with a gracious heart. The same accusative ending has different agreements: masculine with the arriving god in XVIII.19, neuter with ἦτορ in XXXV.6. The favourable force remains, while the grammar determines whose condition is described.

See also εὔφρων [OL0686]; ἦτορ [OL0755]

Source forms ἵλαον

All verse occurrences 2 in total. Source PDF: XVIII.19 (p. 76); XXXV.6 (p. 128)

ἱμερόεις

himeroeis · desirable; attractive · OL0834

Demeter, Health, and the Graces are desirable divine presences; the adjective also qualifies the life Demeter grants mortals. Desire here is not confined to sexual attraction. A figure can be longed for because of the nourishment, health, or prosperity that makes the encounter welcome.

See also ἡδύς [OL0730]; ἱμερόνους [OL0835]; καλός [OL0870]

Source forms ἱμερόεντα; ἱμερόεσσ’; Ἱμερόεσσ’; ἱμερόεσσαι

All verse occurrences 4 in total. Source PDF: XL.7 (p. 144); XL.9 (p. 144); LX.10 (p. 200); LXVIII.1 (p. 224)

ἱμερόνους

himeronous · lovely-minded · OL0835

Adonis is ἱμερόνους at LVI.8, beside the images of Aphrodite’s sweet shoot and a growth of love. The compound draws mind or disposition into the vocabulary of attraction. It should not be flattened into physical beauty alone, though the hymn gives no separate psychology of Adonis.

See also θάλος [OL0766]; ἱμερόεις [OL0834]

Source forms ἱμερόνους

All verse occurrences 1 in total. Source PDF: LVI.8 (p. 188)

Ἰνώ

Inō · Ino · OL0836

The Prayer invokes Ino beside Leucothea and prosperity-giving Palaemon at Prayer.35. These neighbouring names place her in the familiar divine company relevant to marine rescue, but the line itself does not narrate her transformation or explain how the names are related. Preserve its actual coordination rather than rewriting it as a biographical sentence.

See also θάλασσα [OL0759]; Καδμηίς [OL0852]

Source forms Ἰνὼ

All verse occurrences 1 in total. Source PDF: Prayer.35 (p. 16)

ἰοβόλος

iobolos · poison-bearing missiles; poisoned arrows · OL0837

Heracles is asked to drive away painful dooms with flying ἰοβόλα at XII.16. Here the context and lexical evidence support poisoned or venom-bearing arrows, not merely “arrow-shooting.” The flying missiles are instruments of the requested protective action. No preparation or use of real poison by worshippers is described.

See also Ἡρακλῆς [OL0751]; ἰοχέαιρα [OL0838]; κήρ [OL0908]

Source forms ἰοβόλοις

All verse occurrences 1 in total. Source PDF: XII.16 (p. 60)

Further source LSJ, ἰοβόλος. Consulted lexical control in the official Perseus XML text.

ἰοχέαιρα

iokheaira · arrow-shooting · OL0838

Artemis is arrow-shooting in the Prayer, in Leto’s account of her children, and in her own hymn. The epithet identifies her characteristic archery across direct address and narrative reference. Unlike ἰοβόλος in Heracles’ petition, it does not itself supply a poisoned-arrow sense.

See also θηροκτόνος [OL0790]; ἰοβόλος [OL0837]

Source forms ἰοχέαιρα; ἰοχέαιραν

All verse occurrences 3 in total. Source PDF: Prayer.7 (p. 10); XXXV.4 (p. 128); XXXVI.6 (p. 130)

Ἵππα

Hippa · Hippa; Hipta in the translation · OL0839

The Greek names Ἵππα in the Sabazios hymn and in the opening of XLIX, where she is Bacchus’ nurse and an ecstatic maiden. The supplied English calls her Hipta. These are access forms for the same recipient in this edition, but the translation should not silently overwrite the printed Greek name or its heading.

See also θόασμα [OL0796]; θρέπτειρα [OL0802]; Ἴδη [OL0820]

Source forms Ἵππαν

All verse occurrences 2 in total. Source PDF: XLVIII.4 (p. 162); XLIX.1 (p. 164)

Heading or rubric ΙΠΠΑΣ · XLIX.heading · source PDF p. 164. XLIX. ΙΠΠΑΣ

Local sense Hippa in the Greek heading; the supplied English calls her Hipta

ἱππελάτειρα

hippelateira · horse-driver · OL0840

Athena is addressed as driver of horses at XXXII.12 immediately after her destruction of the Phlegraean Giants. The feminine agent noun presents an active equestrian ability. It differs from Poseidon's broader "of horses" epithet and does not specify a particular chariot team.

See also ἵππιος [OL0841]; ἵππος [OL0842]

Source forms ἱππελάτειρα

All verse occurrences 1 in total. Source PDF: XXXII.12 (p. 118)

ἵππιος

hippios · of horses; equestrian · OL0841

Poseidon is addressed as ἵππιε at XVII.2 while holding a bronze-worked trident. The adjective adds an equestrian aspect to a hymn otherwise strongly concerned with the sea. It does not turn the trident into a horse-driving implement or identify a specific team.

See also ἱππελάτειρα [OL0840]; ἵππος [OL0842]; θάλασσα [OL0759]

Source forms ἵππιε

All verse occurrences 1 in total. Source PDF: XVII.2 (p. 72)

ἵππος

hippos · horse · OL0842

Plouton conveys his bride with a four-horse team beneath an Attic cave at XVIII.14. The instrumental dative identifies the means of transport. The numeral belongs to the team, and the horses should not be confused with the separate equestrian titles of Poseidon or Athena.

See also ἱππελάτειρα [OL0840]; ἵππιος [OL0841]

Source forms ἵπποισιν

All verse occurrences 1 in total. Source PDF: XVIII.14 (p. 76)

Ἶσις

Isis · Isis · OL0843

The Dionysian invitation at XLII.9 imagines the god beside his mother, the august black-robed goddess Isis. The local line explicitly names her in that maternal relation. It need not be harmonized by replacing her with another mother named in a different hymn, nor does it provide a complete genealogy for all Dionysian titles.

See also θεά [OL0769]; Ἴακχος [OL0815]

Source forms Ἴσιδι

All verse occurrences 1 in total. Source PDF: XLII.9 (p. 150)

ἰσορροπία

isorropia · even balance; equilibrium · OL0844

The speaker asks that a good life move in even balances at LXIII.13, after asking Dikaiosyne to crush baseness. The plural gives a continuing condition of balanced life, not simply a single weighing event. Compare ἰσότης, the equality she delights in, while retaining the more visibly balance-like imagery of this noun.

See also ἰσότης [OL0846]

Source forms ἰσορροπίῃσιν

All verse occurrences 1 in total. Source PDF: LXIII.13 (p. 210)

ἴσος

isos · equal; in equal measure · OL0845

Apollo mixes winter and summer in equal relation to both at XXXIV.21. The neuter ἴσον can be taken adverbially or as an equal amount in the mixing construction. Either way, the emphasis is balanced seasonal relation, not identity of summer and winter.

See also θέρος [OL0782]; ἰσότης [OL0846]; κρᾶσις [OL0959]

Source forms ἴσον

All verse occurrences 1 in total. Source PDF: XXXIV.21 (p. 126)

ἰσότης

isotēs · equality; equitable balance · OL0846

The word

Ἰσότης names equality or an equitable relation. In these hymns it belongs to the vocabulary of Dike and Dikaiosyne and should be read with their judgments, balances, and opposition to excess. It is more than simple resemblance: things can be unlike and still be brought into a just relation.

In the work

LXII.5 describes Dike as bringing unlike things together in truth from equality. The following lines concern bad intentions and those who want “the more.” Equality here directs a corrective action; it does not mean that the goddess fails to distinguish just from unjust conduct. Indeed, the hymn explicitly contrasts her hostility to the unjust with her favour toward the just.

Dikaiosyne likewise delights in just mortals from equality at LXIII.2. Line 10 sharpens the point by opposing her hatred of excess to her pleasure in equality. The closing prayer that a good life proceed in even balances makes this concern practical: equitable order is something in which humans and living beings may flourish. The passages support fairness and proportionate relation, but do not specify a constitutional programme, a formula of mathematical equality, or equal outcomes in every imaginable circumstance.

Places to Read

LXII.5 (source PDF p. 206). Equality brings unlike things into a truthful relation.

LXIII.2 (source PDF p. 208). Equity is connected with the goddess’s favour toward just mortals.

LXIII.10 (source PDF p. 210). The direct opposition between excess and equality clarifies the ethical force.

In this edition

The English “equality” should be kept beside the balancing imagery and the opposition to grasping after more. “Equity” may clarify that context, but should not suggest a modern legal jurisdiction. The related ἰσορροπία names even balance, while ἴσος in Apollo’s hymn concerns a seasonal mixture: lexical kinship is not identity of application.

See also

εὐνομία [OL0658]; Θέμις [OL0775]; ἰσορροπία [OL0844]; ἴσος [OL0845]; καθαρός [OL0853]

Source forms ἰσότητι; ἰσότητος

All verse occurrences 3 in total. Source PDF: LXII.5 (p. 206); LXIII.2 (p. 208); LXIII.10 (p. 210)

Further source LSJ, ἰσότης. Lexical range, consulted in the official Perseus XML text.

ἵστημι

histēmi · stop; bring to a standstill · OL0847

Dionysus stops the earth’s violent quakings at XLVII.3, and Ares is asked to stop raging strife at LXV.6. These transitive uses bring a disruptive process to a halt. They should not be rendered simply “stand,” as though the god or the strife merely occupies a position.

See also θάρσος [OL0768]; κρατερός [OL0961]

Source forms ἔστησε; στῆσον

All verse occurrences 2 in total. Source PDF: XLVII.3 (p. 160); LXV.6 (p. 216)

Lexical references LSJ ἵστημι (n51241)

ἰσχύς

iskhys · strength; force · OL0848

The Prayer invokes the greatly outstanding strength of Atlas and Aion at Prayer.28. The noun gathers their power into the object of invocation rather than describing a measured physical capacity. Its singular can be shared in the coordinated phrase without making the two named powers one person.

See also κράτος [OL0964]

Source forms ἰσχύν

All verse occurrences 1 in total. Source PDF: Prayer.28 (p. 14)

ἴχνος

ikhnos · footstep; track · OL0849

The Curetes tread lightly and the nymphs are light of foot, while Nature turns a soundless track with her feet at X.7. The noun can mark an individual step or an ongoing course. These motions give an embodied quality to divine activity, but do not by themselves preserve a sequence of human dance steps.

See also κοῦφος [OL0955]; Κουρῆτες [OL0951]

Source forms ἴχνεσι; ἴχνος

All verse occurrences 3 in total. Source PDF: X.7 (p. 46); XXXI.3 (p. 114); LI.6 (p. 168)

Κ κ Kappa

Κάβειροι

Kabeiroi · Cabeiri · OL0850

The Cabeiri are named in Prayer.20 beside armed Curetes and Corybantes. The coordination preserves distinct divine groups even where their associations invite comparison. The line does not state their number, list their individual names, or identify all three companies as one collective.

See also Ἰδαῖος [OL0818]; Κουρῆτες [OL0951]

Source forms Καβείρους

All verse occurrences 1 in total. Source PDF: Prayer.20 (p. 12)

Καδμεῖος

Kadmeios · Cadmean; of Cadmus · OL0851

Dionysus coils around the Cadmean house at XLVII.2. The adjective anchors the scene to Cadmus' household or house, rather than directly calling Dionysus a son of Cadmus. The related feminine patronymic Καδμηίς has its own genealogical use with Semele and Leucothea.

See also Καδμηίς [OL0852]

Source forms Καδμείοισι

All verse occurrences 1 in total. Source PDF: XLVII.2 (p. 160)

Καδμηίς

Kadmēis · daughter of Cadmus · OL0852

The feminine patronymic identifies Semele in XLIV and Leucothea in LXXIV. It can stand beside "maiden" or beside a divine proper name without changing the paternal relation. Shared descent does not mean the hymns identify Semele and Leucothea as one goddess.

See also θυγάτηρ [OL0804]; Ἰνώ [OL0836]; Καδμεῖος [OL0851]

Source forms Καδμηίδα; Καδμηίς

All verse occurrences 3 in total. Source PDF: XLIV.1 (p. 154); XLIV.10 (p. 154); LXXIV.1 (p. 242)

καθαρός

katharos · pure; clear · OL0853

The word

Καθαρός can describe cleanliness, purity, or clarity. Its actual objects here are judgments or intentions and utterances, not washed bodies or purified utensils. A reader should therefore begin with the quality of thought and speech rather than assume that every use refers to physical cleansing.

In the work

Apollo reveals pure φῆμαι and oracles at XXXIV.9. The word presents his communications as clear or untainted; it does not specify a procedure by which the

sounds have been purified. Eros is asked to join the initiates with pure intentions at LVIII.9, where the dative describes the disposition of the requested encounter.

Dikaiosyne adjudicates what is due with pure judgments at LXIII.4. The surrounding opposition to greed, crooked weighing, and human baseness gives purity an ethical and deliberative force. These three uses belong together as favourable qualities of communication and purpose, but their bearers and actions differ. Apollo's revelation, Eros' approach, and Dikaiosyne's judgment should not be merged into one ceremonial act. The adjective can overlap with other sacredness language while making a locally specific claim about the soundness of what is said or intended.

Places to Read

XXXIV.9 (source PDF p. 122). Purity qualifies Apollo's utterances.

LVIII.9 (source PDF p. 194). Pure intentions accompany Eros' requested approach.

LXIII.4 (source PDF p. 208). Dikaiosyne's judgments are pure in a context of equitable adjudication.

In this edition

The English "pure" is defensible but may sound more exclusively ritual than the Greek contexts require. "Clear" can help with utterance, yet need not remove its favourable religious value. Compare the active purifying epithet καθάρσιος: being pure and bringing purification are related but grammatically different claims.

See also

ἱερός [OL0822]; ἰσότης [OL0846]; καθάρσιος [OL0854]

Source forms καθαραῖς; καθαρὰς

All verse occurrences 3 in total. Source PDF: XXXIV.9 (p. 122); LVIII.9 (p. 194); LXIII.4 (p. 208)

Further source LSJ, καθαρός. Lexical range, consulted in the official Perseus XML text.

καθάρσιος

katharsios · purifying · OL0854

Zeus is addressed as καθάρσιος at XV.8 among earth-shaking, growth-producing, and all-shaking epithets. The adjective gives him a purifying function rather than merely describing him as already pure. The hymn does not specify a particular pollution, material cleansing agent, or ceremony of purification.

See also Ζεύς [OL0707]; καθαρός [OL0853]

Source forms καθάρσιε

All verse occurrences 1 in total. Source PDF: XV.8 (p. 68)

καθηγήτειρα

kathēgēteira · female guide; instructor · OL0855

The Muses are guiding queens of powerful intelligence at LXXVI.6, after being called nurturers of soul and right-directors of thought. The feminine plural agent noun presents guidance as an active benefit. It does not establish a human teaching institution or a division of one Muse per mental faculty.

See also Μοῦσα [OL1160]; νόος [OL1203]; ἡγεμόνη [OL0722]

Source forms καθηγήτειραι

All verse occurrences 1 in total. Source PDF: LXXVI.6 (p. 246)

καθοδηγός

kathodēgos · guide toward good · OL0856

Helios is the guide of the reverent toward good things at VIII.8. The genitive καλῶν identifies what he guides them toward, while the dative names those helped. His force against the irreverent in the same line makes the guidance selective, not an unqualified promise that every traveller receives a favourable outcome.

See also εὐσεβής [OL0673]; ζαμενής [OL0703]; ἥλιος [OL0741]; καλός [OL0870]

Source forms καθοδηγὲ

All verse occurrences 1 in total. Source PDF: VIII.8 (p. 38)

καθοράω

kathoraō · look down upon; oversee · OL0857

The Fates, Eumenides, and Dike observe mortal life. Dike’s outlook is explicitly from heaven, whereas the Fates’ comprehensive observation is paired with Zeus’ knowledge. The verb can express attentive oversight without requiring every scene to share one physical vantage point. In LXX.4 the adopted plural address differs from the apparatus’s singular wording, fitting the Eumenides as a company.

See also Εὐμενίδες [OL0656]; ἐφοράω [OL0697]; θνητός [OL0795]

Source forms καθορᾷ; καθορᾶτε; καθορῶσα

All verse occurrences 3 in total. Source PDF: LIX.11 (p. 198); LXII.3 (p. 206); LXX.4 (p. 232)

Consequential readings AV107_01

καθυπέρτερος

kathyperteros · far above · OL0858

Dawn’s appearance or gaze is far above at LXXVIII.8, where no one escapes it. The printed neuter -ον form is most naturally read adverbially with “being,” though an irregular adjectival relation to feminine ὄψιν is possible. The sense of elevated oversight is clearer than the exact agreement; the source should not be silently repaired.

See also ἠώς [OL0758]; καθοράω [OL0857]

Source forms καθυπέρτερον

All verse occurrences 1 in total. Source PDF: LXXVIII.8 (p. 254)

καιρός

kairos · fitting time; season · OL0859

The Hours bring fruitful generations of fitting seasons at XLIII.11. The plural makes καιρός a matter of recurring timeliness in growth, not a single emergency or decisive instant. It complements their cyclic movement while emphasizing that things arrive and develop at the proper time.

See also θέρος [OL0782]; καρπός [OL0878]

Source forms καιρῶν

All verse occurrences 1 in total. Source PDF: XLIII.11 (p. 152)

κακία

kakia · vice; moral baseness · OL0860

Dikaiosyne is asked to crush mortals' κακία at LXIII.12. Her opposition to greed, crooked scales, and excess makes moral baseness the local sense, rather than the misfortunes people merely suffer. Compare κακότης, whose two contexts require different choices between adversity and baseness.

See also θραύω [OL0801]; ἰσότης [OL0846]; κακός [OL0862]; κακότης [OL0863]

Source forms κακίην

All verse occurrences 1 in total. Source PDF: LXIII.12 (p. 210)

κακόποτμος

kakopotmos · ill-fated; grievously unfortunate · OL0861

Health is asked to rescue worshippers from the ill-fated distress of severe diseases at LXVIII.13. The adjective qualifies suffering, not the moral character of the sick. Its force is the grievous lot that illness brings, and it should not suggest blame for that condition.

See also κακός [OL0862]

Source forms κακόποτμον

All verse occurrences 1 in total. Source PDF: LXVIII.13 (p. 226)

κακός

kakos · bad; harmful; evil · OL0862

The word

Κακός covers what is bad in several ways: morally wrong, harmful, oppressive, or disastrously unwelcome. The noun it qualifies, or the gender of its substantival use, prevents these meanings from collapsing into one. Bad people and bad events need not be the same thing.

In the work

Athena is forceful toward bad people and wisdom for good people at XXXII.9. In the Dream hymn, bad people do not receive the same favourable warning as the reverent. These personal contrasts are ethical. Dike's observation of bad intentions likewise concerns the purposes through which mortals act.

Other occurrences describe harm suffered. Heracles is asked to expel bad destructive afflictions; Athena is a releaser from evils; Tyche may bring oppressive poverty. Calling poverty κακή says that it is a grievous condition, not that poor people are morally bad. The Dream hymn moves between these fields: it concerns warning of coming evils, relief from them, bad people who do not receive such warning, and signs of evil events. The reader must track the construction from clause to clause rather than give every κακῶν the same personal referent. This lexical flexibility is central to the hymns' petitions for both protection and right conduct.

Places to Read

XXXII.9 (source PDF p. 116). Bad people are contrasted with good people.

LXII.6 (source PDF p. 206). The adjective qualifies human intentions.

XII.15 (source PDF p. 60). Harmful afflictions are to be expelled.

LXXII.8 (source PDF p. 238). Poverty is bad as an oppressive condition.

LXXXVI.13 (source PDF p. 274). The Dream hymn's personal ethical contrast differs from its references to coming evils.

In this edition

The English "evil" can make suffering sound like culpability if its object is not stated. Use "harmful," "bad," or "misfortunes" where the local syntax requires them. The apparatus at LXXVII.3 reports κακῆς against the adopted noun ἀπάτης; it does not supply another primary occurrence of the adjective in the printed memory passage.

See also

ἐχθρός [OL0700]; κακία [OL0860]; κακόποτμος [OL0861]; κακότης [OL0863]; καλός [OL0870]

Source forms κακαῖς; κακὰς; κακὴν; κακοῖς; κακῶν

All verse occurrences 9 in total. Source PDF: XII.15 (p. 60); XXXII.9 (p. 116); XXXII.13 (p. 118); LXII.6 (p. 206); LXXII.8 (p. 238); LXXXVI.10 (p. 274); LXXXVI.13 (p. 274); LXXXVI.14 (p. 274); LXXXVI.18 (p. 274)

Consequential readings AV116_02

κακότης

kakotēs · adversity; baseness or cowardice · OL0863

Nomos brings heavy κακότης to the lawless at LXIV.11: the noun there is the harm or adversity they suffer under his rule. In appended Ares LXXXVIII.12 the speaker wishes bitter κακότης driven from his head, in a prayer for courage and self-restraint. Baseness, weakness, or cowardice fits that personal context better. A uniform "evil" would conceal the change from adverse consequence to a quality the speaker wants to overcome.

See also θάρσος [OL0768]; θεσμός [OL0784]; κακία [OL0860]; κακός [OL0862]

Source forms κακότητα

All verse occurrences 2 in total. Source PDF: LXIV.11 (p. 214); LXXXVIII.12 (p. 282)

καλέω

kaleō · call; invoke; name · OL0864

The word

Καλέω can summon or invoke someone and can also call a person by a name or title. The poems use both the uncontracted καλέω and contracted καλῶ for the speaker's "I call." These forms belong to one verb; their difference need not signal a different kind of invocation.

In the work

The first-person present commonly opens a hymn by making the speech act explicit: the speaker calls Protogonos, Tethys, Nike, Dionysus, Mnemosyne, Themis, or Ocean, accompanied by descriptive accusatives. The act of calling gathers the divine name and its requested character into the present utterance. L.10 makes the desired response explicit through an infinitive: Dionysus is called to come pleasantly to the initiates. The conclusion of Aphrodite's hymn similarly says that the speaker calls with august soul and holy words.

Naming is more prominent where a second designation is supplied. The Mother is called wealth-giver at XXVII.9. Night is to be called Cypris at III.2, with a first-person plural exhortation rather than the usual singular invocation. These clauses should not be reduced to a merely audible shout. Yet the naming relation is local: the verb does not establish that all names applied to a god are interchangeable everywhere. Women in labour calling Prothyraia provide another perspective, presenting invocation as the action of people in need.

Places to Read

VI.1 (source PDF p. 32). The first-person present performs an invocation with descriptive accusatives.

L.10 (source PDF p. 166). Calling seeks the god’s arrival to the initiates.

XXVII.9 (source PDF p. 102). A divine recipient is called by a beneficent title.

III.2 (source PDF p. 24). “Let us call” introduces a significant local identification.

II.10 (source PDF p. 22). Women in labour are the people doing the calling.

In this edition

The English “call” usefully keeps invocation and naming connected, but the syntax decides which is foregrounded. A title after the verb may be a complement telling what someone is called, whereas the opening accusative normally identifies whom the speaker invokes. Compare κικλήσκω and κλῄζω without erasing their separately attested forms.

See also

εὐχή [OL0688]; εὔχομαι [OL0689]; κλύω [OL0930]; κικλήσκω [OL0912]; κλῄζω [OL0925]

Source forms καλέουσι; καλέσωμεν; καλέω; καλέων; καλοῦσι; καλῶ

All verse occurrences 20 in total. Source PDF: Prayer.24 (p. 14); II.10 (p. 22); III.2 (p. 24); VI.1 (p. 32); XI.1 (p. 52); XXII.1 (p. 88); XXVII.9 (p. 102); XXXIII.1 (p. 120); XLII.1 (p. 150); XLIV.11 (p. 154); L.10 (p. 166); LIII.1 (p. 176); LV.28 (p. 184); LXIV.1 (p. 212); LXXI.1 (p. 234); LXXII.1 (p. 238); LXXIV.1 (p. 242); LXXVII.1 (p. 250); LXXIX.1 (p. 256); LXXXIII.1 (p. 266)

καλλιέθειρος

kallietheiros · beautiful-haired · OL0865

Dionysus is beautiful-haired at L.7, beside his role as a grief-dispelling joy for mortals. The vocative supplies an attractive visual quality of the addressed god. It need not refer to a specific hairstyle or to a ritual act involving human hair.

See also εὐπλόκαμος [OL0663]; καλλιπλόκαμος [OL0868]

Source forms καλλιέθειρε

All verse occurrences 1 in total. Source PDF: L.7 (p. 166)

Καλλιόπη

Kalliopē · Calliope · OL0866

Calliope concludes the named Muses at LXXVI.10, followed by their mother and the adopted Eunomia. The Nereids hymn also names Calliope with the designation “mother” and with Apollo at XXIV.12. These two settings preserve her place in the Muse company and a maternal address, without assigning every surrounding goddess the same parentage.

See also εὐνομία [OL0658]; Εὐτέρπη [OL0678]; Θάλεια [OL0760]

Source forms Καλλιόπη; Καλλιόπῃ

All verse occurrences 2 in total. Source PDF: XXIV.12 (p. 94); LXXVI.10 (p. 248)

καλλιπάρῃος

kalliparēios · beautiful-cheeked · OL0867

Hippa is beautiful-cheeked at XLVIII.4, where she is located beside holy Tmolus in the account of Dionysus' nursing. The adjective agrees with her accusative name. It supplies visual praise rather than a second nurse or a separate title whose identity must be reconstructed.

See also Ἵππα [OL0839]

Source forms καλλιπάρῃον

All verse occurrences 1 in total. Source PDF: XLVIII.4 (p. 162)

καλλιπλόκαμος

kalliplokamos · beautiful-tressed · OL0868

Persephone is the beautiful-haired maiden named as mother of the Eumenides, while Health is beautiful-tressed among the benefits requested from Artemis. The same visual adjective can adorn a named goddess and a personified blessing. It does not make Health another name for Persephone.

See also Εὐμενίδες [OL0656]; εὐπλόκαμος [OL0663]; καλλιέθειρος [OL0865]

Source forms καλλιπλοκάμοιο; καλλιπλόκαμόν

All verse occurrences 2 in total. Source PDF: XXXVI.15 (p. 132); LXX.3 (p. 232)

καλλίτεκνος

kalliteknos · of beautiful offspring · OL0869

Nereus' fifty daughters are associated with καλλίτεκνοι dances at XXIII.3. Grammatically the adjective qualifies the dances, so the beauty of offspring colours the whole dancing company. Rendering it simply as a direct adjective of Nereus would lose the local construction.

See also θυγάτηρ [OL0804]; καλός [OL0870]

Source forms καλλιτέκνοισι

All verse occurrences 1 in total. Source PDF: XXIII.3 (p. 90)

καλός

kalos · beautiful; fine; good · OL0870

The word

Καλός can express visible beauty, excellence, or a desirable good. These senses often meet in hymnic praise, but the adjective is not restricted to bodily appearance. Its substantival neuter can mean a good thing or favourable outcome without naming an abstract philosophical Form of the Beautiful.

In the work

The visual uses are easy to recognize: Helios has beautiful shining rays, the Moon abounds in beautiful stars, and Hera or Aphrodite rejoices with a beautiful face. The

adjective also qualifies the seasons in which Earth flourishes and Adonis alternately shines and is extinguished. Beauty here includes the welcome order of recurring time. Tmolus is a beautiful dance-ground, and Artemis is a beautiful shoot.

Fruit brought from the earth is καλός because it is both attractive and good for those receiving it. The more ethical and practical reach becomes explicit when Helios guides the reverent toward καλά, good things. In the Dream hymn τὸ καλόν is the favourable prospect anticipated in thought through divine warning. These passages do not demand an absolute division between aesthetic beauty and beneficial goodness, but their local objects prevent one generalized paraphrase from doing all the work.

Places to Read

VIII.15 (source PDF p. 40). The adjective directly praises shining rays.

XVI.10 (source PDF p. 70). Beauty belongs to the goddess’s face and favourable presence.

XXXVI.14 (source PDF p. 132). Fine fruits join attractiveness with practical benefit.

VIII.8 (source PDF p. 38). The substantival plural names good things toward which Helios guides.

LXXXVI.8 (source PDF p. 272). The neuter singular concerns a good prospect anticipated through a dream.

In this edition

The English may appropriately vary between “beautiful,” “fair,” “fine,” and “good.” A fixed rendering would blur either the visual passages or the favourable-outcome passages. The phrase τὸ καλόν alone does not authorize importing a systematic aesthetics or a school-specific theory of transcendent beauty.

See also

ἡδύς [OL0730]; ἱμερόεις [OL0834]; καθοδηγός [OL0856]; καρπός [OL0878]

Source forms καλαί; καλαῖς; καλοῖς; καλὸν; καλοὺς; καλῷ; καλῶν

All verse occurrences 12 in total. Source PDF: VIII.8 (p. 38); VIII.15 (p. 40); IX.7 (p. 44); XVI.10 (p. 70); XXVI.3 (p. 98); XXXVI.11 (p. 132); XXXVI.14 (p. 132); XLIX.6 (p. 164); LV.16 (p. 182); LV.24 (p. 184); LVI.5 (p. 186); LXXXVI.8 (p. 272)

καλυκῶπις

kalykōpis · bud-faced; flower-like in beauty · OL0871

Nereids, Graces, nymphs, and Themis are characterized by a bud-like or flower-like face. The epithet places feminine beauty near flourishing growth without specifying a botanical species. At LV.22 the apparatus reports κυανώπισιν, dark-eyed or dark-faced, against adopted καλυκώπισιν. The contrast is real, but an English gloss should not force a single rigid face-versus-eye division into all -ωπις compounds.

See also θάλλω [OL0765]; καλός [OL0870]

Source forms καλυκώπιδα; καλυκώπιδες; καλυκώπισιν

All verse occurrences 4 in total. Source PDF: XXIV.1 (p. 92); LV.22 (p. 184); LX.10 (p. 200); LXXIX.2 (p. 256)

Consequential readings AV084_06

καλύπτω

kalyptō · cover; clothe · OL0872

Zeus covers his terrible winged weapon with clouds at XIX.7–8. The singular object belongs to καλύπτων, while the preceding flaming missiles accompany the act of hurling. The Fates clothe themselves in purple garments at LIX.7, where the middle participle makes the covering their own action upon themselves. The shared verb connects concealment and clothing, but the material and agent differ clearly.

See also εὐρόθιος [OL0668]; κεραυνός [OL0901]

Source forms καλύπτων; καλυψάμεναι

All verse occurrences 2 in total. Source PDF: XIX.7 (p. 78); LIX.7 (p. 196)

κάματος

kamatos · toil; weariness · OL0873

The sweet-blowing breezes possess relief from weariness at LXXXI.2. The genitive names what their respite alleviates. The apparatus reports θανάτου, death, instead; that alternative is consequential, but the adopted verse promises practical relief from toil rather than escape from death.

See also ἠδύπνοος [OL0728]; θάνατος [OL0767]

Source forms καμάτου

All verse occurrences 1 in total. Source PDF: LXXXI.2 (p. 262)

Consequential readings AV122_03

κάρα

kara · head; summit · OL0874

Heracles wears dawn and black night around his head at XII.11. In LIX.12 the same noun-family names the snowy head or summit of Olympus occupied by the gods. The bodily image extends naturally to the mountain’s top; the suppletive form κρατί should remain linked to κάρα despite its different visible stem.

See also Ἡρακλῆς [OL0751]; κάρηνον [OL0875]

Source forms κάρη; κρατὶ

All verse occurrences 2 in total. Source PDF: XII.11 (p. 60); LIX.12 (p. 198)

Consequential readings AV050_13

Lexical references LSJ n53248 (n53248)

κάρηνον

karēnon · head · OL0875

The speaker in appended Ares asks for bitter weakness or baseness to be driven from his head at LXXXVIII.12. The noun locates the unwanted condition within the speaker’s own experience. It does not identify a medical disorder or require a literal substance to be removed.

See also κακότης [OL0863]; κάρα [OL0874]

Source forms καρήνου

All verse occurrences 1 in total. Source PDF: LXXXVIII.12 (p. 282)

κάρπιμος

karpimos · fruitful; productive · OL0876

Helios, Pan, and Dionysus receive the epithet κάρπιμος. Their surrounding descriptions concern light, growth, or flourishing produce, so fruitfulness is an active benefit of their presence. Its application to several gods shows a shared productive quality, not that every bearer is the same agricultural deity.

See also ἥλιος [OL0741]; καρπός [OL0878]

Source forms κάρπιμε

All verse occurrences 3 in total. Source PDF: VIII.12 (p. 40); XI.11 (p. 54); LIII.8 (p. 176)

καρποδότειρα

karpodoteira · fruit-giving · OL0877

The Hours please Zeus and the fruit-giving mother at XLIII.9 in the context of Persephone's return. The feminine giver-title qualifies "mother," locally pointing to Demeter. It describes her beneficial provision rather than naming the fruits or prescribing a harvest offering.

See also καρπός [OL0878]; θρέπτειρα [OL0802]

Source forms καρποδοτείρῃ

All verse occurrences 1 in total. Source PDF: XLIII.9 (p. 152)

καρπός

karpos · fruit; crop; produce · OL0878

The word

Καρπός names fruit or produce, including the crops that sustain human life. English "fruit" should not narrow it to sweet orchard fruit. Singular forms can gather varied produce into a collective yield, while plurals emphasize the abundant products brought or increased by a deity.

In the work

Earth bears many-shaped produce through the image of pregnancy and labour at XXVI.5, and the speaker asks her to increase gladdening crops. Persephone abounds in fruits and is asked to send them up from the earth; Artemis and Adonis likewise bring fruits from the earth. The recurrence makes food-bearing growth a shared divine benefit, not the exclusive lexical possession of one goddess.

Plouton enriches mortals with yearly produce, joining an under-earth ruler to the nourishment that comes above ground. Demeter is heavy with summer crops, and Dionysus increases gladdening fruit. A vineyard association may be contextually welcome, but the noun itself does not specify grapes in every Dionysian passage. LXIII.14 supplies the clearest practical anchor: mortal humans eat the produce of the field. In the petition for a balanced life under Dikaiosyne, nourishment is part of the good order requested, not merely a decorative fertility symbol.

Places to Read

XXVI.5 (source PDF p. 98). Earth's many-shaped yield is expressed through birth imagery.

XXIX.17 (source PDF p. 110). Persephone is asked to send produce up from the earth.

XVIII.5 (source PDF p. 74). Plouton enriches humans with yearly crops.

L.4 (source PDF p. 166). Dionysus increases gladdening fruit.

LXIII.14 (source PDF p. 210). Humans are explicitly those who eat the field's produce.

In this edition

The English can alternate "fruit," "fruits," and "produce" according to the construction. Compounds such as καρποτρόφος and καρποδότειρα add different relations to the same noun: nurturing a crop is not identical to giving it. The verses do not supply a catalogue of all cultivated species.

See also

θάλλω [OL0765]; θέρειος [OL0780]; κάρπιμος [OL0876]; καρποδότειρα [OL0877]; καρποτρόφος [OL0879]

Source forms καρποῖς; καρποῖσι; καρπὸν; καρποὺς

All verse occurrences 11 in total. Source PDF: XVIII.5 (p. 74); XXVI.5 (p. 98); XXVI.10 (p. 98); XXIX.10 (p. 108); XXIX.17 (p. 110); XXXVI.14 (p. 132); XL.18 (p. 146); L.4 (p. 166); LIII.10 (p. 176); LVI.12 (p. 188); LXIII.14 (p. 210)

Consequential readings AV065_06

καρποτρόφος

karpotrophos · crop-nourishing · OL0879

Clouds and nymphs nourish crops, and both Clouds and Notos are asked to send crop-nourishing rains to Mother Earth. The compound identifies the helpful effect of moisture on growth. It does not make every rainfall beneficial: the petition seeks this nourishing kind of rain specifically.

See also ἰκμάς [OL0831]; καρπός [OL0878]

Source forms καρποτρόφοι; καρποτρόφους

All verse occurrences 4 in total. Source PDF: XXI.1 (p. 86); XXI.7 (p. 86); LI.4 (p. 168); LXXXII.7 (p. 264)

καρτερόχειρ

karterokheir · strong-handed · OL0880

Heracles, Hephaestus, and Ares are strong-handed. The shared compound fits different kinds of effective force: heroic labour, divine craft and fire, and martial power. It praises the capability of the hands rather than asserting that their actions are identical.

See also Ἡρακλῆς [OL0751]; Ἥφαιστος [OL0756]; κράτος [OL0964]

Source forms καρτερόχειρ

All verse occurrences 3 in total. Source PDF: XII.2 (p. 58); LXVI.3 (p. 218); LXXXVIII.3 (p. 280)

κασίγνητος

kasignētos · sibling; brother · OL0881

Corybas is said to have been bloodied by two brothers at XXXIX.6. The plural and numeral are explicit, but the line does not name them. A lexicon should preserve the

stated relationship and violence without filling the gap with an unverified narrative from another tradition.

See also Κορύβας [OL0945]; θυγάτηρ [OL0804]

Source forms κασιγνήτων

All verse occurrences 1 in total. Source PDF: XXXIX.6 (p. 142)

κατάγω

katagō · lead down; bring into life · OL0882

Chthonic Hermes leads mortal souls below the earth, a spatially explicit use. Rhea and Demeter bring peace, and Asclepius brings health: in those petitions the verb conveys a benefit's arrival. At XXIX.19–20, however, a blessed life brings flourishing old age toward Persephone's realm and mighty Plouton. That expressed destination must not be lost by stopping the construction at the line break. Object and destination together determine the direction and outcome.

See also ἡγεμονεύω [OL0721]; ἠπιόδωρος [OL0746]; ζωή [OL0715]

Source forms κατάγεις; κατάγοντι; κατάγουσα; κατάγων

All verse occurrences 6 in total. Source PDF: XIV.13 (p. 66); XXIX.19 (p. 110); XL.19 (p. 146); LVII.2 (p. 190); LVII.7 (p. 192); LXVII.3 (p. 222)

καταδείκνυμι

katadeiknymi · show; reveal authoritatively · OL0883

Themis first makes the sacred oracle known to mortals at LXXIX.3. The aorist presents a foundational act in the hymn's account. It describes revelation by showing or making known, not necessarily the physical construction of the Delphic building.

See also Θέμις [OL0775]; θεμιστεύω [OL0776]; θεμιστοσύνη [OL0777]

Source forms κατέδειξε

All verse occurrences 1 in total. Source PDF: LXXIX.3 (p. 256)

καταιβάτης

kataibatēs · descending; the Descender · OL0884

Zeus is directly addressed as καταιβάτα, Descender, at XV.6. In XIX.11–12, however, genitive καταιβάτου qualifies πρηστῆρος: the sharp heavenly missile belongs to a descending, smoky or blazing storm-whirlwind. Both uses suit downward storm-power, but only the first is a direct divine title in its immediate construction.

See also Ζεύς [OL0707]; κεραυνός [OL0901]

Source forms καταιβάτα; καταιβάτου

All verse occurrences 2 in total. Source PDF: XV.6 (p. 68); XIX.12 (p. 80)

καταπαύω

katapauō · put an end to; suppress · OL0885

Heracles puts an end to savage tribes' threat by driving them away at XII.7. Antaia ends her fast in the Eleusinian recesses at XLI.4. The same verb brings a condition or activity to a close, but its objects distinguish protective suppression from the conclusion of fasting.

See also Ἡρακλῆς [OL0751]; ἵστημι [OL0847]

Source forms κατέπαυσας

All verse occurrences 2 in total. Source PDF: XII.7 (p. 58); XLI.4 (p. 148)

καταστίλβω

katastilbō · shine down · OL0886

Ares shines a gentle radiance from above into human life at LXXXVIII.10. The participle expresses downward illumination, while πρηΰ characterizes the light's welcome quality. This is the favourable celestial presence requested from the war-god, not a description of fire consuming the petitioners.

See also ζαφλεγής [OL0704]; καταυγάστειρα [OL0888]

Source forms καταστίλβων

All verse occurrences 1 in total. Source PDF: LXXXVIII.10 (p. 282)

κατατίθημι

katatithēmi · lay up; store · OL0887

In the Mnemosyne hymn a person lays or stores a thought in the breast at LXXVII.7. The middle subjunctive belongs to an indefinite clause about whatever each person has deposited inwardly. The apparatus reports difficult κάτθηται with a different case for "each"; it should not be silently expanded into a confidently different verb.

See also μνήμη [OL1147]; Μνημοσύνη [OL1148]; γνώμη [OL0379]

Source forms κατάθηται

All verse occurrences 1 in total. Source PDF: LXXVII.7 (p. 250)

Consequential readings AV116_06

καταυγάστειρα

kataugasteira · she who shines down · OL0888

The Moon is the down-shining one at IX.6, between radiant and night-shining descriptions. The feminine agent formation presents illumination as her action. It complements the directionless adjective "bright" by indicating how her light reaches below.

See also ἠεροφοῖτις [OL0737]; ἠλεκτρίς [OL0740]; καταστίλβω [OL0886]

Source forms καταυγάστειρα

All verse occurrences 1 in total. Source PDF: IX.6 (p. 42)

καταχθόνιος

katakhthonios · those beneath the earth · OL0889

The substantive plural names under-earth beings ruled by the unnamed king in Prayer.12, by Persephone in XXIX.6, and by Melinoe in LXXI.10. It describes their location or sphere, not a precise species. The rulers' shared relation to such beings does not make their names interchangeable.

See also Εὐμενίδες [OL0656]; θάνατος [OL0767]

Source forms καταχθονίων

All verse occurrences 3 in total. Source PDF: Prayer.12 (p. 12); XXIX.6 (p. 108); LXXI.10 (p. 236)

κατέχω

katekhō · hold; occupy; control · OL0890

The verb places deities in relation to houses, mountain peaks, wooded slopes, waters, a central throne, gates, roots of the sea, or keys of the earth. “Occupy” suits a dwelling; “hold” or “control” suits keys and gates. At XXXII.4 the adopted Athena holds the high places, while the apparatus reports a verb of opening; the two actions should not be conflated.

See also ἔχω [OL0702]; θρόνος [OL0803]; κλείς [OL0921]

Source forms κατέχεις; κατέχων

All verse occurrences 9 in total. Source PDF: II.6 (p. 20); XVIII.4 (p. 74); XXIII.1 (p. 90); XXVII.5 (p. 100); XXIX.4 (p. 108); XXXII.4 (p. 116); XXXVI.10 (p. 132); XLIX.5 (p. 164); LV.19 (p. 182)

Consequential readings AV050_06

κατίσχω

katiskhō · restrain; hold in check · OL0891

The speaker asks Ares for the ability to restrain the sharp force of spirit that might provoke battle at LXXXVIII.14. The infinitive has the epic ending -μεν and depends on “may I be able.” Its object is the speaker’s own impulse, making self-command a purpose of the requested martial strength.

See also θάρσος [OL0768]; θεσμός [OL0784]; θυμός [OL0808]

Source forms κατισχέμεν

All verse occurrences 1 in total. Source PDF: LXXXVIII.14 (p. 282)

καῦσις

kausis · burning; heat · OL0892

Hephaestus has nature’s burning within human bodies at LXVI.13. The phrase places divine fire in embodied life as well as in the cosmic lights named earlier. It does not specify a bodily organ or set out a medical theory of metabolism; its force is the presence of heat as an active natural power.

See also Ἥφαιστος [OL0756]

Source forms καῦσιν

All verse occurrences 1 in total. Source PDF: LXVI.13 (p. 220)

κεδνός

kednos · faithful; worthy; cherished · OL0893

Persephone is addressed as κεδνή while called Plouton’s honoured wife and a giver of life at XXIX.3. The adjective praises her as a valued or faithful consort. It should not be used to infer an unspoken account of consent, fidelity, or marital events beyond the hymn’s actual address.

See also ζωή [OL0715]; κόρη [OL0943]

Source forms κεδνή

All verse occurrences 1 in total. Source PDF: XXIX.3 (p. 108)

κεῖμαι

keimai · rest upon; depend on · OL0894

The noble glory of contest rests with renowned Nike at XXXIII.7. The subject continues from the preceding line; Nike is the power upon whom the outcome depends, not the object lying on the ground. The bodily sense of resting becomes a relation of dependence.

See also εὖχος [OL0690]; κλέος [OL0923]

Source forms κεῖται

All verse occurrences 1 in total. Source PDF: XXXIII.7 (p. 120)

κελαδέω

keladeō · resound · OL0895

Heavenly echo rings out with the rustling of leaves at XXXVIII.19. The verb gives sound an active, continuing presence in the Curetes' landscape. It does not by itself specify music, a human chant, or a particular instrument.

See also ἠχώ [OL0757]; θόρυβος [OL0798]

Source forms κελαδεῖ

All verse occurrences 1 in total. Source PDF: XXXVIII.19 (p. 140)

κελαινόχρως

kelainokhrōs · dark-complexioned · OL0896

Dawn dispels night's dark-coloured course at LXXVIII.4. The common-gender compound can agree with feminine πορείην, unlike the neighbouring ζοφόεντα whose agreement is problematic. The apparatus's accent difference does not create a different dark-colour word, and its unadopted full-line query should remain distinct from the printed text.

See also ζοφοειδής [OL0712]; ζοφόεις [OL0713]; ἠώς [OL0758]

Source forms κελαινόχρωτα

All verse occurrences 1 in total. Source PDF: LXXVIII.4 (p. 252)

Consequential readings AV117_05

κεράννυμι

kerannymi · mix; blend; temper · OL0897

Other access forms κίρνημι

Hera is mingled with air, Apollo blends the celestial whole and its allotment in harmony, and Aither and Sleep are asked to come tempered or in a well-mixed condition. Mixing is therefore both a cosmic activity and an image for a welcome degree of force. The printed κιρνάς at XXXIV.19 expresses blending; the apparatus reports κρίνας, distinguishing, a consequential alternative rather than a spelling variant.

See also Ἥρα [OL0750]; κρᾶσις [OL0959]; κρίνω [OL0967]

Source forms κεκραμένη; κεκραμένον; κεράσας; κιρνάς

All verse occurrences 5 in total. Source PDF: V.6 (p. 30); XVI.6 (p. 70); XXXIV.19 (p. 126); XXXIV.20 (p. 126); LXXXV.9 (p. 270)

κεράστης

kerastēs · horned one · OL0898

Pan is called the true horned Zeus at XI.12. The masculine noun stands in apposition to Zeus within the address to Pan. Hornedness is explicit, but the line does not justify treating every occurrence of Zeus elsewhere as horned or replacing Pan’s entire identity with this one title.

See also Ζεύς [OL0707]; κερασφόρος [OL0899]; κερόεις [OL0903]

Source forms κεράστης

All verse occurrences 1 in total. Source PDF: XI.12 (p. 54)

κερασφόρος

kerasphoros · horn-bearing · OL0899

The Moon and Dionysus both bear horns in IX.9 and LIII.8. The surrounding figure determines how the epithet is imagined; recurrence alone does not make lunar horns and Dionysian hornedness identical. In IX the apparatus reports a fulfilment-bearing epithet and separately queries a radiance-bearing one. The query is not an adopted reading or another verified manuscript variant.

See also σελήνη [OL1617]; Διόνυσος [OL0446]; κεράστης [OL0898]; κερόεις [OL0903]

Source forms κερασφόρε

All verse occurrences 2 in total. Source PDF: IX.9 (p. 44); LIII.8 (p. 176)

Consequential readings AV017_04

κεραύνιος

keraunios · of the thunderbolt · OL0900

Zeus is thunderbolt-bearing or thunderbolt-associated at XV.9, beside lightning and thunder epithets and a growth-producing title. The heading of XIX uses the same adjective to distinguish that hymn’s focus. The adjective qualifies Zeus; it does not name the missile itself, for which κεραυνός is used.

See also Ζεύς [OL0707]; κεραυνός [OL0901]

Source forms κεραύνιε

All verse occurrences 1 in total. Source PDF: XV.9 (p. 68)

Heading or rubric ΚΕΡΑΥΝΙΟΥ · XIX.heading · source PDF p. 78. XIX. ΚΕΡΑΥΝΙΟΥ ΔΙΟΣ

Local sense Zeus characterised by the thunderbolt

κεραυνός

keraunos · thunderbolt · OL0901

The word

Κεραυνός names the thunderbolt, imagined as a flashing and destructive missile under Zeus’ control. It is related to, but not simply interchangeable with, the surrounding words for lightning, thunder, and weaponry. The hymn makes those aspects overlap in an account of one overwhelming divine manifestation.

In the work

XIX.5 places thunderbolts among squalls, rains, and whirlwinds. The following descriptions intensify their speed, flame, and terrifying force, before the account speaks of a flying weapon and a sharp heavenly missile. The noun’s plural therefore belongs to an active storm scene, not a list of inert divine possessions.

At XIX.15 the thunderbolt resounds in the recesses of aither, joining brilliance and sound. Line 17 then presents Zeus releasing a gleaming thunderbolt through the sky’s covering. The surrounding reactions are cosmic and bodily: earth and sea tremble, and beasts cower when the crash reaches their ears. The final prayer asks Zeus to direct his heavy spirit toward sea and mountain peaks while granting the worshippers sound judgment, health, peace, and a flourishing life. The frightening missile is praised so that its power may be favourably directed, not because indiscriminate destruction is requested.

Places to Read

XIX.5 (source PDF p. 78). Plural thunderbolts belong to a sequence of violent weather forces.

XIX.15 (source PDF p. 80). The missile is represented through its resounding force.

XIX.17 (source PDF p. 82). Zeus releases the bright bolt through the sky’s covering.

In this edition

The printed heading of XIX describes Zeus by the adjective κεραύνιος. The apparatus also reports a heading “of Thunderbolt”; that report belongs to the title layer, not another verse occurrence. The English “thunderbolt” usefully retains the concentrated weapon-image, while the surrounding thunder and lightning words should still remain separately retrievable.

See also

εὐρόθιος [OL0668]; Ζεύς [OL0707]; καταιβάτης [OL0884]; κεραύνιος [OL0900]; κλονοκάρδιος [OL0928]; κραιπνός [OL0956]

Source forms κεραυνόν; κεραυνὸς; κεραυνούς

All verse occurrences 3 in total. Source PDF: XIX.5 (p. 78); XIX.15 (p. 80); XIX.17 (p. 82)

Consequential readings AV035_01

κερδέμπορος

kerdemporos · trader for gain · OL0902

Hermes is addressed as κερδέμπορος at XXVIII.6, beside interpreter of all and releaser from care. The compound places profitable exchange among his activities. It praises effective commerce rather than accusing him of dishonesty or identifying a particular commodity traded.

See also Ἑρμῆς [OL0616]; λυσιμέριμνος [OL1073]

Source forms κερδέμπορε

All verse occurrences 1 in total. Source PDF: XXVIII.6 (p. 104)

κερόεις

keroeis · horned · OL0903

Persephone is horned at XXIX.11, between bright-shining and uniquely desired by mortals. The feminine -όεσσα form describes her directly. The line supplies no animal species or physical explanation for the horns, so comparison with horn-bearing Moon or Dionysus should remain comparison rather than identification.

See also εὐφεγγής [OL0682]; κεράστης [OL0898]; κερασφόρος [OL0899]

Source forms κερόεσσα

All verse occurrences 1 in total. Source PDF: XXIX.11 (p. 110)

κευθμών

keuthmōn · recess; hidden enclosure · OL0904

Themis pronounces in the Delphic recess, while Nereus confines driving winds in deep recesses. The noun points to a sheltered or concealed place in both cases, but one is an oracular location and the other part of marine containment. “Cave” may fit some imagery but would be more specific than every occurrence requires.

See also Θέμις [OL0775]; κεῦθος [OL0905]

Source forms κευθμῶνι; κευθμῶσιν

All verse occurrences 2 in total. Source PDF: XXIII.6 (p. 90); LXXIX.4 (p. 256)

κεῦθος

keuthos · hidden depth · OL0905

Persephone holds Hades’ gates beneath the earth’s hidden depths; nymphs and Erinyes have homes in recesses. The noun gives a concealed location without specifying that every inhabitant is a dead human. In the nymphs’ line the depths are water-pathed, an important local distinction from a generalized underworld setting.

See also καταχθόνιος [OL0889]; κευθμών [OL0904]

Source forms κεύθεα; κεύθεσιν

All verse occurrences 3 in total. Source PDF: XXIX.4 (p. 108); LI.2 (p. 168); LXIX.3 (p. 228)

κεφαλή

kephalē · head · OL0906

The world’s things appear through Zeus’ head at XV.3, followed by earth, mountains, sea, and what heaven encloses. The phrase places his head in a cosmic manifestation, not merely a familiar narrative about one child’s birth. The verse should be allowed its stated breadth without supplying an unprinted anatomical mechanism.

See also Ζεύς [OL0707]; κάρα [OL0874]

Source forms κεφαλὴν

All verse occurrences 1 in total. Source PDF: XV.3 (p. 68)

Consequential readings AV058_03

κῆδος

kēdos · care; sorrow · OL0907

The guiding daimon is asked to drive away much-lamented cares at LXXIII.7. The plural names the burdens from which relief is sought, following the image of keys to sorrow and joy. The word is not identical to κήρ, a destructive fate, despite the similar visible opening.

See also κήρ [OL0908]; κλείς [OL0921]

Source forms κήδε’

All verse occurrences 1 in total. Source PDF: LXXIII.7 (p. 240)

κήρ

kēr · destructive fate; death-bringing danger · OL0908

Heracles and Rhea are asked to send away κῆρες; Asclepius stops death’s κῆρες; appended Ares asks for escape from violent ones. These are threatening powers or fatal dangers, not ordinary emotional cares. The poems’ active expulsion language can personify them, but it does not require one fully described individual spirit behind every plural occurrence.

See also θάνατος [OL0767]; ἰοβόλος [OL0837]; κῆδος [OL0907]

Source forms κῆράς; κῆρας

All verse occurrences 4 in total. Source PDF: XII.16 (p. 60); XIV.14 (p. 66); LXVII.4 (p. 222); LXXXVIII.17 (p. 282)

κῆρυξ

kēryx · herald · OL0909

Hermes is invoked as herald in Prayer.23 beside Themis’ sacred interpretive title. The noun emphasizes his role as a communicator or messenger. It does not name the content of a particular announcement, and should be distinguished from verbs that describe the worshipper’s own act of calling.

See also Ἑρμῆς [OL0616]; ἱεροσκόπος [OL0823]

Source forms κήρυκα

All verse occurrences 1 in total. Source PDF: Prayer.23 (p. 14)

κῆτος

kētos · large sea-creature · OL0910

Aphrodite delights in the circling dances of large sea-creatures at LV.21. The genitive identifies the dancers; dance-language here is not automatically a report of human ritual. The apparatus reports θνητῶν, mortals, against adopted κητῶν. That materially different reading must remain separate from the marine scene printed in the verse.

See also θάλασσα [OL0759]; θήρ [OL0787]; θνητός [OL0795]

Source forms κητῶν

All verse occurrences 1 in total. Source PDF: LV.21 (p. 184)

Consequential readings AV084_04

κιθάρα

kithara · cithara; lyre · OL0911

Apollo orders the whole celestial pole with a many-stringed cithara at XXXIV.16. The instrumental dative makes the instrument the means of his ordering. The subsequent seasonal and harmonic language extends its image cosmically, but the line does not specify an actual instrument’s construction or number of strings.

See also θέρος [OL0782]; κρᾶσις [OL0959]

Source forms κιθάρῃ

All verse occurrences 1 in total. Source PDF: XXXIV.16 (p. 124)

κικλήσκω

kiklēskō · call upon; invoke · OL0912

The first-person κικλήσκω performs an invocation of many different recipients, sometimes followed by the action requested of them: the Nereids should send prosperity, the Titans remove anger, the Eumenides draw near. At VI.8 it instead helps name Protogonos as Phanes in connection with his light. As with καλέω, calling can summon a presence or supply a designation; the construction decides.

See also καλέω [OL0864]; κλῄζω [OL0925]; κλύω [OL0930]

Source forms Κικλήσκω; κικλήσκω; κικλήσκων

All verse occurrences 21 in total. Source PDF: Prayer.15 (p. 12); Prayer.40 (p. 16); V.6 (p. 30); VI.8 (p. 32); VII.2 (p. 34); XX.1 (p. 84); XXIV.9 (p. 94); XXV.1 (p. 96); XXX.1 (p. 112); XXXVII.7 (p. 134); XXXIX.1 (p. 142); XLIV.1 (p. 154); XLVI.1 (p. 158); XLVII.1 (p. 160); XLIX.1 (p. 164); LII.1 (p. 172); LVIII.1 (p. 194); LXX.11 (p. 232); LXXIII.1 (p. 240); LXXV.3 (p. 244); LXXXVI.1 (p. 272)

κίνδυνος

kindynos · danger · OL0913

The Curetes are asked to ward off dangers from mortals wandering over the sea at XXXVIII.5. The noun leaves the threats unspecified, while the maritime description identifies those exposed. It is broader than shipwreck alone and does not imply that a particular voyage is being narrated.

See also θάλασσα [OL0759]; θνητός [OL0795]; Κουρῆτες [OL0951]

Source forms κινδύνους

All verse occurrences 1 in total. Source PDF: XXXVIII.5 (p. 136)

κινέω

kineō · move; stir; shake · OL0914

A fire-bearing flash shakes the whole earth at XLVII.4; Dionysus stirs dances in revolving seasons at LIII.7. Movement can thus be violent disturbance or energized celebration. The verb itself does not make the dance destructive merely because the same word describes an earthquake-like event.

See also ἵστημι [OL0847]; κινησιφόρος [OL0915]

Source forms ἐκίνησε; κινῶν

All verse occurrences 2 in total. Source PDF: XLVII.4 (p. 160); LIII.7 (p. 176)

Consequential readings AV072_02

Lexical references LSJ κινέω (n57460)

κινησιφόρος

kinēsiphoros · motion-bearing · OL0915

Nature is motion-bearing at X.21, among everlasting, experienced, and thoughtful epithets. The surrounding description of a whirling current makes movement a sustained activity of her power. The nominative address-form differs from a reported vocative without changing the motion-related lexical identity.

See also θοός [OL0797]; κινέω [OL0914]

Source forms κινησιφόρος

All verse occurrences 1 in total. Source PDF: X.21 (p. 50)

κισσόβρυος

kissobryos · ivy-abounding · OL0916

Dionysus is luxuriant in ivy at XXX.4 among bull-faced, warlike, Euian, and holy descriptions. The compound gives abundance rather than a single act of carrying a branch. Its coexistence with other epithets creates a many-sided divine portrait, not a detailed costume instruction.

See also κισσοφόρος [OL0917]; κισσοχαρής [OL0918]

Source forms κισσόβρυον

All verse occurrences 1 in total. Source PDF: XXX.4 (p. 112)

κισσοφόρος

kissophoros · ivy-bearing · OL0917

The Bacchants led by Silenus carry ivy at LIV.6. The adjective agrees with the women in the following company, not with Silenus alone. The apparatus’s κιττοφόροισι is a dialectal spelling of the ivy compound, not a different plant or a separate kind of Bacchant.

See also ἠγέομαι [OL0723]; κισσόβρυος [OL0916]; κισσοχαρής [OL0918]

Source forms κισσοφόροισι

All verse occurrences 1 in total. Source PDF: LIV.6 (p. 178)

κισσοχαρής

kissokharēs · ivy-delighting · OL0918

Dionysus delights in ivy at LII.12. This compound emphasizes his pleasure in the plant, distinct from the abundance expressed by κισσόβρυος or the carrying expressed by κισσοφόρος. The hymns associate these activities but do not make their verbal meanings identical.

See also κισσόβρυος [OL0916]; κισσοφόρος [OL0917]

Source forms κισσοχαρές

All verse occurrences 1 in total. Source PDF: LII.12 (p. 174)

κλάδος

klados · branch; bough · OL0919

Heracles brandishes a branch in his hand while being asked to drive away destructive afflictions at XII.15. The noun names the object actually printed; calling it his club would add a more specific identification than κλάδος supplies. The adjacent missile imagery should not replace this separate implement.

See also Ἡρακλῆς [OL0751]; ἰοβόλος [OL0837]

Source forms κλάδον

All verse occurrences 1 in total. Source PDF: XII.15 (p. 60)

κλεινός

kleinos · renowned · OL0920

The Mother holds the sceptre of the renowned celestial pole at XXVII.4. The adjective praises the domain of her authority, rather than directly naming her fame. It should be distinguished from the similar-looking key-word κλείς, which belongs to another lexical family.

See also θρόνος [OL0803]; κόσμος [OL0950]

Source forms κλεινοῖο

All verse occurrences 1 in total. Source PDF: XXVII.4 (p. 100)

κλείς

kleis · key; control of access and allotment · OL0921

The word

Κλείς names a key. In the hymns the plural becomes a concrete image of divine control: the holder governs a region or a range of outcomes. The forms κλῆδας and κληῖδας are accusative plurals, while κλῇδες is nominative; the spelling and stem variation do not create different objects.

In the work

Proteus holds the sea’s keys at XXV.1, placing control of the marine domain at the start of his invocation. Plouton holds the keys of the whole earth at XVIII.4, fitting the authority of an under-earth ruler who also gives yearly produce. Eros’ scope is wider still: at LVIII.4 he holds the keys of all things, and the following list names the regions subject to him.

LXXIII.6 changes from spatial domains to human experience. The keys of sorrow and joy are borne in the invoked daimon, who has already been identified with Zeus. The petition then asks him to drive away cares. The image does not require literal locks for emotions; it gives their distribution and reversal a governing centre. Nor do the shared keys prove that Proteus, Plouton, Eros, and the daimon have no distinctions. Each genitive states the local range of control.

Places to Read

XXV.1 (source PDF p. 96). Proteus’ keys concern the sea.

XVIII.4 (source PDF p. 74). Plouton holds keys of the whole earth.

LVIII.4 (source PDF p. 194). Eros’ keys have comprehensive scope.

LXXIII.6 (source PDF p. 240). Keys govern sorrow and joy rather than a named physical region.

In this edition

The English “keys” keeps the image concrete without requiring a historical key-bearing ceremony. In LXXIII.6 the apparatus reports reordered words and a different form of the verb of bearing; the kinds of keys remain sorrow and joy. Compare κληδοῦχος, where key-holding becomes a compound epithet.

See also

εὐπάλαμος [OL0661]; ἔχω [OL0702]; Πρωτεύς [OL1558]; κατέχω [OL0890]; κληδοῦχος [OL0924]

Source forms κλῆδας; κλῇδες; κληῖδας

All verse occurrences 4 in total. Source PDF: XVIII.4 (p. 74); XXV.1 (p. 96); LVIII.4 (p. 194); LXXIII.6 (p. 240)

Κλειώ

Kleiō · Clio · OL0922

Clio opens the sequence of individually named Muses at LXXVI.8. The line identifies her through the collective invocation and her neighbours Euterpe and Thaleia, not through a separately assigned field of knowledge. “Muse of history” would be an external classification rather than the content of this occurrence.

See also Εὐτέρπη [OL0678]; Θάλεια [OL0760]; Καλλιόπη [OL0866]

Source forms Κλειώ

All verse occurrences 1 in total. Source PDF: LXXVI.8 (p. 248)

κλέος

kleos · renown; glory · OL0923

The noble renown of contest depends on Nike at XXXIII.6–7. The noun is the subject continued into “rests upon,” not the act of fighting itself. An apparatus alternative at XXXIII.9 reports κλέος against adopted τέλος, a good completion: renown and successful outcome are related but not the same noun at that locus.

See also εὖχος [OL0690]; κεῖμαι [OL0894]

Source forms κλέος

All verse occurrences 1 in total. Source PDF: XXXIII.6 (p. 120)

Consequential readings AV052_05

κληδοῦχος

klēidoukhos · key-holder · OL0924

Hecate is the key-holding queen of the whole cosmos at I.7; Prothyraia is a key-holder among welcoming and nurturing titles at II.5. The compound makes control of access an attribute of the goddess. Hecate’s range is explicit, while Prothyraia’s birth-helping context provides orientation without naming a literal lock.

See also κλείς [OL0921]; κόσμος [OL0950]

Source forms κληδοῦχ’; κληδοῦχον

All verse occurrences 2 in total. Source PDF: I.7 (p. 18); II.5 (p. 20)

κλῄζω

klēizō · invoke; call by name · OL0925

The speaker invokes Hecate, Nemesis, and Hephaestus with κλῄζω. Elsewhere mortals call Apollo by the designation Pan, and the Curetes are said to be called heavenly twins. These uses join invocation with naming. The passive “you are called” should not be read as an order for the Curetes to call someone else.

See also καλέω [OL0864]; κικλήσκω [OL0912]; Κουρῆτες [OL0951]

Source forms κλήζεσθ’; κλήζουσιν; κλῄζω

All verse occurrences 5 in total. Source PDF: I.1 (p. 18); XXXIV.24 (p. 126); XXXVIII.23 (p. 140); LXI.1 (p. 202); LXVI.10 (p. 220)

κλησίη

klēsiē · of summons or invocation · OL0926

The word

Κλησίη is preserved here as an attested-form access headword. It is a feminine epithet used directly of Artemis, and a relation to summons or invocation offers a useful orientation. The exact printed form is more secure than a reconstructed masculine dictionary form; no masculine κλήσιος, a form not printed here, is required for the reader to find it.

In the work

At XXXVI.7 the epithet stands beside “kindly met,” “releasing,” and “male-formed.” Its place in this sequence connects the called-upon goddess with the welcome and help sought from her. The hymn opens by asking her to hear and closes by asking her to come as saviour, bringing fruits, peace, and health. Thus invocation is not merely a name applied in the abstract: it is the relationship enacted by the surrounding prayer.

Still, the compact epithet does not specify a particular summons-ceremony or prove a technical office of Artemis. The neighbouring words provide a contextual direction, not a complete definition of how or when she must respond.

Places to Read

XXXVI.7 (source PDF p. 130). Read the epithet with the adjacent welcome and deliverance terms and the hymn’s opening and closing appeals.

In this edition

The apparatus attributes κλησίη to Abel against κλησία. The change concerns the printed feminine form; it does not independently verify a masculine lemma. The English “of the summons” is an interpretive orientation and should not be treated as morphological evidence for a masculine paradigm not independently established by this passage or the consulted lexical evidence.

See also

καλέω [OL0864]; ἱκετηρίς [OL0829]; ἱκέτης [OL0830]; κλύω [OL0930]

Source forms κλησίη

All verse occurrences 1 in total. Source PDF: XXXVI.7 (p. 130)

κλονέω

kloneō · shake; agitate · OL0927

Nereus shakes Demeter’s sacred foundation at XXIII.5 in connection with winds driven into deep enclosures. The verb makes the instability active and forceful. The phrase’s earth-associated image should be distinguished from Nereus’ simultaneous power to confine or calm marine forces.

See also θέμεθλα [OL0774]; ἵστημι [OL0847]; κινέω [OL0914]

Source forms κλονέεις

All verse occurrences 1 in total. Source PDF: XXIII.5 (p. 90)

κλονοκάρδιος

klonokardios · heart-shaking; terrifying · OL0928

Zeus’ flying weapon is heart-shaking at XIX.8, beside terrifying and hair-raising descriptions. The compound names its effect on those exposed to it. The apparatus reports uncertain χρονοκάρδιον; that string should not become an invented doctrine joining time and the heart.

See also ἦτορ [OL0755]; κεραυνός [OL0901]

Source forms κλονοκάρδιον

All verse occurrences 1 in total. Source PDF: XIX.8 (p. 78)

Consequential readings AV034_08

κλυτός

klytos · renowned · OL0929

The Prayer invokes renowned nymphs beside great Pan at Prayer.15. The adjective acknowledges their celebrated status within the invocation. It does not imply that the present text records every story or every local name by which they were known.

See also νύμφη [OL1215]; κλέος [OL0923]

Source forms κλυτὰς

All verse occurrences 1 in total. Source PDF: Prayer.15 (p. 12)

κλύω

klyō · hear; give heed · OL0930

The word

Κλύω often means hear or heed. Its most conspicuous forms here are the imperatives κλῦθι and κλῦτε, addressing one recipient or several. Though grammatically aorist, these imperatives are present appeals for attention, not statements that the deity heard something in the past.

In the work

The hearing formula opens many hymns and returns near their closing petitions. It may take the praying person, a voice, or words as its complement. “Hear me praying” combines μευ with the participle εὐχομένου; “hear the voice” and “hear the words” foreground the utterance itself. The different constructions preserve the same basic orientation toward an attentive divine recipient.

Hearing is usually joined to an intended response: Zeus should grant health, Persephone send up crops, Corybas remove anger, and the Sun show a pleasant life. The imperative does not merely request sensory registration. Yet requested attention is not proof of an answered prayer. Death himself is asked to hear in a hymn that later declares his resistance to supplication. Night and Kronos also appear with present participles, hearing the supplicatory voice as part of the desired favourable encounter. These forms show the same relationship from the deity's side rather than introducing a different ritual act.

Places to Read

XXVIII.11 (source PDF p. 106). "Hear me praying" joins attention to a good-life petition.

VIII.20 (source PDF p. 40). The object is the speaker's words and the response sought is a pleasant life.

XXXIX.9 (source PDF p. 142). Hearing is coupled with the removal of anger.

LXX.1 (source PDF p. 232). The plural imperative addresses the Eumenides collectively.

LXXXVII.1 (source PDF p. 276). Even Death receives an appeal to hear.

XIII.9 (source PDF p. 62). A participle describes Kronos hearing a suppliant voice.

In this edition

Capitalization, added accents before enclitics, and elision account for several visible forms in the inventory. They should not be promoted into separate verbs. Conversely, κλύω and καλέω are not interchangeable acts: the worshipper calls, and the divine recipient is asked to hear.

See also

εὐχή [OL0688]; εὔχομαι [OL0689]; ἱκετηρίς [OL0829]; καλέω [OL0864]; κικλήσκω [OL0912]; κλῄζω [OL0925]

Source forms κλῦθ'; Κλῦθί; κλῦθί; Κλῦθι; κλῦθι; κλύουσα; Κλῦτέ; κλῦτέ; Κλῦτε; κλύων

All verse occurrences 39 in total. Source PDF: II.1 (p. 20); II.13 (p. 22); III.3 (p. 24); III.13 (p. 26); IV.9 (p. 28); VIII.1 (p. 38); VIII.20 (p. 40); IX.1 (p. 42); XIII.9 (p. 62); XV.10 (p. 68); XVII.1 (p. 72); XXII.9 (p. 88); XXVIII.1 (p. 104); XXVIII.11 (p. 106); XXIX.17 (p. 110); XXX.8 (p. 112); XXXII.16 (p. 118); XXXIV.10 (p. 124); XXXIV.27 (p. 126); XXXV.6 (p. 128); XXXVI.1 (p. 130); XXXIX.9 (p. 142); XLVIII.1 (p. 162); XLIX.4 (p. 164); L.1 (p. 166); LIV.1 (p. 178); LVI.1 (p. 186); LIX.2 (p. 196); LX.1 (p. 200); LXIII.12 (p. 210); LXVI.10 (p. 220); LXVIII.2 (p. 224); LXIX.1 (p. 228); LXX.1 (p. 232); LXXIV.3 (p. 242); LXXVIII.1 (p. 252); LXXXIII.6 (p. 266); LXXXVII.1 (p. 276); LXXXVIII.9 (p. 280)

Κλωθώ

Klōthō · Clotho · OL0931

Clotho is directly named with Atropos and Lachesis at LIX.16 when the Fates are asked to come. The vocative is identical in appearance to the nominative. This line names the three figures but does not individually assign spinning, measuring, and cutting tasks to them.

See also μοῖρα [OL1151]; ἠπιόθυμος [OL0748]

Source forms Κλωθώ

All verse occurrences 1 in total. Source PDF: LIX.16 (p. 198)

Κοιαντίς

Koiantis · daughter of Coeus · OL0932

Leto is addressed as Κοιαντίς at XXXV.2. The feminine patronymic supplies paternal descent alongside great-hearted and much-besought royal epithets. It is not another independent goddess introduced between Leto’s name and the account of her twins.

See also θυγάτηρ [OL0804]; Καδμηίς [OL0852]

Source forms Κοιαντίς

All verse occurrences 1 in total. Source PDF: XXXV.2 (p. 128)

κοιμίζω

koimizō · put to sleep; still · OL0933

At LIII.4 Dionysus is grammatically the agent who puts a triennial, Bacchic, holy period to sleep. The explicit accusative is the time-span, a striking construction that the preceding participle of resting does not erase. A smoother paraphrase about his own sleep may help the sense, but should not silently replace the printed verb’s transitive grammar.

See also ἰαύω [OL0817]

Source forms κοιμίζει

All verse occurrences 1 in total. Source PDF: LIII.4 (p. 176)

κοινός

koinos · common; shared by all · OL0934

Nature is common to all yet uniquely unshared at X.9, a deliberately contrasting praise. Death is common to all yet unjust to some at LXXXVII.6, because his timing can cut youth short. Universality concerns reach or participation, not an assertion that everyone receives the same experience.

See also θάνατος [OL0767]; κοινωνέω [OL0935]; ἰσότης [OL0846]

Source forms κοινὴ; κοινὸς

All verse occurrences 2 in total. Source PDF: X.9 (p. 46); LXXXVII.6 (p. 276)

κοινωνέω

koinōneō · share; participate · OL0935

Hera shares with all while mingled with august air at XVI.6. The dative ἅπασι identifies the inclusive range of this participation. The verb fits her provision of life-sustaining breezes, but does not by itself define whether her sharing is material presence, beneficent action, or both.

See also Ἥρα [OL0750]; κεράννυμι [OL0897]; κοινός [OL0934]

Source forms κοινωνεῖς

All verse occurrences 1 in total. Source PDF: XVI.6 (p. 70)

κοίρανος

koiranos · lord; ruler · OL0936

Hermes is ruler of mortals at XXVIII.2 beside his all-conquering heart and his connection with contests. The genitive identifies the people over whom this title extends. It adds authority to the messenger and helper described elsewhere in the hymn, rather than restricting him to the role of a subordinate courier.

See also ἦτορ [OL0755]; θνητός [OL0795]; κῆρυξ [OL0909]

Source forms κοίρανε

All verse occurrences 1 in total. Source PDF: XXVIII.2 (p. 104)

κόλπος

kolpos · bosom; fold; containing hollow · OL0937

Earth nourishes creatures in her bosom, Hera sits in dark-blue recesses, and clouds crash within the bosom of air. At XVI.1 ἐνημένη means seated within, not dressed or enveloped. The noun can therefore suggest a nurturing embrace or a broad containing hollow, without requiring a literal breast or garment in every passage.

See also ἠέριος [OL0731]; Ἥρα [OL0750]

Source forms κόλποισι; κόλποισιν; κόλπῳ

All verse occurrences 3 in total. Source PDF: XVI.1 (p. 70); XXI.4 (p. 86); LXIII.15 (p. 210)

κομίζω

komizō · bring; carry · OL0938

Heracles is asked to come bringing all soothing remedies for disease at XII.14. The participle connects his arrival with the benefit carried to the worshippers. The verb does not specify the remedies' physical form or imply that they are manufactured during the hymn.

See also Ἡρακλῆς [OL0751]; θελκτήριον [OL0773]

Source forms κομίζων

All verse occurrences 1 in total. Source PDF: XII.14 (p. 60)

Consequential readings AV073_02

κομίστρια

komistria · caretaker; provider · OL0939

Nature is a caretaker or provider at X.16 beside all-wise, all-giving, and all-queen titles. The feminine agent noun makes her sustaining care active. Unlike a simple verb of carrying, it can encompass tending and provision rather than movement of one named object.

See also θρέπτειρα [OL0802]; κομίζω [OL0938]

Source forms κομίστρια

All verse occurrences 1 in total. Source PDF: X.16 (p. 48)

κοναβίζω

konabizō · make resound · OL0940

The Curetes make the earth ring beneath their light feet at XXXVIII.9. The verb emphasizes the audible effect of their approach, not necessarily heavy weight. Light feet and resounding ground are both printed, so one should not silently replace the lightness with a heavy stomp.

See also θόρυβος [OL0798]; ἴχνος [OL0849]; Κουρῆτες [OL0951]

Source forms κοναβίζετε

All verse occurrences 1 in total. Source PDF: XXXVIII.9 (p. 136)

κονία

konia · dust · OL0941

Dust from the Curetes' circling feet reaches the clouds at XXXVIII.12. The noun gives a visible consequence to the movement whose din has already reached heaven. It is not an offering ingredient or a substance used to purify the worshippers in this scene.

See also θόρυβος [OL0798]; κοναβίζω [OL0940]; Κουρῆτες [OL0951]

Source forms κονίη

All verse occurrences 1 in total. Source PDF: XXXVIII.12 (p. 138)

κόπος

kopos · toil; weariness · OL0942

Sleep has pleasant respite from labours at LXXXV.5. The genitive plural names the exertions or weariness relieved, linking his gift with the easing of care and grief in the next line. Compare κάματος in the breezes' hymn: both concern restorative relief, though the forms and immediate agents differ.

See also ἠδύς [OL0730]; κάματος [OL0873]

Source forms κόπων

All verse occurrences 1 in total. Source PDF: LXXXV.5 (p. 270)

κόρη

korē · maiden; girl; daughter · OL0943

The word

Κόρη and its epic κουρ- forms can mean girl, maiden, or daughter. A named parent favours "daughter"; an unqualified divine address often favours "maiden." The word should not automatically be treated as the proper title Kore, because many female powers besides Persephone receive it.

In the work

Persephone is a maiden abounding in fruits at XXIX.10, and the begetting clause in XXIX.7 gives daughterhood explicit force. Artemis is Zeus' many-named κούρη, while Semele's Cadmean patronymic likewise specifies descent. Nereus' fifty daughters and companies of nymphs give the plural a collective use. Even the frightening Erinyes and Eumenides can be called maidens: the noun does not guarantee a gentle character.

Nature, Rhea, Earth, and Demeter are also addressed as κούρη despite their maternal or nourishing roles. Such combinations caution against reading “maiden” as an exclusive biographical statement about sexual history. The hymn’s address can emphasize youth, beauty, daughterhood, or a conventional divine designation without resolving all those possibilities in one English word. Adonis provides a striking contrast at LVI.4, where maiden and boy are coordinated of the same recipient. The female term must remain visible rather than be replaced by a uniformly masculine paraphrase.

Places to Read

XXIX.7 (source PDF p. 108). Begetting makes the daughter relation explicit for Persephone.

XXXVI.1 (source PDF p. 130). The named father gives Artemis’ κούρη a filial sense.

XL.13 (source PDF p. 146). Demeter is both child-nurturing and maiden in the same line.

LXX.10 (source PDF p. 232). The punitive Eumenides are nocturnal maidens.

LVI.4 (source PDF p. 186). Adonis is addressed as both maiden and boy.

In this edition

The English may use “maiden,” “girl,” or “daughter” without implying different Greek headwords. At XXXII.7 the adopted κόρη makes Athena the exercising maiden; the apparatus reports κάρη, “head,” which creates a different difficult construction. The two readings are not accent variants of one noun.

See also

θῆλυς [OL0786]; θρέπτειρα [OL0802]; θυγάτηρ [OL0804]; Καδμηίς [OL0852]; κοῦρος [OL0952]; κουροτρόφος [OL0953]

Source forms κόραι; κόρη; κόρησιν; κοῦραι; κούραις; κούρη; κούρην; κούρης

All verse occurrences 29 in total. Source PDF: Prayer.7 (p. 10); Prayer.38 (p. 16); I.9 (p. 18); IX.3 (p. 42); IX.10 (p. 44); IX.12 (p. 44); X.12 (p. 48); XIV.3 (p. 64); XXIII.2 (p. 90); XXIV.3 (p. 92); XXVI.4 (p. 98); XXIX.7 (p. 108); XXIX.10 (p. 108); XXXII.7 (p. 116); XXXVI.1 (p. 130); XL.13 (p. 146); XLIV.1 (p. 154); XLIV.10 (p. 154); XLIX.1 (p. 164); LI.10 (p. 170); LI.14 (p. 170); LIII.2 (p. 176); LVI.4 (p. 186); LVII.4 (p. 190); LXIX.8 (p. 230); LXX.3 (p. 232); LXX.10 (p. 232); LXXIX.2 (p. 256); LXXIX.12 (p. 258)

Consequential readings AV017_06; AV050_13

Lexical references LSJ n59098 (n59098)

κόροϛ (satiety)

koros · satiety; sufficient food · OL0944

Athena is asked for κόροϛ together with health and favourable seasons at XXXII.17. The petition makes satisfied appetite or enough food the appropriate sense, not the excess or arrogance the noun can suggest in other contexts. This is also a different word from the boy or youth forms κόρε and κόροι.

See also καρπός [OL0878]; κοῦρος [OL0952]

Source forms κόρον

All verse occurrences 1 in total. Source PDF: XXXII.17 (p. 118)

Lexical references LSJ n59150 (n59150)

Κορύβας

Korybas · Corybas; Corybantes · OL0945

Other access forms Κύρβας

The Prayer names plural Corybantes beside Curetes and Cabeiri; XXXVIII directly joins the Curetes with Corybantes. XXXIX instead invokes a singular Corybas, also printed as Kyrbas, with a distinct narrative of wounding and serpent-form. The local association is explicit, but singular recipient and plural companies should not be merged into one undifferentiated group.

See also Κάβειροι [OL0850]; κασίγνητος [OL0881]; Κουρῆτες [OL0951]

Source forms Κορύβαντα; Κορύβαντάς; Κορύβαντες; Κύρβαντ’

All verse occurrences 4 in total. Source PDF: Prayer.20 (p. 12); XXXVIII.20 (p. 140); XXXIX.2 (p. 142); XXXIX.4 (p. 142)

Heading or rubric ΚΟΡΥΒΑΝΤΟΣ · XXXIX.heading · source PDF p. 142. XXXIX. ΚΟΡΥΒΑΝΤΟΣ

Local sense Korybas, singular recipient of Hymn XXXIX

Lexical references LSJ n59182 (n59182); LSJ n61023 (n61023)

κορυφή

koryphē · summit; peak · OL0946

Artemis is asked to send diseases and pains to mountain peaks, and Zeus’ heavy spirit is likewise directed toward peaks and sea. The elevated remote setting contrasts with the human community seeking safety. In Pan’s cosmic description, the singular κορυφή is the upper point above which the fiery eye appears; the context does not require another mountain.

See also ἐφύπερθε [OL0699]; κάρα [OL0874]; κεραυνός [OL0901]

Source forms κορυφὰς; κορυφῆς; κορυφῇσι

All verse occurrences 3 in total. Source PDF: XI.17 (p. 56); XIX.19 (p. 82); XXXVI.16 (p. 132)

Consequential readings AV058_03

Lexical references LSJ n59238 (n59238)

κοσμήτειρα

kosmēteira · female orderer · OL0947

Nature is the orderer of the gods at X.8. The feminine agent noun describes arranging or disposing them, not adorning a physical statue. It belongs beside the hymn’s inclusive governance language, while leaving the exact arrangement unstated.

See also κοσμήτωρ [OL0948]; κόσμος [OL0950]

Source forms κοσμήτειρα

All verse occurrences 1 in total. Source PDF: X.8 (p. 46)

Lexical references LSJ n59299 (n59299)

κοσμήτωρ

kosmētōr · marshals; orderers · OL0948

The Curetes are orderers or marshals at XXXI.4 beside weapon-bearers and guardians. Their ordering role fits an armed company and its coordinated activity. The noun does not by itself prove that the singers held a civic magistracy with this title.

See also κοσμήτειρα [OL0947]; Κουρῆτες [OL0951]

Source forms κοσμήτορες

All verse occurrences 1 in total. Source PDF: XXXI.4 (p. 114)

Lexical references LSJ n59309 (n59309)

κοσμοκράτωρ

kosmokratōr · world-ruler · OL0949

Ouranos, Helios, and Pan are each called world-ruler in their own invocations. The compound expresses comprehensive authority in the local praise, not a rule that only one named god can receive it. In IV.3 the apparatus reports “world, father” against the adopted compound, and quotes a nominative-looking label where the verse has a vocative; both distinctions should remain visible.

See also ἥλιος [OL0741]; κόσμος [OL0950]

Source forms κοσμοκράτορ; κοσμοκράτωρ

All verse occurrences 3 in total. Source PDF: IV.3 (p. 28); VIII.11 (p. 40); XI.11 (p. 54)

Consequential readings AV009_02

Lexical references LSJ n59324 (n59324)

κόσμος

kosmos · world; ordered cosmic whole · OL0950

The word

Κόσμος denotes the world or an ordered arrangement. Most occurrences here concern the comprehensive cosmic whole, its parts, movement, and governance; one conspicuous occurrence names the patterned arrangement of stars. “Ornament” is therefore too narrow as a default, while “universe” can obscure the word’s emphasis on order.

In the work

Pan is invoked as the whole sum of the cosmos and sounds its harmony. Ouranos is a part of the world, Aither an element of it, and Hephaestus also a part or element. These local descriptions allow a divine figure to be spoken of through cosmic composition without supplying one fully consistent physical diagram across all hymns. Earth is the world’s seat, the Mother occupies its central throne, and Apollo holds its bounds and formative seal. Each relation tells the reader something different about a power’s reach.

The world is also the space through which clouds, Dawn, and Protogonos move, and throughout which generations arise and human beings are nourished. In XXVI.8 the “cosmos of stars” makes ordered arrangement more prominent than the totality itself. Health’s hymn then says that the cosmos longs for her, beside flourishing households and crafts. Its scope is inclusive, but the benefits remain recognizable as the conditions of a thriving inhabited world.

Places to Read

XI.1 (source PDF p. 52). Pan is invoked as the cosmic whole.

IV.1 (source PDF p. 28). Ouranos is described as a part of the world.

XXVI.8 (source PDF p. 98). The noun foregrounds the patterned arrangement of stars.

XXXIV.14 (source PDF p. 124). Apollo’s relation to the world concerns its limits.

LXVIII.5 (source PDF p. 224). The world longs for Health alongside flourishing crafts.

In this edition

The supplied transliteration “kosmos” keeps the Greek word recognizable but is not an explanation by itself. Parts, elements, harmony, and bounds must still be read in their own clauses. Their presence does not establish membership in a philosophical school. The apparatus’s alternative “world, father” at IV.3 is distinct from the adopted world-ruler compound.

See also

ἥλιος [OL0741]; θάλασσα [OL0759]; κοσμήτειρα [OL0947]; κοσμήτωρ [OL0948]; κοσμοκράτωρ [OL0949]; κρᾶσις [OL0959]

Source forms κόσμοιο; κόσμον; κόσμος; Κόσμου; κόσμου

All verse occurrences 27 in total. Source PDF: Prayer.39 (p. 16); I.7 (p. 18); IV.1 (p. 28); V.4 (p. 30); VI.7 (p. 32); VIII.9 (p. 38); VIII.14 (p. 40); VIII.16 (p. 40); XI.1 (p. 52); XI.6 (p. 52); XI.20 (p. 56); XIII.4 (p. 62); XIII.8 (p. 62); XIX.1 (p. 78); XXI.2 (p. 86); XXVI.4 (p. 98); XXVI.8 (p. 98); XXVII.5 (p. 100); XXXIV.14 (p. 124); XXXIV.26 (p. 126); XXXVII.6 (p. 134); XXXVIII.3 (p. 136); LV.4 (p. 180); LXVI.4 (p. 218); LXVIII.5 (p. 224); LXXVIII.2 (p. 252); LXXX.1 (p. 260)

Consequential readings AV009_02

Lexical references LSJ n59339 (n59339)

Κουρῆτες

Kourētes · Curetes; armed divine company · OL0951

Other access forms Κουρήτης

The word

Κουρῆτες names a divine company; the singular Κουρῆτα also occurs as a designation of Corybas. The name should be kept distinct from the ordinary youth-word κοῦρος, even where youth and divine attendant imagery overlap. The collection supplies two hymns headed for the Curetes, with substantially different emphases.

In the work

XXXI presents leaping, armed dancers with foot-beats, lyre-playing, guardianship, and service to the mountain Mother. Their favourable arrival is requested at auspicious words. XXXVIII enlarges the range: they are heavenly, earthly, and marine, life-generating breaths, world-saviours, and protectors of sea-travellers. Their feet make earth resound, their dust reaches the clouds, and flowers bloom at their approach.

The same longer hymn also names their destructive possibility. As nurturers and destroyers they may ruin lives and possessions when angry. Its final request for favourable, fruit-bearing breath therefore answers a real contrast within the praise, not a uniformly gentle portrait. The address “Curetes Corybantes” and their association with Samothrace and heavenly twins are explicit local links. The Prayer, however, coordinates Curetes, Corybantes, and Cabeiri as named groups. Both the overlap and the distinction need preservation; neither licenses a complete reconstructed genealogy or ritual history.

Places to Read

XXXI.1 (source PDF p. 114). The shorter hymn foregrounds leaping and armed steps.

XXXVIII.1 (source PDF p. 136). The longer hymn begins with bronze-clashing martial equipment.

XXXVIII.7 (source PDF p. 136). The repeated address connects the company with a widening cosmic portrayal.

XXXVIII.20 (source PDF p. 140). The address explicitly associates Curetes and Corybantes.

XXXIX.3 (source PDF p. 142). The singular designation is applied to the hymn's Corybas.

In this edition

The dancing and sound vocabulary describes divine powers and their approach. It does not by itself attest a particular human performance or prove the use of a bull-roarer. The difficult παράρυθμος in XXXI and the apparatus variation in light footsteps deserve their separate notes rather than being normalized into a smooth reconstruction of choreography.

See also

ζῳογόνος [OL0717]; ἠροειδής [OL0732]; Κάβειροι [OL0850]; Κορύβας [OL0945]; κοῦρος [OL0952]; παράρυθμος [OL1368]

Source forms Κουρῆτα; Κουρῆτάς; Κουρῆτες

All verse occurrences 6 in total. Source PDF: Prayer.20 (p. 12); XXXI.1 (p. 114); XXXVIII.1 (p. 136); XXXVIII.7 (p. 136); XXXVIII.20 (p. 140); XXXIX.3 (p. 142)

Heading or rubric ΚΟΥΡΗΤΩΝ · XXXI.heading · source PDF p. 114. XXXI. ΥΜΝΟΣ ΚΟΥΡΗΤΩΝ

Local sense Kouretes collectively addressed in two hymns

Heading or rubric ΚΟΥΡΗΤΩΝ · XXXVIII.heading · source PDF p. 136. XXXVIII. ΚΟΥΡΗΤΩΝ

Lexical references LSJ n59456 (n59456)

κοῦρος

kouros · boy; youth; son · OL0952

Other access forms κόρος

The word

Κοῦρος and its shorter κορ- forms name a boy, young man, or son. The filial sense is clearest when a parent is named, while a direct address may simply present the deity as a splendid youth. These forms must be distinguished from κόρος meaning satiety, despite their similar spelling.

In the work

Helios is a season-nurturing youth at VIII.10; Apollo an attractive, glorious youth at XXXIV.5; Dionysus a twice-mothered youth and an ivy-delighting glorious youth in LII. Youthfulness is therefore a shared mode of divine presentation, not evidence that all these hymns address one biological age or one unnamed child. Asclepius likewise receives the designation within a healing invocation.

The Curetes are explicitly Zeus' sons at XXXVIII.21. Here the genitive of Zeus makes parentage the main relation, not merely the company's youthful appearance. Adonis offers the most important contrasting construction: LVI.4 addresses him as maiden and boy, κούρη καὶ κόρε. The two terms are coordinated and should both remain in view.

This pairing resembles other male-and-female descriptions in the collection but does not automatically explain every double-natured epithet elsewhere.

Places to Read

VIII.10 (source PDF p. 38). Helios is presented as a youth who nurtures seasons.

LII.9 (source PDF p. 174). Dionysus' youth is joined to the twice-mothered epithet.

XXXVIII.21 (source PDF p. 140). The Curetes' relation to Zeus is explicitly filial.

LVI.4 (source PDF p. 186). Adonis receives both female and male youth-terms.

LXVII.5 (source PDF p. 222). Asclepius' nominative youth-word appears within direct address.

In this edition

The apparatus at LVI.4 reports κοῦρε against adopted κόρε, preserving the same boy/maiden pairing. At LXVII.5 the source alternates nominative and vocative forms around the epithet and youth-word. The adopted κοῦρος should not be silently changed to a vocative merely because the surrounding English is direct address.

See also

θῆλυς [OL0786]; κόρη [OL0943]; κόρος (satiety) [OL0944]; Κουρῆτες [OL0951]; Διόνυσος [OL0446]

Source forms κόρε; κόροι; κοῦρε; κοῦρος

All verse occurrences 7 in total. Source PDF: VIII.10 (p. 38); XXXIV.5 (p. 122); XXXVIII.21 (p. 140); LII.9 (p. 174); LII.12 (p. 174); LVI.4 (p. 186); LXVII.5 (p. 222)

Consequential readings AV079_08

Lexical references LSJ n59476 (n59476)

κουροτρόφος

kourotrophos · nurturing the young · OL0953

Hecate, Artemis, and Demeter nurture the young, and Peace receives the same active epithet. Its application to Peace is especially useful: safe social conditions can foster children without Peace being narrated as their biological mother. Demeter can be both young-nurturing and maiden in one line, so the title should not be turned into an exclusive life-stage classification.

See also εὔτεκνος [OL0677]; θρέπτειρα [OL0802]; κόρη [OL0943]; κοῦρος [OL0952]

Source forms κουροτρόφε; κουροτρόφον; κουροτρόφος

All verse occurrences 6 in total. Source PDF: I.8 (p. 18); XII.8 (p. 58); XIX.22 (p. 82); XXXVI.8 (p. 130); XL.2 (p. 144); XL.13 (p. 146)

Lexical references LSJ n59485 (n59485)

κουφόπτερος

kouphopteros · light-winged · OL0954

The west-wind breezes are light-winged, unseen, and air-formed at LXXXI.6. Wings make their movement imaginable while their invisibility remains explicit. The adjective contributes to their airy ease rather than establishing visible bird-like bodies in the scene.

See also Ζεφυρῖτις [OL0708]; ἠερόμορφος [OL0734]; κοῦφος [OL0955]

Orphic Hymns Diotimos Lexicon

Source forms κουφόπτεροι

All verse occurrences 1 in total. Source PDF: LXXXI.6 (p. 262)

Lexical references LSJ n59515 (n59515)

κοῦφος

kouphos · light; nimble; buoyant · OL0955

Lightness characterizes nymphs' feet, Curetes' steps, Aphrodite's leap, and the air through which ships pass. With the Fates' hope at LIX.6 it can suggest buoyancy, though the line does not fix a purely reassuring interpretation of that hope. The adopted dative there attaches to hope, not the mortal race. At XXXI.3 the apparatus's κωφοί differs from the printed light footsteps in both word and attachment.

See also ἴχνος [OL0849]; Κουρῆτες [OL0951]; κουφόπτερος [OL0954]

Source forms κοῦφαι; κούφῃ; κούφοις; κοῦφον; κούφῳ

All verse occurrences 5 in total. Source PDF: XXXI.3 (p. 114); LI.6 (p. 168); LV.23 (p. 184); LIX.6 (p. 196); LXXXI.4 (p. 262)

Consequential readings AV049_03; AV090_06

Lexical references LSJ n59516 (n59516)

κραιπνός

kraipnos · swift · OL0956

Zeus' destructive missiles are swift at XIX.6, alongside all-burning, terrifying, and mighty-spirited descriptions. The apparatus reports κρατερούς, strong, against adopted κραιπνούς. Both fit formidable weapons, but speed and strength are distinct qualities and should not be merged.

See also εὐρόθιος [OL0668]; κεραυνός [OL0901]; κρατερός [OL0961]

Source forms κραιπνούς

All verse occurrences 1 in total. Source PDF: XIX.6 (p. 78)

Consequential readings AV034_05

Lexical references LSJ n59595 (n59595)

κρανάος

kranaos · rocky · OL0957

Leto bore Apollo on rocky Delos at XXXV.5, opposed in the sentence to Artemis' birth in Ortygia. The adjective gives the birthplace a physical landscape quality. It does not state that the island is barren in every season or supply a geological explanation.

See also Δῆλος [OL0415]; Λητώ [OL1040]; Ἀπόλλων [OL0184]

Source forms κρανᾳῖ

All verse occurrences 1 in total. Source PDF: XXXV.5 (p. 128)

Lexical references LSJ n59625 (n59625)

κράντειρα

kranteira · female ruler; accomplisher · OL0958

Nature, the Mother, and Tyche are addressed as κράντειρα, a power who rules or brings matters to accomplishment. The title emphasizes effective agency rather than a merely

honourable position. Tyche’s opening calls her a good accomplisher at the prayers, making the desired direction of that effectiveness explicit.

See also ἠγεμόνη [OL0722]; κρατέω [OL0962]; τέλος [OL1717]

Source forms κράντειρα; κράντειραν

All verse occurrences 3 in total. Source PDF: X.12 (p. 48); XXVII.2 (p. 100); LXXII.1 (p. 238)

Lexical references LSJ n59646 (n59646)

κρᾶσις

krasis · blending; balanced mixture · OL0959

The word

Κρᾶσις names a blending or mixture. Its single primary occurrence here is held by Helios and specified by the genitive “of seasons.” That object makes a balanced seasonal relation the relevant sense; the noun is not an unexplained name for a ritual drink or a human bodily temperament.

In the work

VIII.5 says that Helios has the κρᾶσις of the seasons while dancing on four-stepping feet. The previous line contrasts dawn and night, and later lines describe his harmonious course and his nurturing of seasons. The noun belongs to the Sun’s coordination of recurring time and beneficial conditions. “Holding” the blend presents that relation as within his power, not as a physical vessel carried in his hands.

Apollo’s hymn offers an illuminating comparison through related mixing verbs: he blends the celestial whole and places summer and winter into a balanced musical relation. The comparison supports seasonal harmony as a reading of Helios’ κρᾶσις, while remaining a separate passage with different wording. Neither occurrence specifies exact ratios, a meteorological mechanism, or a philosophical school’s system of elements. What the hymn makes available is an ordered mixture under divine governance.

Places to Read

VIII.5 (source PDF p. 38). Read the seasonal genitive with the Sun’s dancing and the neighbouring dawn/night contrast.

In this edition

The English “blending” keeps the process audible, while “mixture” emphasizes its resulting condition. “Temperament” would carry misleading modern psychological associations unless carefully explained. The related participles of κεράννυμι elsewhere can concern Hera, Aither, or Sleep; their different objects should not be imported wholesale into this seasonal noun.

See also

ἥλιος [OL0741]; θέρος [OL0782]; ἴσος [OL0845]; κεράννυμι [OL0897]; ἁρμονία [OL0202]

Source forms κρᾶσιν

All verse occurrences 1 in total. Source PDF: VIII.5 (p. 38)

Lexical references LSJ n59660 (n59660)

κραταιός

krataios · mighty; firmly strong · OL0960

Heracles’ labours are mighty, Hephaestus and Asclepius are directly called mighty, and the earth allotted to Plouton, and Hestia herself, are mighty supports for mortals. The adjective can qualify an activity, an agent, or a sustaining basis. Its strength is not necessarily violent: the healing and supporting contexts are just as important as the heroic one.

See also Ἡρακλῆς [OL0751]; Ἥφαιστος [OL0756]; κρατερός [OL0961]; κράτος [OL0964]

Source forms κραταιέ; κραταιοῖς; κραταιόν

All verse occurrences 5 in total. Source PDF: XII.2 (p. 58); XVIII.7 (p. 74); LXVI.9 (p. 220); LXVII.3 (p. 222); LXXXIV.5 (p. 268)

Lexical references LSJ n59680 (n59680)

κρατερός

krateros · strong; forceful · OL0961

Pan and Asclepius are strong, while thunderbolts and earth-quakings possess force that can threaten. Mnemosyne increases mortals’ strong reasoning, showing that the adjective is not confined to muscles or weapons. The qualified noun decides whether the force is bodily, natural, or intellectual.

See also ἵστημι [OL0847]; κραιπνός [OL0956]; κραταιός [OL0960]; κράτος [OL0964]

Source forms κρατερόν; κρατερὸν; κρατερούς; κρατεροὺς

All verse occurrences 5 in total. Source PDF: XI.1 (p. 52); XIX.5 (p. 78); XLVII.3 (p. 160); LXVII.6 (p. 222); LXXVII.5 (p. 250)

Consequential readings AV034_05

Lexical references LSJ n59699 (n59699)

κρατέω

krateō · rule; hold under control · OL0962

Hera, Plouton, Nike, Aphrodite, Health, and Sleep exercise power over the persons or shares named in their hymns. The passive at XXVII.8 instead makes rivers and sea the things controlled by the Mother. Death loosens nature’s firmly held bonds at LXXXVII.4. These uses share control but differ in agency and voice; not every form is a title meaning ruler.

See also ἔχω [OL0702]; κατέχω [OL0890]; κράτος [OL0964]; κρατύνω [OL0965]

Source forms κεκρατημένα; κρατέεις; κρατέονται

All verse occurrences 8 in total. Source PDF: XVI.7 (p. 70); XVIII.11 (p. 76); XXVII.8 (p. 102); XXXIII.6 (p. 120); LV.5 (p. 180); LXVIII.11 (p. 226); LXXXV.3 (p. 270); LXXXVII.4 (p. 276)

Lexical references LSJ n59708 (n59708)

κράτιστος

kratistos · mightiest · OL0963

Nature is mightiest above the sceptre-bearing powers at X.25. The feminine superlative strengthens her rank within the hymn’s own address. It need not be harmonized with every other deity’s superlative praise as though the collection were a single formal table of comparative power.

See also ἐφύπερθε [OL0699]; κραταιός [OL0960]; κρατερός [OL0961]

Source forms κρατίστη

All verse occurrences 1 in total. Source PDF: X.25 (p. 50)

Lexical references LSJ n59735 (n59735)

κράτος

kratos · strength; power · OL0964

Other access forms κάρτος

Aither holds Zeus' unwearied power, and the thunder hymn acknowledges Zeus' force before asking for its favourable direction. The epic form κάρτος names Heracles' great might and the martial strength requested from Ares. In the latter passage strength enables self-restraint as well as courage, so "power" is not automatically aggression.

See also Ζεύς [OL0707]; Ἡρακλῆς [OL0751]; θάρσος [OL0768]; κατίσχω [OL0891]; κραταιός [OL0960]

Source forms κάρτος; κράτος

All verse occurrences 4 in total. Source PDF: V.1 (p. 30); XII.5 (p. 58); XIX.19 (p. 82); LXXXVIII.11 (p. 282)

Consequential readings AV024_04

Lexical references LSJ n59741 (n59741)

κρατύνω

kratynō · master; control · OL0965

Necessity masters everything at III.11. Eros, Nomos, and Death hold the tiller of the beings under their respective sway, using a governing image of steering. The verb expresses effective control; the repeated tiller does not imply literal navigation of one shared vessel by all three powers at once.

See also θάνατος [OL0767]; κλείς [OL0921]; κρατέω [OL0962]

Source forms κρατύνει; κρατύνεις

All verse occurrences 4 in total. Source PDF: III.11 (p. 26); LVIII.8 (p. 194); LXIV.8 (p. 214); LXXXVII.1 (p. 276)

Lexical references LSJ n59747 (n59747)

κρέκω

krekō · strike out; sound · OL0966

Pan strikes out the world's harmony in playful song at XI.6. The verb makes music an active sounding rather than a silent possession of order. Although striking may evoke an instrument, this clause alone does not name which one he plays.

See also κιθάρα [OL0911]; κόσμος [OL0950]; κρουσιλύρης [OL0974]

Source forms κρέκων

All verse occurrences 1 in total. Source PDF: XI.6 (p. 52)

Lexical references LSJ n59801 (n59801)

κρίνω

krinō · distinguish; judge; decide · OL0967

The word

Κρίνω can mean distinguish or separate, and can also mean judge or decide. The hymns use both directions. Its passive participle τὸ κριθέν means what has been decided or judged; the expression does not by itself name the authority who made the decision.

In the work

At XXXIV.19 Apollo blends the whole celestial pole while distinguishing the life-nourishing tribes. Blending and differentiation are coordinated, not mutually cancelling operations. The verb here need not imply a courtroom verdict: it concerns the ordering of distinct kinds within a comprehensive whole. Nike's κρίνουσα at XXXIII.4 instead concerns decision in wars and trophy-winning deeds, where her activity determines the successful side or outcome.

Nature accomplishes "what has been decided" at X.24. In LXXXVII.8 the same substantival phrase is the grammatical subject of being fulfilled in Death. The common language links decision to completion, while the different constructions keep Nature's active accomplishing and Death's final realization distinct. Neither passive participle identifies a judge by name, nor does it justify reconstructing a complete predestination doctrine. The hymns state the force of a settled outcome without explaining every stage by which it was reached.

Places to Read

XXXIV.19 (source PDF p. 126). Distinguishing is coordinated with cosmic blending.

XXXIII.4 (source PDF p. 120). Nike's judging concerns battle and victory.

X.24 (source PDF p. 50). What is decided is the object of Nature's accomplishment.

LXXXVII.8 (source PDF p. 278). What is judged becomes the subject of fulfilment in Death.

In this edition

At XXXIV.19 the adopted mixing participle κιρνάς stands before κρίνεις. The apparatus reports κρίνας in place of κιρνάς, which would repeat the distinguishing family. The two printed verbs must not be conflated, and the reported participle must not be counted as a second primary occurrence of κρίνω in that line.

See also

Θέμις [OL0775]; ἰσότης [OL0846]; κεράννυμι [OL0897]; τέλος [OL1717]; θάνατος [OL0767]

Source forms κριθὲν; κρίνεις; κρίνουσα

All verse occurrences 4 in total. Source PDF: X.24 (p. 50); XXXIII.4 (p. 120); XXXIV.19 (p. 126); LXXXVII.8 (p. 278)

Consequential readings AV055_01

Lexical references LSJ n60003 (n60003)

κροκόπεπλος

krokopeplos · saffron-robed · OL0968

Hecate and Melinoe are saffron-robed in their opening invocations. The compound describes garment colour or appearance, not an incense prescription or proof that the fabric contains saffron. Compare κρόκος in Aither's rubric, where the substance itself is actually named as the offering.

See also κρόκος [OL0969]; καλός [OL0870]

Source forms κροκόπεπλον

All verse occurrences 2 in total. Source PDF: I.2 (p. 18); LXXI.1 (p. 234)

Lexical references LSJ n60092 (n60092)

κρόκος

krokos · saffron · OL0969

Aither's rubric prescribes saffron under the label θυμίαμα. This is an offering-direction occurrence, not a word in the hymn's verse. The material should be distinguished from saffron-robed divine clothing: shared colour-language does not make a garment an offering or supply a recipe.

See also θυμίαμα [OL0807]; κροκόπεπλος [OL0968]

Heading or rubric κρόκον · V.rubric · source PDF p. 30. θυμίαμα κρόκον

Local sense saffron prescribed to Aither

Κρόνιος

Kronios · of Kronos; son of Kronos · OL0970

Zeus is addressed as Kronian in XV.6 and named through the same paternal epithet in the births involving Semele and Melinoe. Κρονίοιο is an epic genitive agreeing with Zeus' name. It preserves that explicit identity in LXXI.3 despite the difficulty of the following narrative.

See also Ζεύς [OL0707]; Κρόνος [OL0971]; Κρονότεκνος [OL0972]

Source forms Κρόνιε; Κρονίοιο

All verse occurrences 3 in total. Source PDF: XV.6 (p. 68); XLIV.5 (p. 154); LXXI.3 (p. 234)

Lexical references LSJ n60125 (n60125)

Κρόνος

Kronos · Kronos; divine fatherhood and comprehensive power · OL0971

The word

Κρόνος is the divine name Kronos, appearing in direct address, invocation, and family relationships. It should not be silently equated with χρόνος, time, simply because their spellings look similar. Temporal and cosmic associations can be discussed from the hymn's actual predicates without turning resemblance into an etymology.

In the work

XIII.5 repeats the vocative twice while naming Kronos all-begetter of the age and intricate in speech. The surrounding poem describes a power who consumes all things and makes them grow again, holds unbreakable bonds across the limitless world, and

dwells in all its parts. These expressions give the recipient comprehensive scope. The final request nevertheless concerns a blessed mortal life and its blameless completion, connecting cosmic reach with a concrete human benefit.

Family-language supplies another network of uses. Rhea and the Mother are called Kronos' bedfellows; Sabazios is his son; Hestia his daughter. The Prayer places him beside Rhea and Tethys in the wider invocation. These are specific relations stated by the poems, not a complete family tree into which every occurrence elsewhere must be forced. His own hymn also calls him Rhea's husband and a growth of earth and starry heaven. The name remains stable while the local relation changes.

Places to Read

XIII.5 (source PDF p. 62). Repeated address places Kronos beside generation and the age.

XIV.5 (source PDF p. 64). Rhea is named as his blessed bedfellow.

XXVII.12 (source PDF p. 102). The Mother receives a corresponding consort title.

XLVIII.1 (source PDF p. 162). Sabazios is explicitly called his son.

LXXXIV.1 (source PDF p. 268). Hestia is explicitly called his daughter.

In this edition

The printed Κρόνε is a vocative of the name, not a form of χρόνος. English "age" in XIII.5 translates the adjacent αἰών rather than Kronos himself. The repeated name in that one line counts as two tokens but one passage; this distinction matters when using occurrence totals as a reading guide.

See also

Ζεύς [OL0707]; θυγάτηρ [OL0804]; κόσμος [OL0950]; Κρόνιος [OL0970]; Κρονότεκνος [OL0972]

Source forms Κρόνε; Κρόνον; Κρόνου

All verse occurrences 7 in total. Source PDF: Prayer.26 (p. 14); XIII.5 (p. 62; 2 occurrences); XIV.5 (p. 64); XXVII.12 (p. 102); XLVIII.1 (p. 162); LXXXIV.1 (p. 268)

Heading or rubric ΚΡΟΝΟΥ · XIII.heading · source PDF p. 62. XIII. ΚΡΟΝΟΥ

Local sense Kronos as the hymn's divine recipient

Lexical references LSJ n60131 (n60131)

Κρονότεκνος

Kronoteknos · begetter of Kronos · OL0972

Ouranos is addressed as Κρονότεκνος at IV.8. In this local context the compound means that he begets Kronos, not that he is Kronos' child. The direction of the relation should be kept distinct from Κρόνιος, which characterizes Zeus through his descent from Kronos.

See also Κρόνιος [OL0970]; Κρόνος [OL0971]

Source forms Κρονότεκνε

All verse occurrences 1 in total. Source PDF: IV.8 (p. 28)

Lexical references LSJ n60133 (n60133)

κρουνῖτις

krounitis · of fountains; of well-heads · OL0973

The nymphs are fountain-maidens at LI.10 beside wild maidens and woodland dwellers. The feminine -ιδ- formation marks their association with springs or well-heads. It identifies a habitat or aspect of the company, not a particular named fountain.

See also ἰκμάς [OL0831]; κόρη [OL0943]

Source forms κρουνίτιδες

All verse occurrences 1 in total. Source PDF: LI.10 (p. 170)

Lexical references LSJ n60186 (n60186)

κρουσιλύρης

krousilyrēs · lyre-striker; lyre-player · OL0974

The Curetes and Apollo are lyre-strikers at XXXI.3 and XXXIV.6. The compound names musical action, while their neighbouring dance and weapon titles provide different settings. For Apollo the apparatus reports “leader of the Muses” instead, a related musical role but a different word and activity. The Curetes’ reported o-vowel form should not be given an invented distinct instrument.

See also κιθάρα [OL0911]; Κουρῆτες [OL0951]; κρέκω [OL0966]

Source forms κρουσιλύραι; κρουσιλύρη

All verse occurrences 2 in total. Source PDF: XXXI.3 (p. 114); XXXIV.6 (p. 122)

Consequential readings AV053_04

Lexical references LSJ n60198 (n60198)

κρυερός

kryeros · chilling; dreadful · OL0975

Battle-strife is chilling at LXXXVIII.15. The adjective evokes dread rather than ordinary cold weather, fitting the speaker’s wish not to be driven into conflict. It belongs to the threatening situation from which courage and self-restraint are requested as protection.

See also θάρσος [OL0768]; θεσμός [OL0784]; κατίσχω [OL0891]

Source forms κρυερῆς

All verse occurrences 1 in total. Source PDF: LXXXVIII.15 (p. 282)

Lexical references LSJ n60219 (n60219)

κρυμοπαγής

krymopagēs · Frost-congealing; frost-bound · OL0976

Boreas is invoked from snowy Thrace at LXXX.2. The compound can make the north wind an agent that congeals things with frost, the interpretation preferred by the lexical evidence, or describe him as himself frost-bound, as the supplied English does. Both belong to the cold imagery, but they distribute the action differently. The printed vocative κρυμοπαγές is reported as Abel’s adjustment of κρυμοπαγής; that inflectional difference does not resolve the active or passive sense.

See also Βορέας [OL0320]; χιονώδης [OL1925]

Source forms κρυμοπαγὲς

All verse occurrences 1 in total. Source PDF: LXXX.2 (p. 260)

Lexical references LSJ n60224 (n60224)

Further source LSJ, n60224. Lexical range checked in the official Perseus LSJ entry; interpretation remains grounded in the supplied passage.

κρύφιος

kryphios · Hidden; concealed · OL0977

Concealment attaches to different subjects: Aphrodite herself at LV.9, Protogonos beside the paradoxical “all-shining shoot” at VI.5, and Dionysos at XXX.3 and LII.5. In the last passage κρύφιον qualifies his description as Zeus’s shoot. The adjective need not mean invisible in every setting; it marks something withheld from ordinary disclosure without specifying what secret account is intended.

See also ἄρρητος [OL0208]; κρυψίγονος [OL0978]; ἔρνος [OL0618]

Source forms κρυφίη; κρύφιον

All verse occurrences 4 in total. Source PDF: VI.5 (p. 32); XXX.3 (p. 112); LII.5 (p. 172); LV.9 (p. 180)

Lexical references LSJ n60270 (n60270)

κρυψίγονος

krypsigonos · Of concealed birth · OL0978

At L.3 κρυψίγονον agrees with θάλος, the sacred shoot through which Dionysos is addressed. It places concealment specifically upon birth or origin, rather than merely saying that the god is hidden at present.

See also κρύφιος [OL0977]; θάλος [OL0766]

Source forms κρυψίγονον

All verse occurrences 1 in total. Source PDF: L.3 (p. 166)

Lexical references LSJ n60277 (n60277)

κρυψίδομος

krypsidomos · Having hidden dwellings · OL0979

The nymphs are κρυψίδομοι at LI.3, immediately before their description as Bakchos’s nurses and as earthly beings. Hidden homes therefore belong to their landscape and manner of dwelling, not to an identified human secret society. The apparatus attributes the printed word to Casaubon and reports κρυψίδρομοι, a different compound involving movement; the translation follows the dwelling-reading.

See also νύμφη [OL1215]; δόμος [OL0459]

Source forms κρυψίδομοι

All verse occurrences 1 in total. Source PDF: LI.3 (p. 168)

Consequential readings AV076_02

Lexical references LSJ n60278 (n60278)

κτέανον

kteanon · Goods; possessions · OL0980

Fortune makes an abundant supply of κτέανα for some people at LXXII.7. The material goods are distinguished from the favourable condition expressed by πολύολβον: the noun identifies what is supplied, while the adjective evaluates its abundance.

See also κτέαρ [OL0981]; κτῆμα [OL0982]; ὄλβος [OL1248]

Source forms κτεάνων

All verse occurrences 1 in total. Source PDF: LXXII.7 (p. 238)

Lexical references LSJ n60312 (n60312)

κτέαρ

ktear · Property; material goods · OL0981

The Mother is asked to bring peace together with prosperous possessions at XIV.13, while Fortune stands over such goods at LXXII.2 and 10. The repeated pairing makes property one practical aspect of well-being, not the whole meaning of blessing. The epic dative plural κτεάτεσσι belongs to κτέαρ; related κτέανον has its own entry.

See also κτέανον [OL0980]; κτῆμα [OL0982]; εἰρήνη [OL0504]

Source forms κτεάτεσσι; κτεάτεσσιν

All verse occurrences 3 in total. Source PDF: XIV.13 (p. 66); LXXII.2 (p. 238); LXXII.10 (p. 238)

Lexical references LSJ n60313 (n60313)

κτῆμα

ktēma · Possessions; property · OL0982

The Kouretes' destructive power reaches livelihood, possessions, and people themselves at XXXVIII.16. κτήματα identifies accumulated or held goods between the means of living and the owners, making the threatened loss progressively more comprehensive.

See also κτέαρ [OL0981]; βίοτος [OL0309]

Source forms κτήματα

All verse occurrences 1 in total. Source PDF: XXXVIII.16 (p. 138)

Lexical references LSJ n60340 (n60340)

κτύπος

ktypos · Crash; thunderous sound · OL0983

At XIX.14 beasts crouch when the κτύπος enters their ears. The storm context makes this the audible crash of Zeus's thunder, distinct from the visible lightning and from the animals' ensuing fear.

See also βροντή [OL0339]; κεραυνός [OL0901]

Source forms κτύπος

All verse occurrences 1 in total. Source PDF: XIX.14 (p. 80)

Lexical references LSJ n60402 (n60402)

κύαμος

kyamos · Bean · OL0984

The Earth rubric, XXVI.rubric, prescribes every seed except beans and aromatics. κυάμων is governed by the exclusion πλὴν: this is an explicit exception to that offering prescription, not a verse statement about beans or a general dietary rule for all worshippers.

See also σπέρμα [OL1640]; θυμίαμα [OL0807]

Heading or rubric κυάμων · XXVI.rubric · source PDF p. 98. θυμίαμα πᾶν σπέρμα πλὴν κυάμων καὶ ἀρωμάτων

Local sense beans explicitly excluded from the Earth prescription

κυαναυγέτις

kyanaugetis · Darkly gleaming, feminine form · OL0985

At XXIII.1 κυαναυγέτιν agrees with ἕδρην, Nereus's seat at the roots of the sea. The darkness and gleam colour the underwater dwelling rather than Nereus's body. This feminine formation remains distinct from κυαναυγής, although their descriptive ranges overlap.

See also κυαναυγής [OL0986]; ἕδρα [OL0492]

Source forms κυαναυγέτιν

All verse occurrences 1 in total. Source PDF: XXIII.1 (p. 90)

Lexical references LSJ n60433 (n60433)

κυαναυγής

kyanaugēs · Darkly gleaming · OL0986

Night at III.3 and dolphins at XXIV.8 receive the same compound. For Night it stands beside "star-shining"; for dolphins it describes moving marine bodies. The shared darkness-and-lustre imagery accommodates both settings without identifying the beings with one another. The apparatus reports κυαναυγές against the printed κυαναυγής in the address to Night.

See also κυαναυγέτις [OL0985]; κυάνεος [OL0987]; νύξ [OL1217]

Source forms κυαναυγεῖς; κυαναυγής

All verse occurrences 2 in total. Source PDF: III.3 (p. 24); XXIV.8 (p. 94)

Lexical references LSJ n60434 (n60434)

κυάνεος

kyaneos · Dark blue; deeply dark · OL0987

Hera is seated in κυάνεοι hollows at XVI.1, whereas Acheron is κυάνεος at XVIII.10. "Dark blue" suits the atmospheric setting, while the river passage can stress deep darkness. Neither occurrence requires the modern colour boundary implied by a fixed blue swatch.

See also κυαναυγής [OL0986]; Ἀχέρων [OL0268]

Source forms Κυανέοις; κυάνεόν

All verse occurrences 2 in total. Source PDF: XVI.1 (p. 70); XVIII.10 (p. 74)

Consequential readings AV084_01

Lexical references LSJ n60438 (n60438)

κυανόπεπλος

kyanopeplos · Dark-robed · OL0988

Leto, Tethys, and the sea goddess are described through a dark garment. In the sea address, XXII.2, the robed queen also swells in waves, so personal dress and marine appearance are juxtaposed; Leto’s robe at XXXV.1 is not thereby a statement that she is marine.

See also πέπλος [OL1398]; Λητώ [OL1040]

Source forms κυανόπεπλε; κυανόπεπλον

All verse occurrences 3 in total. Source PDF: Prayer.26 (p. 14); XXII.2 (p. 88); XXXV.1 (p. 128)

Lexical references LSJ n60449 (n60449)

κυανοχαίτης

kyanokhaitēs · Dark-haired; dark-maned · OL0989

Poseidon receives κυανοχαῖτα both in Prayer.5 and at the opening of XVII. The hair or mane is part of his addressed appearance alongside earth-holding power. “Maned” preserves a vigorous poetic possibility, but the adjective alone does not turn him into a horse.

See also Ποσειδῶν [OL1517]; βαθυχαίτης [OL0277]

Source forms κυανοχαῖτα

All verse occurrences 2 in total. Source PDF: Prayer.5 (p. 10); XVII.1 (p. 72)

Lexical references LSJ n60461 (n60461)

κυανόχρως

kyanokhrōs · Dark-skinned; dark-surfaced · OL0990

The epithet colours Ouranos at IV.7 and the Eumenides at LXX.6. In the latter passage the dark queens flash light from their eyes, giving darkness and brightness a deliberate bodily contrast. The plural κυανόχρωτοι is an expanded-stem form of this same descriptive compound.

See also κυάνεος [OL0987]; Εὐμενίδες [OL0656]; οὐρανός [OL1298]

Source forms κυανόχρως; κυανόχρωτοι

All verse occurrences 2 in total. Source PDF: IV.7 (p. 28); LXX.6 (p. 232)

Lexical references LSJ n60463 (n60463)

κυβερνήτειρα

kybernēteira · Helmswoman; directing power · OL0991

Nature is κυβερνήτειρα at X.3, among descriptions of her comprehensive power. The feminine agent noun brings a helmsman’s directing activity into an address to the goddess; it need not describe an actual vessel in the scene.

See also φύσις [OL1897]; ἡγεμόνη [OL0722]

Source forms κυβερνήτειρα

All verse occurrences 1 in total. Source PDF: X.3 (p. 46)

Lexical references LSJ n60491 (n60491)

κυδιάνειρα

kydianeira · Giving glory to men · OL0992

Nature is κυδιάνειρα at X.5, alongside imperishability and primordial birth. The compound turns from her own duration to the distinction she brings to human beings, making praise of divine power also acknowledge its human benefits.

See also φύσις [OL1897]; κύδιμος [OL0993]

Source forms κυδιάνειρα

All verse occurrences 1 in total. Source PDF: X.5 (p. 46)

Lexical references LSJ n60548 (n60548)

κύδιμος

kydimos · Glorious; illustrious · OL0993

Apollo and Dionysos are each addressed as a glorious youth, while Sabazios is a glorious daimon. The repeated κύδιμε enhances whichever personal designation accompanies it; it is not a separate divine name or an exclusive title of one god.

See also κοῦρος [OL0952]; δαίμων [OL0390]

Source forms κύδιμε

All verse occurrences 3 in total. Source PDF: XXXIV.5 (p. 122); XLVIII.1 (p. 162); LII.12 (p. 174)

Consequential readings AV079_08

Lexical references LSJ n60550 (n60550)

Κυδωνιάς

Kydōnias · Kydonian · OL0994

Κυδωνιάς addresses Artemis at XXXVI.12 amid woodland, hound, and shifting-form epithets. It supplies a place-related designation without explaining the connection in the verse. That local association should not be expanded into a particular cult narrative from the name alone.

See also Ἄρτεμις [OL0211]

Source forms Κυδωνιάς

All verse occurrences 1 in total. Source PDF: XXXVI.12 (p. 132)

Κυθέρεια

Kythereia · Kythereia; Aphrodite · OL0995

Mise may delight in Cyprus with fair-crowned Kythereia at XLII.7. Here the name identifies Aphrodite as a companion in a possible divine location; Kythereia and Cyprus coexist in the same sentence rather than requiring a choice between two identifications.

See also Ἀφροδίτη [OL0265]; Κύπρος [OL1010]; Μίση [OL1145]

Source forms Κυθερείῃ

All verse occurrences 1 in total. Source PDF: XLII.7 (p. 150)

Lexical references LSJ n60574 (n60574)

κυκλάς

kyklas · Circling; recurrent · OL0996

The Graces are called κυκλάδες at LX.10, whereas the dative κυκλάσιν qualifies seasons in the Dionysos and Adonis hymns. The first can evoke circling movement; the seasonal uses express recurrence, including Adonis’s alternation between extinction and shining. Circular dance and recurring time meet in the imagery but are not grammatically the same object.

See also κύκλιος [OL0998]; ὥρα [OL1965]; χάρις [OL1913]

Source forms κυκλάδες; κυκλάσιν

All verse occurrences 3 in total. Source PDF: LIII.7 (p. 176); LVI.5 (p. 186); LX.10 (p. 200)

Lexical references LSJ n60607 (n60607)

κυκλέω

kykleō · To wheel around · OL0997

The stars wheel in circular eddies at VII.4. κυκλέοντες supplies their active motion, while the surrounding words add the path and fiery rushing; the verb itself need not name a technical astronomical mechanism.

See also ἄστρον [OL0229]; κύκλος [OL1000]

Source forms κυκλέοντες

All verse occurrences 1 in total. Source PDF: VII.4 (p. 34)

Lexical references LSJ n60614 (n60614)

κύκλιος

kyklios · Circular; wheeling · OL0998

κυκλίῃσι qualifies sea creatures’ dances that please Aphrodite at LV.21; κυκλίοισι qualifies the Graces’ dances leading Persephone to light at XLIII.8. The adjective describes the pattern of motion in both scenes. Its marine use cautions against reading every circular dance as a direct instruction to human celebrants.

See also χορεία [OL1932]; χορός [OL1938]; κυκλάς [OL0996]

Source forms κυκλίῃσι; κυκλίοισι

All verse occurrences 2 in total. Source PDF: XLIII.8 (p. 152); LV.21 (p. 184)

Lexical references LSJ n60623 (n60623)

κυκλοέλικτος

kykloeliktos · Wheeling in a circle or spiral · OL0999

Helios is κυκλοέλικτος at VIII.11 beside descriptions of fiery coursing and cosmic rule. The compound compresses curved motion into an epithet of the moving sun, without determining whether the reader should picture a flat circle or a spiral.

See also ἥλιος [OL0741]; κύκλος [OL1000]; ἐλίσσω [OL0534]

Source forms κυκλοέλικτε

All verse occurrences 1 in total. Source PDF: VIII.11 (p. 40)

Lexical references LSJ n60638 (n60638)

κύκλος

kyklos · Circle; circuit · OL1000

Ocean washes around the earth’s bounding κύκλος at LXXXIII.3, where the noun marks an encompassing boundary. In the appended Ares hymn, LXXXVIII.6, it is instead a fire-bright circuit that the god wheels. The second belongs to the appended hymn and should not silently determine the physical picture in the Ocean passage.

See also Ὠκεανός [OL1959]; Ἄρης [OL0198]; ἑλίσσω [OL0534]

Source forms κύκλον

All verse occurrences 2 in total. Source PDF: LXXXIII.3 (p. 266); LXXXVIII.6 (p. 280)

Lexical references LSJ n60646 (n60646)

κυκλοτερής

kykloterēs · Circular; rounded · OL1001

Nature is κυκλοτερής at X.23, between language of flowing and living in other forms. Rounded shape is one description within a deliberately mobile series; it does not by itself make the whole hymn a geometrical account of the cosmos.

See also φύσις [OL1897]; κύκλος [OL1000]

Source forms κυκλοτερής

All verse occurrences 1 in total. Source PDF: X.23 (p. 50)

Lexical references LSJ n60650 (n60650)

κύκνειος

kykneios · Of swans; swan-drawn · OL1002

Aphrodite approaches over the sea in κυκνείοισιν ὄχοις at LV.20. The adjective associates her vehicles with swans, naturally understood as their team or form. The apparatus reports κυανέοις, “dark-blue,” against the printed swan-word, and ὄχθοις against ὄχοις; the adopted scene of vehicles over water is therefore textually consequential.

See also Ἀφροδίτη [OL0265]; ὄχος [OL1307]

Source forms κυκνείοισιν

All verse occurrences 1 in total. Source PDF: LV.20 (p. 184)

Consequential readings AV084_01

Lexical references LSJ n60670 (n60670)

κῦμα

kyma · Wave; waves · OL1003

Waves provide the inhabited and moving setting of Nereus, the Nereids, Poseidon, Leukothea, and dolphins. At XXII.4 they are explicitly broken on shores and rocks. A different use appears at XIX.18: Zeus is asked to cast his heavy anger into the sea’s waves, making the water a destination for danger to be diverted away from people.

See also κυμαίνω [OL1004]; πόντος [OL1510]; θάλασσα [OL0759]

Source forms κῦμα; κύμασι; κύματα

All verse occurrences 7 in total. Source PDF: XVII.8 (p. 72); XIX.18 (p. 82); XXII.4 (p. 88); XXIII.2 (p. 90); XXIV.3 (p. 92); XXIV.7 (p. 94); LXXIV.4 (p. 242)

Lexical references LSJ n60736 (n60736)

κυμαίνω

kymainō · To swell in waves · OL1004

At XXII.2 the sea goddess herself is the feminine subject of κυμαίνουσαν. The participle turns the physical movement of the sea into the action of its dark-robed queen, while εὔτροχα adds the image of fair-running waves.

See also κῦμα [OL1003]; κυανόπεπλος [OL0988]

Source forms κυμαίνουσαν

All verse occurrences 1 in total. Source PDF: XXII.2 (p. 88)

Lexical references LSJ n60737 (n60737)

κυμοθαλής

kymothalēs · Flourishing in waves · OL1005

Poseidon is κυμοθαλές at XVII.5 as he drives his four-horse chariot. The compound presents waves as his flourishing environment rather than as an obstacle. The edition prints the vocative ending -ές against the reported -ής.

See also κῦμα [OL1003]; Ποσειδῶν [OL1517]

Source forms κυμοθαλές

All verse occurrences 1 in total. Source PDF: XVII.5 (p. 72)

Lexical references LSJ n60791 (n60791)

κυνηγεσία

kynēgesia · Hunting · OL1006

Adonis rejoices in κυνηγεσίαις at LVI.7. The dative names the activity that delights him, placing hunting beside descriptions of his appearance rather than narrating a particular fatal hunt. The printed word is attributed to Dinner; the apparatus reports κυναγεσίοις.

See also κυνηγέτις [OL1007]; Ἄδωνις [OL0035]

Source forms κυνηγεσίαις

All verse occurrences 1 in total. Source PDF: LVI.7 (p. 188)

Consequential readings AV086_01

Lexical references LSJ n60839 (n60839)

κυνηγέτις

kynēgetis · Huntress · OL1007

Artemis is directly addressed as κυνηγέτι at XXXVI.5. The feminine agent noun names her hunting activity within a sequence that also calls her a releaser of girdles and cares; the hymn does not confine her assistance to the hunt.

See also Ἄρτεμις [OL0211]; κυνηγεσία [OL1006]

Source forms κυνηγέτι

All verse occurrences 1 in total. Source PDF: XXXVI.5 (p. 130)

Lexical references LSJ n60845 (n60845)

Κύπρις

Kypris · Kypris; the Cyprian Aphrodite · OL1008

Kypris is the goddess whose mother is the sea at XXII.7, whose sweet shoot is Adonis at LVI.8, and whose desire offers Ares an alternative to fighting at LXV.7. III.2 is more surprising: the speaker proposes also to call Night Kypris. That explicit act of naming belongs to Night's generative description, not to a rule that every occurrence of either name is interchangeable.

See also Ἀφροδίτη [OL0265]; νύξ [OL1217]; Κύπρος [OL1010]

Source forms Κύπριδος; Κύπριν

All verse occurrences 4 in total. Source PDF: III.2 (p. 24); XXII.7 (p. 88); LVI.8 (p. 188); LXV.7 (p. 216)

Lexical references LSJ n61013 (n61013)

Κυπρογενής

Kyprogenēs · Cyprus-born · OL1009

At LV.15 Κυπρογενές belongs to the address to Aphrodite as θεῖον γένος, "divine stock." Its neuter form accommodates that expression. The passage then opens a series of possible places where the goddess may be, so origin and present location are distinct ideas.

See also Κύπρος [OL1010]; γένος [OL0363]; Ἀφροδίτη [OL0265]

Source forms Κυπρογενὲς

All verse occurrences 1 in total. Source PDF: LV.15 (p. 182)

Lexical references LSJ n61015 (n61015)

Κύπρος

Kypros · Cyprus · OL1010

Cyprus is one possible location of Mise with Kythereia at XLII.7 and is called Aphrodite's nurse at LV.24. The second use gives the island a nurturing relationship to the goddess; it is more specific than simply mentioning a place, but does not itself supply a complete birth narrative.

See also Κύπρις [OL1008]; Κυθέρεια [OL0995]; τροφός [OL1778]

Source forms Κύπρῳ

All verse occurrences 2 in total. Source PDF: XLII.7 (p. 150); LV.24 (p. 184)

Lexical references LSJ n61016 (n61016)

κύω

kyō · To carry or conceive in pregnancy · OL1011

Earth carries manifold fruit through childbirth-like pains at XXVI.5. The present κύεις describes pregnancy or conception in the generative image; the English "bring forth" makes delivery more prominent than the Greek verb by itself requires. Fruit-bearing land and a woman's childbearing are brought together without making the noun "fruit" cease to be agricultural.

See also μήτηρ [OL1143]; καρπός [OL0878]; ὠδίς [OL1958]

Source forms κύεις

All verse occurrences 1 in total. Source PDF: XXVI.5 (p. 98)

Lexical references LSJ n61176 (n61176)

Κωκυτός

Kōkytos · Kokytos · OL1012

The river marks Hermes's no-return road at LVII.1 and the place beside whose outpourings Meilinoe is born at LXXI.2. These are different narrative uses of the same underworld landmark: a route in one passage, a birthplace in the other.

See also Ἑρμῆς [OL0616]; Μειλινόη [OL1112]

Source forms Κωκυτοῦ

All verse occurrences 2 in total. Source PDF: LVII.1 (p. 190); LXXI.2 (p. 234)

Lexical references LSJ n61223 (n61223)

κῶμος

kōmos · Revel; festive procession · OL1013

Dionysos leads κῶμοι at LII.7 and rouses the recurring trieteric κῶμος at LIII.5. At LXV.7 the revels of Lyaios are an alternative towards which Ares is asked to turn. The word stresses collective festivity or procession; the three-year qualification belongs to the particular passage in LIII, not automatically to every revel.

See also χορός [OL1938]; Λυαῖος [OL1063]; τριετής [OL1766]

Source forms κῶμον; κώμους; κώμων

All verse occurrences 3 in total. Source PDF: LII.7 (p. 172); LIII.5 (p. 176); LXV.7 (p. 216)

Lexical references LSJ n61310 (n61310)

Κωρυκιώτης

Kōrykiōtēs · Of Korykos · OL1014

Hermes receives Κωρυκιῶτα at XXVIII.8 beside blessedness, good fortune, and intricate speech. The place-related epithet identifies an association without telling its story. It should not be made an explanatory synonym of the neighbouring speech or luck epithets.

See also Ἑρμῆς [OL0616]

Source forms Κωρυκιῶτα

All verse occurrences 1 in total. Source PDF: XXVIII.8 (p. 106)

Lexical references LSJ n61395 (n61395)

Λ λ Lambda

λαγχάνω

lankhanō · To receive as one’s share; to obtain · OL1015

The word

λαγχάνω describes obtaining something as a share or portion. Context decides how strongly allotment is felt: receiving a cosmic domain is not quite the same as obtaining a guide. The aorist ἔλαχες and participle λαχοῦσα belong together under this verb, but neither is a form of λαμβάνω, “take” or “receive,” despite the similarity of English translations.

In the work

Poseidon receives the deep sea at XVII.7 and Plouton receives earth at XVIII.6. Both clauses explicitly add τριτάτης μοίρης, a third portion, so the language of allocation is unmistakable. The verb identifies receipt of the domain; the accompanying μοῖρα supplies the stated division. These two passages are the best controls for the stronger “be allotted” rendering.

Elsewhere the objects are less like territories. Aphrodite has received renowned gifts in Prayer.11. Leto obtains fruitful childbirth at XXXV.3, where receiving can embrace a painful event valued for its children. Antaia obtains Dysaules’s holy child as guide at XLI.6. Reading the last simply as “having obtained” preserves the useful person and role without inventing a lottery. Across the passages, the subject receives what the hymn then describes as a gift, experience, or assistance.

Places to Read

XVII.7 (source PDF p. 72). The sea explicitly received as a third allotted portion.

XVIII.6 (source PDF p. 74). The corresponding allocation of earth to Plouton.

XXXV.3 (source PDF p. 128). Childbirth, rather than territory, is what Leto receives.

XLI.6 (source PDF p. 148). The practical acquisition of a guide qualifies the stronger allotment sense.

In this edition

The supplied English alternates “were allotted,” “obtained,” and “got” appropriately to the objects. The apparatus reports ἔλαβες at XVII.7 and λαβοῦσα at XXXV.3; the reported version of XLI.6 also contains λαβοῦσα within a larger altered phrase. Those alternatives use the receiving vocabulary of λαμβάνω rather than the printed λαγχάνω family. They must not be silently counted as occurrences of the adopted verb.

See also

μοῖρα [OL1151]; δῶρον [OL0482]; ὠδίς [OL1958]; ὁδηγητήρ [OL1228]

Source forms ἔλαχες; λαχοῦσα

All verse occurrences 5 in total. Source PDF: Prayer.11 (p. 10); XVII.7 (p. 72); XVIII.6 (p. 74); XXXV.3 (p. 128); XLI.6 (p. 148)

Consequential readings AV031_05; AV056_02; AV066_06

Lexical references LSJ n61542 (n61542)

λαθικηδής

lathikēdēs · Making cares forgotten · OL1016

At II.11 the birth-pangs are described as care-banishing “in” Prothyraia, a compressed statement of her relieving power. At LIX.20 the Moirai themselves approach initiates as care-forgetting or care-dispelling figures with kindly counsel. The latter epithet is printed against a reported λυσιπήμονες, which expresses release from suffering rather than forgetting it.

See also λήθη [OL1037]; λυσιμέριμνος [OL1073]; μοῖρα [OL1151]

Source forms λαθικηδέες

All verse occurrences 2 in total. Source PDF: II.11 (p. 22); LIX.20 (p. 198)

Consequential readings AV006_01; AV091_05

Lexical references LSJ n61588 (n61588)

λαῖλαψ

lailaps · Squall; violent storm · OL1017

The plural λαίλαπας belongs to the catalogue of Zeus’s weather forces at XIX.5, alongside rain, whirlwinds, and thunderbolts. It identifies violent storm outbreaks rather than serving as a name for every kind of bad weather in the list.

See also ὄμβρος [OL1257]; κεραυνός [OL0901]

Source forms λαίλαπας

All verse occurrences 1 in total. Source PDF: XIX.5 (p. 78)

Lexical references LSJ n61644 (n61644)

λαιψηρός

laipsēros · Swift · OL1018

At LXXXII.1 λαιψηρόν qualifies πήδημα, the “leap” through moist air with which Notos is invoked. Speed belongs grammatically to this leap, turning the wind’s rapid passage into an energetic movement rather than a static attribute.

See also νότος [OL1207]; πήδημα [OL1417]

Source forms Λαιψηρὸν

All verse occurrences 1 in total. Source PDF: LXXXII.1 (p. 264)

Lexical references LSJ n61693 (n61693)

λαμπαδόεις

lampadoeis · Torch-bearing; equipped with torches · OL1019

Demeter is λαμπαδόεσσα at XL.11, where holiness and delight in summer sickles follow. The torch image and agricultural implement stand beside one another; the adjective does not narrate a particular torch-bearing ceremony or search.

See also Δημήτηρ [OL0416]; πῦρ [OL1573]

Source forms λαμπαδόεσσ’

All verse occurrences 1 in total. Source PDF: XL.11 (p. 146)

Lexical references LSJ n61822 (n61822)

λαμπετίη

lampetiē · Shining one · OL1020

The feminine λαμπετίη addresses Selene at IX.9 as a horn-bearing glory of night. Its force here is luminous. Although lexical access connects the epithet with λαμπέτης, and the same spelling can be a personal name elsewhere, this passage does not identify Selene as a different named daughter of Helios.

See also σελήνη [OL1617]; λάμπω [OL1023]

Source forms λαμπετίη

All verse occurrences 1 in total. Source PDF: IX.9 (p. 44)

Lexical references LSJ n61834 (n61834)

λαμπρός

lampros · Bright · OL1021

At VI.8 λαμπρόν qualifies φάος, the holy light brought by Protogonos. Brightness belongs to the light, while the following clause connects that action with the name Phanes; the adjective itself is not the divine name.

See also φάος [OL1835]; Φάνης [OL1832]

Source forms λαμπρὸν

All verse occurrences 1 in total. Source PDF: VI.8 (p. 32)

Lexical references LSJ n61855 (n61855)

λαμπροφαής

lamprophaēs · Brightly shining · OL1022

Eos is λαμπροφαής at LXXVIII.2 while reddening across the cosmos. The compound describes the luminosity of dawn, and the participle adds its changing colour and spread.

See also ἠώς [OL0758]; λάμπω [OL1023]

Source forms λαμπροφαής

All verse occurrences 1 in total. Source PDF: LXXVIII.2 (p. 252)

Lexical references LSJ n61858 (n61858)

λάμπω

lampō · To shine · OL1023

Selene and Hephaistos shine, while fair weather shines with solar rays. Helios at VIII.15 and Adonis at LVI.5 are each described as “quenched and shining,” an alternation rather than uninterrupted radiance. The repeated verbs connect their imagery, but the sun’s rays and Adonis’s circling seasons supply different local settings.

See also φάος [OL1835]; σβέννυμι [OL1610]; ἥλιος [OL0741]

Source forms λαμπόμενε; λαμπομένη; λάμπουσαν; λάμπων

All verse occurrences 5 in total. Source PDF: VIII.15 (p. 40); IX.12 (p. 44); LVI.5 (p. 186); LXVI.2 (p. 218); LXXX.6 (p. 260)

Lexical references LSJ n61875 (n61875)

λαός

laos · People; peoples · OL1024

The speaker prays to Apollo λαῶν ὕπερ at XXXIV.10, on behalf of people or peoples. The genitive depends on the expression “on behalf of,” identifying beneficiaries beyond the singular speaker; it does not specify a named civic population.

See also εὔχομαι [OL0689]; Ἀπόλλων [OL0184]

Source forms λαῶν

All verse occurrences 1 in total. Source PDF: XXXIV.10 (p. 124)

Lexical references LSJ n61925 (n61925)

Λάχεσις

Lakhesis · Lachesis · OL1025

Lachesis is called with Atropos and Klotho at LIX.16. The vocative Λάχεσι belongs to the collective summons “come”; the line names members of the Moirai rather than separately describing a distinct action assigned to Lachesis.

See also μοῖρα [OL1151]; Ἄτροπος [OL0238]; Κλωθώ [OL0931]

Source forms Λάχεσι

All verse occurrences 1 in total. Source PDF: LIX.16 (p. 198)

Lexical references LSJ n62143 (n62143)

λειμών

leimōn · Meadow · OL1026

Plouton’s Tartarean meadow is deep-shadowed and light-forsaken at XVIII.2. Later in the hymn Persephone is torn from a meadow at XVIII.13. The repeated noun does not require the two places to be identical: one locates the god’s dwelling, the other supplies the place from which the bride is taken.

See also Φερσεφόνη [OL1844]; Πλούτων [OL1440]

Source forms λειμῶνα; λειμῶνος

All verse occurrences 2 in total. Source PDF: XVIII.2 (p. 74); XVIII.13 (p. 76)

Lexical references LSJ n62231 (n62231)

λειμωνιάς

leimōnias · Of meadows · OL1027

The epithet belongs to the Horai, nymphs, Zephyrs, and breezes. Its connection with spring and many flowers at XLIII.3 is especially clear; at XXIX.12 Persephone rejoices in meadow breezes. It identifies an environment shared by different beings and moving air, not a distinct class of meadow deity in every occurrence.

See also λειμών [OL1026]; νύμφη [OL1215]; ὥρα [OL1965]

Source forms λειμωνιάδες; λειμωνιάσιν

All verse occurrences 4 in total. Source PDF: XXIX.12 (p. 110); XLIII.3 (p. 152); LI.4 (p. 168); LXXXI.3 (p. 262)

Consequential readings AV122_04

Lexical references LSJ n62233 (n62233)

λείπω

leipō · To diminish; to wane · OL1028

Selene is αὐξομένη καὶ λειπομένη, waxing and waning, at IX.4. The participle's sense follows from this contrast: the visible moon diminishes. The line then adds female and male, but those paired descriptions do not change λείπω into a word for gender.

See also σελήνη [OL1617]; αὐξάνω [OL0247]

Source forms λειπομένη

All verse occurrences 1 in total. Source PDF: IX.4 (p. 42)

Lexical references LSJ n62274 (n62274)

λέκτρον

lektron · Bed; sexual or bridal union · OL1029

λέκτρον can place birth and sexual union in a bed-image: Dionysos is begotten in unspeakable beds, and Adonis is born in Persephone's bed. XLI.7 qualifies the bed as consecrated and belongs to the guide's revelation; LXXI.3 explicitly names Zeus son of Kronos in the sacred-bed expression. The difficult next verse in Meilinoe's hymn must not erase that printed name or turn "bed" itself into a settled account of parentage.

See also λέχος [OL1034]; λεκτροχαρής [OL1030]; λοχεύω [OL1061]

Source forms λέκτροις; λέκτροισι; λέκτρων

All verse occurrences 4 in total. Source PDF: XXX.7 (p. 112); XLI.7 (p. 148); LVI.9 (p. 188); LXXI.3 (p. 234)

Lexical references LSJ n62352 (n62352)

λεκτροχαρής

lektrokharēs · Delighting in the bed · OL1030

At LV.9 Aphrodite is λεκτροχαρής in conjunction with persuasion. The bed stands for sexual or bridal intimacy, and the compound expresses her delight in it; neither the noun nor the adjective requires a particular marriage to be identified.

See also λέκτρον [OL1029]; Ἀφροδίτη [OL0265]; πειθώ [OL1390]

Source forms λεκτροχαρές

All verse occurrences 1 in total. Source PDF: LV.9 (p. 180)

Lexical references LSJ n62353 (n62353)

Λευκοθέα

Leukothea · Leukothea · OL1031

Prayer.35 joins the name with Ino, while LXXIV.1 invokes Leukothea as Kadmos's daughter and an august daimon. These identifications anchor the sea-saving figure addressed in her hymn. The heading's genitive names the recipient; it is not a separate character from the accusative Λευκοθέην of the invocation.

See also Ἰνώ [OL0836]; Παλαίμων [OL1320]

Source forms Λευκοθέην

All verse occurrences 2 in total. Source PDF: Prayer.35 (p. 16); LXXIV.1 (p. 242)

Heading or rubric ΛΕΥΚΟΘΕΑΣ · LXXIV.heading · source PDF p. 242. LXXIV. ΛΕΥΚΟΘΕΑΣ

Local sense Leukothea as the hymn's divine recipient

Lexical references LSJ n62668 (n62668)

λεύσσω

leussō · To behold; to gaze upon · OL1032

Apollo looks over the whole boundless aither at XXXIV.11. λεύσσεις supplies seeing as an active divine capacity, with the complete extent expressed by “all this boundless aither,” rather than by the verb alone.

See also ὄμμα [OL1261]; Ἀπόλλων [OL0184]; αἰθήρ [OL0060]

Source forms λεύσσεις

All verse occurrences 1 in total. Source PDF: XXXIV.11 (p. 124)

Lexical references LSJ n62785 (n62785)

λευχείμων

leukheimōn · White-robed · OL1033

The nymphs are white-robed at LI.11, between descriptions of fragrance and sweet breath. Clothing contributes to a sensory portrait of the addressed figures; it is not a dress instruction for the people singing.

See also νύμφη [OL1215]; κυανόπεπλος [OL0988]

Source forms λευχείμονες

All verse occurrences 1 in total. Source PDF: LI.11 (p. 170)

Lexical references LSJ n62790 (n62790)

λέχος

lekhos · Bed; bridal union · OL1034

Persephone is made a bride in an autumnal “bed of ravishment” at XXIX.14. The plural λέχη carries the marriage or sexual-union image, while ἁρπαγιμαῖα supplies the crucial force of seizure. The violence is therefore a contextual qualification, not the ordinary meaning of every bed-word.

See also λέκτρον [OL1029]; Φερσεφόνη [OL1844]; νυμφεύω [OL1214]

Source forms λέχη

All verse occurrences 1 in total. Source PDF: XXIX.14 (p. 110)

Lexical references LSJ n62799 (n62799)

λεχώ

lekhō · Woman in labour; woman in childbed · OL1035

Women in labour call on Prothyraia at II.10, and she is their sweet sight at II.2. The forms λεχοί and λεχῶν name the women themselves, not their beds or infants. Their need for relief explains the hymn’s direct appeal to a helper in childbirth.

See also ὠδίς [OL1958]; Προθυραία [OL1536]

Source forms λεχοί; λεχῶν

All verse occurrences 2 in total. Source PDF: II.2 (p. 20); II.10 (p. 22)

Lexical references LSJ n62803 (n62803)

λέων

leōn · Lion · OL1036

Bull-slaying lions draw the Mother’s swift chariot at XXVII.3. The genitive λεόντων identifies the animals of the team, while “bull-slaying” characterizes their power. The line describes divine transport rather than an action prescribed to worshippers.

See also ἅρμα [OL0200]; μήτηρ [OL1143]

Source forms λεόντων

All verse occurrences 1 in total. Source PDF: XXVII.3 (p. 100)

Lexical references LSJ n62816 (n62816)

λήθη

lēthē · Forgetfulness; Lethe · OL1037

Mnemosyne is asked to send forgetfulness away from the initiates at LXXVII.10, in a petition about remembering the rite. At LXXXV.8 Forgetfulness is personified as Sleep’s sibling alongside Death. The abstract failure of memory and the familial divine figure are related uses, not two unrelated meanings created by capitalization.

See also μνήμη [OL1147]; Μνημοσύνη [OL1148]; ὕπνος [OL1811]

Source forms λήθην; Λήθης

All verse occurrences 2 in total. Source PDF: LXXVII.10 (p. 250); LXXXV.8 (p. 270)

Lexical references LSJ n62842 (n62842)

λήθω

lēthō · To escape notice · OL1038

The overreaching person’s purpose does not escape Nemesis at LXI.6. The negative οὐδέ with λήθει makes her attention inescapable. This epic form is an access form related to λανθάνω; it should not be translated as “forget” merely because it resembles λήθη.

See also Νέμεσις [OL1183]; γνώμη [OL0379]; λήθη [OL1037]

Source forms λήθει

All verse occurrences 1 in total. Source PDF: LXI.6 (p. 202)

Lexical references LSJ n62850 (n62850)

ληναῖος

lēnaios · Of the wine-vat; Lenaios · OL1039

ληναῖε directly addresses Dionysos at L.5 and LII.2; the heading of L also uses the title. At LIV.9 the neuter plural ληναῖα instead names the august, fulfilling Lenaian rites that Silenos escorts with the Bakchai. The same adjective can therefore characterize the god or stand substantivally for his observances.

See also Διόνυσος [OL0446]; λύσιος [OL1074]; τελετή [OL1714]

Source forms ληναῖα; ληναῖε

All verse occurrences 3 in total. Source PDF: L.5 (p. 166); LII.2 (p. 172); LIV.9 (p. 178)

Heading or rubric ΛΗΝΑΙΟΥ · L.heading · source PDF p. 166. L. ΛΥΣΙΟΥ ΛΗΝΑΙΟΥ

Local sense Lenaios, a Dionysian title in the heading

Lexical references LSJ n62927 (n62927)

Λητώ

Lētō · Leto · OL1040

Leto is fair-tressed in Prayer.19 and dark-robed, august, and mother of twins at XXXV.1. The name supplies the identity to which those descriptions belong. The unusual vocative Λητοῖ printed in the hymn is attributed to Hermann against reported λητώ; the heading's ΛΗΤΟΥΣ is a genitive naming her as recipient.

See also μήτηρ [OL1143]; διδυμητόκος [OL0428]

Source forms Λητοῖ; Λητώ

All verse occurrences 2 in total. Source PDF: Prayer.19 (p. 12); XXXV.1 (p. 128)

Heading or rubric ΛΗΤΟΥΣ · XXXV.heading · source PDF p. 128. XXXV. ΛΗΤΟΥΣ

Local sense Leto as the hymn's divine recipient

Lexical references LSJ n63003 (n63003)

λιβανομάννα

libanomanna · Frankincense-manna; compound offering term · OL1041

The word

λιβανομάννα is a compound name for an offering material. Its connection with λίβανος and μάννα is clear, but the compound does not on its own give a recipe. The lexical evidence relates it to manna of frankincense; "frankincense-manna" therefore preserves an intelligible relationship without claiming that the source identifies a particular grade, botanical product, or manufacturing process.

In the work

The word belongs to rubrics, not to the metrical invocations. The four prescriptions accompany Helios, Zeus of lightning, the sea goddess, and Hephaistos. Each uses θυμίαμα with λιβανομάνναν, presenting the material as what is to be offered. This shared prescription brings together very different divine recipients. A reader should resist explaining its distribution solely through fire: the sea goddess is among its recipients too. Nor should the compound be merged with the rubrics that prescribe μάννα alone; those are separately worded instructions.

Places to Read

VIII.rubric (source PDF p. 38). The compound offering prescribed for Helios.

XX.rubric (source PDF p. 84). The same material in the lightning hymn.

XXII.rubric (source PDF p. 88). A marine recipient prevents an exclusively fiery explanation.

LXVI.rubric (source PDF p. 218). The prescription accompanying Hephaistos.

In this edition

The accusative λιβανομάνναν is the printed rubric form; the headword supplies dictionary access. Keeping the compound in English makes it possible to compare this instruction with λίβανος, μάννα, and combinations of separately named materials without pretending that all are technically identical. No quantity or method of preparation is given in these rubrics.

See also

λίβανος [OL1042]; μάννα [OL1092]; θυμίαμα [OL0807]

Heading or rubric λιβανομάνναν · VIII.rubric · source PDF p. 38. θυμίαμα λιβανομάνναν

Local sense frankincense-manna, the supplied compound offering term without a securely identified preparation

Heading or rubric λιβανομάνναν · XX.rubric · source PDF p. 84. θυμίαμα λιβανομάνναν

Heading or rubric λιβανομάνναν · XXII.rubric · source PDF p. 88. θυμίαμα λιβανομάνναν

Heading or rubric λιβανομάνναν · LXVI.rubric · source PDF p. 218. θυμίαμα λιβανομάνναν

Further source LSJ, n63028. Lexical range checked in the official Perseus LSJ entry; interpretation remains grounded in the supplied passage.

λίβανος

libanos · Frankincense · OL1042

The word

λίβανος names frankincense as an offering material. Here the relevant evidence is the rubrical prescription, not a figurative occurrence in verse. The noun should be distinguished from the compound λιβανομάννα and from μάννα alone: related vocabulary does not make differently worded prescriptions interchangeable.

In the work

Most occurrences have the direct instruction θυμίαμα λίβανον. They accompany recipients as diverse as Ouranos, Hermes, the Titans, Justice, Fortune, the Muses, Mnemosyne, Themis, and the winds. The spread makes frankincense a repeated offering choice, not a private emblem of one deity. The decisive contrast is LIII.rubric: the Amphietes prescription explicitly allows every offering except frankincense and also commands a milk libation. The genitive λιβάνου there is governed by the excluding expression πλὴν. Omitting that syntax would reverse the practical meaning of the source.

Places to Read

IV.rubric (source PDF p. 28). A straightforward prescription of frankincense.

XXVIII.rubric (source PDF p. 104). The same material accompanies Hermes.

LIII.rubric (source PDF p. 176). Frankincense is explicitly excluded, with milk separately prescribed.

LXXVII.rubric (source PDF p. 250). The prescription accompanying Mnemosyne.

LXXX.rubric (source PDF p. 260). One of the wind hymns using the material.

In this edition

The verse-token inventory is empty because these occurrences belong to the rubrics, not because the word is absent from the supplied book. The English “frankincense” identifies the ordinary material without specifying a modern commercial species, quality, or quantity. The contrast between λίβανον and πλὴν λιβάνου is consequential and must remain visible in any practical paraphrase of the instructions.

See also

θυμίαμα [OL0807]; λιβανομάννα [OL1041]; μάννα [OL1092]; γάλα [OL0348]

Heading or rubric λίβανον · IV.rubric · source PDF p. 28. θυμίαμα λίβανον

Local sense frankincense prescribed as an offering

Heading or rubric λίβανον · XII.rubric · source PDF p. 58. θυμίαμα λίβανον

Heading or rubric λίβανον · XXVIII.rubric · source PDF p. 104. θυμίαμα λίβανον

Heading or rubric λίβανον · XXXVII.rubric · source PDF p. 134. θυμίαμα λίβανον

Heading or rubric λίβανον · XXXVIII.rubric · source PDF p. 136. θυμίαμα λίβανον

Heading or rubric λίβανον · XXXIX.rubric · source PDF p. 142. θυμίαμα λίβανον

Heading or rubric λιβάνου · LIII.rubric · source PDF p. 176. θυμίαμα πάντα πλὴν λιβάνου, καὶ σπένδε γάλα

Local sense frankincense excluded in the Amphietes prescription

Heading or rubric λίβανον · LXII.rubric · source PDF p. 206. θυμίαμα λίβανον

Heading or rubric λίβανον · LXIII.rubric · source PDF p. 208. θυμίαμα λίβανον

Heading or rubric λίβανον · LXV.rubric · source PDF p. 216. θυμίαμα λίβανον

Heading or rubric λίβανον · LXXII.rubric · source PDF p. 238. θυμίαμα λίβανον

Heading or rubric λίβανον · LXXIII.rubric · source PDF p. 240. θυμίαμα λίβανον

Heading or rubric λίβανον · LXXVI.rubric · source PDF p. 246. θυμίαμα λίβανον

Heading or rubric λίβανον · LXXVII.rubric · source PDF p. 250. θυμίαμα λίβανον

Heading or rubric λίβανον · LXXIX.rubric · source PDF p. 256. θυμίαμα λίβανον

Heading or rubric λίβανον · LXXX.rubric · source PDF p. 260. θυμίαμα λίβανον

Heading or rubric λίβανον · LXXXI.rubric · source PDF p. 262. θυμίαμα λίβανον

Heading or rubric λίβανον · LXXXII.rubric · source PDF p. 264. θυμίαμα λίβανον

λιγυρός

ligyros · Clear or piercing in sound · OL1043

The nymphs are λιγυραί at LI.9, naturally clear-voiced beside their humming. At VIII.19 λιγυρῇ instead qualifies Helios’s whip, whose sound is shrill. The shared adjective describes an audible quality without making a voice and an implement the same kind of sound-maker.

See also λιγύφωνος [OL1044]; μάστιξ [OL1099]; νύμφη [OL1215]

Source forms λιγυραί; λιγυρῇ

All verse occurrences 2 in total. Source PDF: VIII.19 (p. 40); LI.9 (p. 168)

Lexical references LSJ n63103 (n63103)

λιγύφωνος

ligyphōnos · Clear-voiced · OL1044

The Muses born to Mnemosyne are λιγυφώνους at LXXVII.2. The compound explicitly locates clarity or piercing sweetness in the voice, completing a description that also calls them sacred and pure.

See also λιγυρός [OL1043]; Μοῦσα [OL1160]; Μνημοσύνη [OL1148]

Source forms λιγυφώνους

All verse occurrences 1 in total. Source PDF: LXXVII.2 (p. 250)

Lexical references LSJ n63111 (n63111)

λικνίτης

liknitēs · Of the liknon; Liknites · OL1045

Dionysos is invoked as Liknites in XLVI.1 and addressed by λικνῖτα at LII.3. The title connects him with the liknon, a winnowing-fan or basket, but the name alone does not disclose its entire ritual use or contents. The heading XLVI names this same aspect of Dionysos rather than another god.

See also Διόνυσος [OL0446]; τελετάρχης [OL1713]

Source forms λικνῖτα; Λικνίτην

All verse occurrences 2 in total. Source PDF: XLVI.1 (p. 158); LII.3 (p. 172)

Heading or rubric ΛΙΚΝΙΤΟΥ · XLVI.heading · source PDF p. 158. XLVI. ΛΙΚΝΙΤΟΥ

Local sense Liknites, a Dionysian title

Lexical references LSJ n63261 (n63261)

λίμνη

limnē · Lake · OL1046

The Moirai are located by a lake at LIX.2, with darkness and troubling water specified in the following description. λίμνη supplies the water-body; the surrounding imagery, not the noun itself, makes the setting ominous.

See also μοῖρα [OL1151]; ὕδωρ [OL1793]

Source forms λίμνης

All verse occurrences 1 in total. Source PDF: LIX.2 (p. 196)

Lexical references LSJ n63314 (n63314)

λιπαρός

liparos · Sleek; flourishing; comfortable · OL1047

Youth is λιπαρή at LX.8, while the old age sought from Persephone is λιπαρόν at XXIX.19: in both, physical flourishing shades into comfortable prosperity. The cave at LIX.4 is a contrasting material use, perhaps smooth or gleaming in its fair stone. “Prosperous” should not be transferred mechanically from human life to the cave’s surface.

See also γῆρας [OL0371]; ἥβη [OL0719]; ἄντρον [OL0161]

Source forms λιπαρῆς; λιπαρὸν; λιπαροῦ

All verse occurrences 3 in total. Source PDF: XXIX.19 (p. 110); LIX.4 (p. 196); LX.8 (p. 200)

Consequential readings AV090_05

Lexical references LSJ n63487 (n63487)

λιπαυγής

lipaugēs · Light-forsaken · OL1048

At XVIII.2 λιπαυγῆ qualifies Plouton’s Tartarean meadow alongside “deep-shadowed.” The compound intensifies the lack of light in a place; it does not describe a dimly shining gleam or the meadow’s fertility.

See also λειμών [OL1026]; φάος [OL1835]

Source forms λιπαυγῆ

All verse occurrences 1 in total. Source PDF: XVIII.2 (p. 74)

Lexical references LSJ n63495 (n63495)

λιπόπνοος

lipopnoos · Windless; breath-forsaken · OL1049

Hades is λιπόπνοον at XVIII.9. The compound conveys an absence of moving air or breath, and the local lexical interpretation is a deadly stillness. The English “breath-forsaken” preserves the bodily resonance, but cannot by itself establish what happens to souls there.

See also Ἄιδης [OL0054]; πνοή [OL1442]

Source forms λιπόπνοον

All verse occurrences 1 in total. Source PDF: XVIII.9 (p. 74)

Lexical references LSJ n63544 (n63544)

λίς

lis · Lion, epic noun · OL1050

Rheia’s bull-slaying lion draws her sacred-wheeled chariot at XIV.2. λῖς is an epic noun for the animal, distinct in form from λέων; its singular also differs from the plural team of lions in XXVII.3.

See also λέων [OL1036]; ἅρμα [OL0200]

Source forms λῖς

All verse occurrences 1 in total. Source PDF: XIV.2 (p. 64)

Consequential readings AV027_01

Lexical references LSJ n63590 (n63590)

λίσσομαι

lissomai · To beseech · OL1051

At I.9 λισσομένοις describes those asking the maiden to be present at their rites. The participle identifies the worshippers through the act of supplication rather than naming a formal rank among them.

See also λίτομαι [OL1054]; τελετή [OL1714]

Source forms λισσομένοις

All verse occurrences 1 in total. Source PDF: I.9 (p. 18)

Lexical references LSJ n63599 (n63599)

λιτανεύω

litaneuō · To entreat · OL1052

The speaker entreats Death with sacrifices and prayers at LXXXVII.11. λιτανεύων describes the appeal even after the hymn has insisted that Death is not won over by prayer, making the petition urgent rather than routine.

See also λιτή [OL1053]; θάνατος [OL0767]; εὐχωλή [OL0691]

Source forms λιτανεύων

All verse occurrences 1 in total. Source PDF: LXXXVII.11 (p. 278)

Lexical references LSJ n63623 (n63623)

λιτή

litē · Entreaty · OL1053

At LXXXVII.9 Death is said not to be persuaded by either prayers or λιταί. The paired nouns distinguish forms of appeal without promising that one will succeed where the other fails; the following petition nevertheless seeks a late arrival.

See also λιτανεύω [OL1052]; θάνατος [OL0767]

Source forms λιτῇσιν

All verse occurrences 1 in total. Source PDF: LXXXVII.9 (p. 278)

Consequential readings AV128_01

Lexical references LSJ n63628 (n63628)

λίτομαι

litomai · To beseech; to entreat · OL1054

λίτομαί commonly introduces a direct request to a god or goddess, often after ἀλλά turns praise into petition. Its complements vary: Aither is asked to be tempered, Fortune to come kindly, Sleep to arrive sweetly, and Dream to disclose divine messages. The plural λιτόμεσθα at LXXXII.6 makes the address collective. This attested verbal formation is kept distinct from λίσσομαι, though both belong to the language of supplication.

See also λίσσομαι [OL1051]; εὔχομαι [OL0689]

Source forms λίτομαί; λίτομαι; λιτόμεσθα

All verse occurrences 10 in total. Source PDF: V.6 (p. 30); X.29 (p. 50); XXI.6 (p. 86); XLI.9 (p. 148); XLIV.10 (p. 154); LXXI.10 (p. 236); LXXII.9 (p. 238); LXXXII.6 (p. 264); LXXXV.9 (p. 270); LXXXVI.16 (p. 274)

Lexical references LSJ n63634 (n63634)

λογισμός

logismos · Thought; reckoning; reasoning · OL1055

The word

λογισμός names reflective mental activity or its products. “Reasoning” can express a capacity; “thoughts” or “reckonings” can express the considerations that fill a life. The noun is related to λόγος but should not simply be translated “speech”: neither of its local contexts concerns an utterance being heard by a god.

In the work

The petition to Zeus ends with a life continually flourishing in cheerful λογισμοί at XIX.23. The plural and its adjective make the quality of ordinary mental life part of the requested benefit. “Reckonings” keeps a sense of consideration or calculation, but financial accounting is not specified. The point is that thought itself should be cheerful as life flourishes.

At LXXVII.5 Mnemosyne increases mortals’ strong, capable λογισμός. Here the singular is a power strengthened by memory, not a collection of ritual sayings. The relation is especially important within this hymn: recalling what belongs in the mind supports reflective ability. These two uses connect thought with divine help in different ways, one

seeking its pleasant condition, the other its capacity. Neither supplies enough evidence to identify a philosophical school or a technical doctrine of universal Reason.

Places to Read

XIX.23 (source PDF p. 82). Cheerful thoughts or reckonings as part of the good life.

LXXVII.5 (source PDF p. 250). Memory strengthens human reasoning.

In this edition

The supplied English uses “reckonings” in the plural passage and “reasoning” in the singular one. That useful variation should be retained as a contextual distinction, not treated as two unrelated Greek words. Conversely, the relationship to λόγος does not justify replacing either passage with a capitalized “Logos.”

See also

λόγος [OL1056]; μνήμη [OL1147]; Μνημοσύνη [OL1148]; νόος [OL1203]

Source forms λογισμοῖς; λογισμόν

All verse occurrences 2 in total. Source PDF: XIX.23 (p. 82); LXXVII.5 (p. 250)

Lexical references LSJ n63724 (n63724)

λόγος

logos · Word; speech; utterance · OL1056

The word

λόγος has a broad range in Greek, but its occurrences here are best approached through speech and words. The plural often names the spoken invocation itself. The singular can name speech as a human capacity or a particular kind of discourse. Those uses must be established before importing a philosophical sense such as cosmic Reason.

In the work

Night hears the suppliant voice of the speaker’s words at III.13, and Helios is asked to hear them at VIII.20. In XXXI.6 the words are auspicious; in LV.28 they are consecrated. These qualifying adjectives tell us how the utterance is offered. They do not make λόγος itself a term for a separate sacred substance.

Hermes is a prophet or spokesman of λόγος to mortals at XXVIII.4, and the final petition seeks the graces of speech together with work and remembrance. The emphasis falls on communicative ability and its benefits. Nemesis supplies a deliberate counterweight. She hates unstable, elaborately shifting speech at LXI.4, and notices the soul overreaching in an indiscriminate rush of words at LXI.7. Words are therefore not inherently beneficial simply because they are λόγοι. Their character, use, and governing intention matter.

Places to Read

III.13 (source PDF p. 26). The hymn’s own words have a suppliant voice.

XXVIII.4 (source PDF p. 104). Hermes and speech as a benefit for mortals.

XXVIII.12 (source PDF p. 106). The graces of speech beside work and memory.

LV.28 (source PDF p. 184). Consecrated words in an invocation to Aphrodite.

LXI.4 (source PDF p. 202). Unstable speech rejected by Nemesis.

LXI.7 (source PDF p. 204). A dangerous rush of words, not an automatic privilege of reason.

In this edition

The English moves between “word,” “words,” and “speech,” tracking number and context. Its “the word” in the Hermes hymn need not imply a named metaphysical Logos. Read the Greek’s local constructions before treating a recurrent English noun as doctrinal terminology. λογισμός belongs to the related domain of thought and reasoning but has its own contextual account.

See also

λογισμός [OL1055]; φωνή [OL1900]; εὔφημος [OL0683]; Ἑρμῆς [OL0616]; Νέμεσις [OL1183]; ὁρμή [OL1281]

Source forms λόγοισι; λόγοισιν; λόγον; λόγου; λόγων

All verse occurrences 8 in total. Source PDF: III.13 (p. 26); VIII.20 (p. 40); XXVIII.4 (p. 104); XXVIII.12 (p. 106); XXXI.6 (p. 114); LV.28 (p. 184); LXI.4 (p. 202); LXI.7 (p. 204)

Lexical references LSJ n63772 (n63772)

λοιβή

loibē · Libation; poured offering · OL1057

The word

λοιβή names a libation, an offering made by pouring. In these verses the liquid is not specified by the noun. The word therefore identifies the kind of act or offering, while its recipient, ritual quality, and hoped-for effect are supplied by the sentence. It is not simply another word for the incense named in many rubrics.

In the work

Pan is invited to come to the libations at XI.21. The plural locates the desired arrival at an offered act of worship, immediately within a direct summons. Zeus at XIX.20 is asked to give a favour χάριν λοιβῆς, in acknowledgement of the libation. The phrasing connects offering and request without spelling out a fixed exchange-rate or guaranteeing the result.

The Moirai are asked at LIX.19 to hear the speaker’s pure libations and prayers. A liquid offering cannot literally speak in the same way as a prayer; the shared verb treats the two together as an appeal to be received. The possessive “my” identifies the worshipper’s act, while ὀσίων characterizes its religious propriety. This is a useful example of the hymns joining material and verbal worship without making their vocabulary identical.

Places to Read

XI.21 (source PDF p. 56). Pan invited to the libations.

XIX.20 (source PDF p. 82). A favour requested in relation to the libation.

LIX.19 (source PDF p. 198). Libations and prayers joined in a single appeal to be heard.

In this edition

“Libation” is a useful English term because it preserves the poured character of the offering. These three verse occurrences do not identify wine, milk, water, quantity, or

vessel. A liquid named in a different rubric should be connected only where the source actually makes that connection. The related ἐπιλοιβή is separately retrievable rather than silently added to the count of λοιβή.

See also

ἐπιλοιβή [OL0583]; σπένδω [OL1639]; εὐχή [OL0688]; ὅσιος [OL1288]

Source forms λοιβαῖς; λοιβῆς; λοιβῶν

All verse occurrences 3 in total. Source PDF: XI.21 (p. 56); XIX.20 (p. 82); LIX.19 (p. 198)

Lexical references LSJ n63805 (n63805)

Λοξίας

Loxias · Loxias · OL1058

Apollo is addressed as Loxias at XXXIV.7 among Branchian, Didymean, and Patarian designations. The title contributes to the accumulation of names by which he is called; the verse does not explain its origin or translate it into a statement about ambiguous oracles.

See also Ἀπόλλων [OL0184]; μαντεῖον [OL1093]

Source forms Λοξία

All verse occurrences 1 in total. Source PDF: XXXIV.7 (p. 122)

Lexical references LSJ n63862 (n63862)

λουτρόν

loutron · Baths; bathing waters · OL1059

The birth-giving λουτρά of sacred Egypt are one possible location held by Aphrodite at LV.19. “Waters” usefully keeps the generative setting open; the noun does not by itself establish a particular bath building or describe a prescribed human washing.

See also ὕδωρ [OL1793]; Ἀφροδίτη [OL0265]

Source forms λουτρά

All verse occurrences 1 in total. Source PDF: LV.19 (p. 182)

Lexical references LSJ n63928 (n63928)

λοχεῖος

lokheios · Of childbirth; Lochia · OL1060

Artemis is λοχείη at XXXVI.3, alongside torch-bearing and the name Diktynna. The feminine title marks her relation to childbed, a function developed by the release language elsewhere in the hymn. The edition’s Ionic form is retained, with λοχεία reported in the apparatus; the dictionary headword is an access aid, not a correction of the verse.

See also Ἄρτεμις [OL0211]; λόχιος [OL1062]; λυσίζωνος [OL1071]

Source forms λοχείη

All verse occurrences 1 in total. Source PDF: XXXVI.3 (p. 130)

Lexical references LSJ n63975 (n63975)

λοχεύω

lokheuō · To give birth; to be brought to birth · OL1061

The passive forms describe gods and mortals born from the Mother at XXVII.7 and Adonis born in Persephone’s bed at LVI.9. At LXXI.2 the middle ἐλοχεύσατο instead describes Persephone giving birth to Meilinoe. The change of grammatical subject matters: the one brought to birth and the one bearing are not interchangeable.

See also μήτηρ [OL1143]; λέκτρον [OL1029]; κύω [OL1011]

Source forms ἐλοχεύθη; ἐλοχεύσατο; λοχευθείς

All verse occurrences 3 in total. Source PDF: XXVII.7 (p. 100); LVI.9 (p. 188); LXXI.2 (p. 234)

Lexical references LSJ n63979 (n63979)

λόχιος

lokhios · Belonging to childbirth · OL1062

λοχίαις qualifies Earth’s pangs at XXVI.5. It makes the agricultural carrying of manifold fruit explicitly resemble labour in childbed; the adjective describes the pains, not a separate goddess named Lochia.

See also λοχεῖος [OL1060]; κύω [OL1011]; ὠδίς [OL1958]

Source forms λοχίαις

All verse occurrences 1 in total. Source PDF: XXVI.5 (p. 98)

Lexical references LSJ n63989 (n63989)

Λυαῖος

Lyaios · Lyaios; Dionysos as releaser · OL1063

Ares is asked to incline towards Kypris’s desire and Lyaios’s revels at LXV.7. The releasing name identifies Dionysos within a turn away from war. The apparatus attributes Λυαίου to Lennep against λυαίους; the adopted genitive makes the revels belong to the named god.

See also λύσιος [OL1074]; κῶμος [OL1013]; Διόνυσος [OL0446]

Source forms Λυαίου

All verse occurrences 1 in total. Source PDF: LXV.7 (p. 216)

Consequential readings AV099_06

Lexical references LSJ n64003 (n64003)

λυγρός

lygros · Grievous; dismal · OL1064

λυγρόν qualifies the water near the Moirai at LIX.3. Together with the dark lake and shadowy cave it makes the setting troubling. The apparatus attributes the printed adjective to Wiel and reports λευκόν, “white”; the adopted emotional darkness is not a neutral colour translation of that alternative.

See also ὕδωρ [OL1793]; μοῖρα [OL1151]

Source forms λυγρὸν

All verse occurrences 1 in total. Source PDF: LIX.3 (p. 196)

Consequential readings AV090_03

Lexical references LSJ n64046 (n64046)

Λυδός

Lydos · Lydian; the Lydians · OL1065

At XLIX.6 Tmolos is described as a beautiful θόασμα for the Lydians. The dative Λυδοῖσι identifies the people for whom the place has that association. The neighbouring θόασμα is a dance-ground, so the English “seat” should not reduce the whole phrase to a political capital.

See also Τμῶλος [OL1751]; θόασμα [OL0796]

Source forms Λυδοῖσι

All verse occurrences 1 in total. Source PDF: XLIX.6 (p. 164)

Lexical references LSJ n64054 (n64054)

λύκειος

lykeios · Lykeia; uncertain Aphrodite epithet · OL1066

The word

The printed feminine λυκείη addresses Aphrodite. It is presented here under λύκειος as a lexical access form, not under the distinct noun λυκεία for a wolf-skin helmet. The broader adjective and divine-title tradition has competing wolf, geographical, and light associations, but those associations do not settle this particular epithet’s meaning.

In the work

At LV.11 Lykeia stands after “bridal,” “feast-fellow,” and “sceptred among gods.” The surrounding address emphasizes intimacy, divine company, and authority; the following line calls Aphrodite birth-giving and life-giving. None of those descriptions explicitly introduces a wolf, a beam of light, or a place named Lycia. The safest local reading is therefore a title whose precise force the hymn leaves unexplained. Its place in an accumulation of epithets allows the invocation to retain an inherited or specialized name without offering an etymological gloss. Apollo’s separate Λυκωρεύς in XXXIV.1 should not be substituted for it merely because the words look similar.

Places to Read

LV.11 (source PDF p. 182). The only printed occurrence in this supplied verse corpus, within Aphrodite’s epithets.

In this edition

The apparatus attributes λυκείη to Abel and reports λύκαινα, “she-wolf.” This is a consequential alternative: the reported noun would make an explicit animal designation where the printed adjective remains an opaque title. The English wisely retains “Lykeia” rather than silently choosing “wolfish” or “luminous.” Mentioning the reported she-wolf reading clarifies the textual problem; it does not prove that the adopted epithet has the same sense or authorize a reconstruction of a wolf cult.

See also

Ἀφροδίτη [OL0265]; Λυκωρεύς [OL1067]; νυμφίδιος [OL1216]; συνδαίτης [OL1668]

Source forms λυκείη

All verse occurrences 1 in total. Source PDF: LV.11 (p. 182)

Consequential readings AV083_03

Lexical references LSJ n64079 (n64079)

Further source LSJ, n64079. Lexical range checked in the official Perseus LSJ entry; interpretation remains grounded in the supplied passage.

Λυκωρεύς

Lykōreus · Lykoreus · OL1067

Apollo is summoned as Λυκωρεῦ at XXXIV.1, beside Paian, slayer of Tityos, and Phoibos. The vocative is a divine title, not an occurrence of λύκειος. Its geographical or historical background is not explained in this line, so resemblance to another epithet should not supply the missing explanation.

See also Ἀπόλλων [OL0184]; λύκειος [OL1066]; Παιάν [OL1314]

Source forms Λυκωρεῦ

All verse occurrences 1 in total. Source PDF: XXXIV.1 (p. 122)

λῦμα

lyma · Defilements; destructive afflictions · OL1068

Rheia is asked to send λύματα and dooms to the ends of the earth at XIV.14. The noun names something harmful to be removed; “defilements” preserves a pollution-like sense, but the line does not identify a particular contaminating act.

See also κήρ [OL0908]; Ῥέα [OL1588]

Source forms λύματα

All verse occurrences 1 in total. Source PDF: XIV.14 (p. 66)

Lexical references LSJ n64135 (n64135)

λύπη

lypē · Grief; distress · OL1069

The keys of grief and joy are held in the daimon addressed at LXXIII.6, making λύπη one side of a contrast in human experience. Sleep works consolation for every grief at LXXXV.6. In neither passage is it limited to bereavement: distress more broadly fits the requested relief.

See also χαρά [OL1909]; ὕπνος [OL1811]

Source forms λύπης

All verse occurrences 2 in total. Source PDF: LXXIII.6 (p. 240); LXXXV.6 (p. 270)

Lexical references LSJ n64152 (n64152)

Λυσεύς

Lyseus · Loosener; deliverer · OL1070

λυσεῦ directly addresses Dionysos at LII.2. Λυσεύς is a reconstructed nominative access form; the actual printed word is the vocative, which lexical evidence also groups with λύσιος. The apparatus attributes λυσεῦ to Schneider against λυσσεῦ, so the releasing title should not be silently converted into the fury-language suggested by the alternative spelling.

See also λύσιος [OL1074]; λύω [OL1081]; λυσσάω [OL1076]

Source forms λυσεῦ

All verse occurrences 1 in total. Source PDF: LII.2 (p. 172)

Consequential readings AV078_03

Lexical references LSJ n64213 (n64213)

λυσίζωνος

lysizōnos · Loosening the girdle · OL1071

Prothyraia and Artemis are each called λυσίζωνος in childbirth contexts. The girdle-image presents release as bodily assistance, and in II.7 the goddess may remain unseen while her works disclose her. The epithet does not specify a complete performed girdle ritual.

See also λυσιμέριμνος [OL1073]; λοχεῖος [OL1060]; λύω [OL1081]

Source forms λυσίζων’; λυσίζωνε

All verse occurrences 2 in total. Source PDF: II.7 (p. 20); XXXVI.5 (p. 130)

Lexical references LSJ n64201 (n64201)

λυσιμελής

lysimelēs · Loosening the limbs · OL1072

The Eumenides are λυσιμελεῖς οἴστρῳ at LXX.9: frenzy is what makes limbs give way or lose their strength. Here loosening is threatening, not the welcome delivery from care found in other λυσι- compounds.

See also Εὐμενίδες [OL0656]; οἶστρος [OL1240]; μέλος [OL1119]

Source forms λυσιμελεῖς

All verse occurrences 1 in total. Source PDF: LXX.9 (p. 232)

Lexical references LSJ n64210 (n64210)

λυσιμέριμνος

lysimerimnos · Releasing cares · OL1073

Night and Sleep release cares in close conjunction with rest from toil; Hermes and Artemis receive the same epithet within broader sequences of benefits. It promises relief from anxiety without specifying one method shared by all four. At III.6 the apparatus reports ληθομέριμν’ against the printed λυσιμέριμν’, contrasting forgetting cares with releasing them.

See also μέριμνα [OL1126]; λύω [OL1081]; λαθικηδής [OL1016]

Source forms λυσιμέριμν’; λυσιμέριμνε

All verse occurrences 4 in total. Source PDF: III.6 (p. 24); XXVIII.6 (p. 104); XXXVI.5 (p. 130); LXXXV.5 (p. 270)

Consequential readings AV007_03

Lexical references LSJ n64211 (n64211)

λύσιος

lysios · Releasing; delivering · OL1074

Other access forms λύσειος

The repeated λύσιε addresses Dionysos in L, whose heading also names this releasing aspect. XLII.4 uses the distinct printed form λύσειον for Iakchos, alongside male, female, and twofold. The shared releasing force does not make those neighbouring descriptions definitions of the adjective.

See also Λυσεύς [OL1070]; Λυαῖος [OL1063]; λύω [OL1081]; Ἴακχος [OL0815]

Source forms λύσειον; λύσιε

All verse occurrences 3 in total. Source PDF: XLII.4 (p. 150); L.2 (p. 166); L.8 (p. 166)

Heading or rubric ΛΥΣΙΟΥ · L.heading · source PDF p. 166. L. ΛΥΣΙΟΥ ΛΗΝΑΙΟΥ

Local sense releasing, a Dionysian title in the heading

Lexical references LSJ n64213 (n64213)

λύσις

lysis · Release; remedy · OL1075

At LXXXVI.15 the purpose of a warning dream is that people may find λύσις from approaching pain. The noun names a possible relief or remedy, not merely the information supplied by the dream; warning matters because it can help avert or mitigate what is coming.

See also λύω [OL1081]; ὄνειρος [OL1264]; ἄλγος [OL0087]

Source forms λύσιν

All verse occurrences 1 in total. Source PDF: LXXXVI.15 (p. 274)

Lexical references LSJ n64221 (n64221)

λυσσάω

lyssaō · To rage furiously · OL1076

The feminine participle λυσσῶσαν qualifies strife in the Ares hymn and the madness of fire in the Hephaistos hymn. Both are asked to stop. The same raging motion can therefore describe conflict or destructive flame without diagnosing a human illness.

See also μανία [OL1090]; ἔρις [OL0611]; πῦρ [OL1573]

Source forms λυσσῶσαν

All verse occurrences 2 in total. Source PDF: LXV.6 (p. 216); LXVI.12 (p. 220)

Lexical references LSJ n64238 (n64238)

λυσσήρης

lyssērēs · Raging; furious · OL1077

At LXIX.6 the Erinyes are λυσσήρεις while crying euhoi over necessities. The epithet conveys their frightening intensity in this address; the later request for gentleness depends on, rather than cancels, that dangerous characterization.

See also λυσσάω [OL1076]; Ἐρινύς [OL0609]

Source forms λυσσήρεις

All verse occurrences 1 in total. Source PDF: LXIX.6 (p. 228)

Lexical references LSJ n64242 (n64242)

λύτειρα

lyteira · Female releaser; deliverer · OL1078

Nature releases what is ripening at X.17, while Athena releases from evils at XXXII.13. The feminine agent noun keeps its releasing action in both, but its complement changes the benefit: maturation and emergence in one setting, rescue in the other.

See also λυτηριάς [OL1079]; λύω [OL1081]; φύσις [OL1897]

Source forms λύτειρα

All verse occurrences 2 in total. Source PDF: X.17 (p. 48); XXXII.13 (p. 118)

Consequential readings AV019_06

Lexical references LSJ n64257 (n64257)

λυτηριάς

lytērias · Female deliverer · OL1079

Rheia at XIV.8 and Artemis at XXXVI.7 are addressed as λυτηριάς. The former places it beside “saviour,” the latter beside gracious encounter and male form. The word names a releasing power without itself identifying the particular bonds or troubles removed. At XXXVI.7 λυτηρία is the reported alternative to the printed formation.

See also λύτειρα [OL1078]; λύω [OL1081]

Source forms λυτηριάς

All verse occurrences 2 in total. Source PDF: XIV.8 (p. 66); XXXVI.7 (p. 130)

Consequential readings AV057_06

Lexical references LSJ n64260 (n64260)

λυτήριος

lytērios · Releasing; delivering · OL1080

At XV.2 λυτήριον agrees with μαρτυρίην, the testimony laid before Zeus together with prayer. It does not describe Zeus directly. The object of release remains unstated, so “absolving” is a possible interpretive emphasis rather than evidence for a specified juridical procedure.

See also μαρτυρία [OL1097]; λύω [OL1081]

Source forms λυτήριον

All verse occurrences 1 in total. Source PDF: XV.2 (p. 68)

Consequential readings AV057_06

Lexical references LSJ n64261 (n64261)

λύω

lyō · To loosen; release; dissolve; bring to an end · OL1081

The word

λύω begins from loosening or undoing, but its local objects determine what is undone. The hymns use it for pain, threatened doom, anger, contested motion, and accumulated cloud. “Release” is consequently not a fixed technical term for one initiatory event; it is a flexible way of describing an obstacle or pressure brought to an end.

In the work

Prothyraia releases the pains of labour at II.9, and Leukothea loosens mortals' pitiable doom at sea at LXXIV.6. In both, help is measured by a danger's removal. Nike at XXXIII.2 instead ends the rush of mortal contest, while Boreas at LXXX.3 is ordered to break the clouded stagnation of moist air. This last, thoroughly physical use is a valuable control against making all release spiritual.

At LXXXVI.11 the human recipients of a warning dream may dissolve the lords' anger through prayers and sacrifices. The people, rather than the god, are grammatically the agents of λύσωσιν; the requested divine disclosure enables their response. The objects differ, but each construction presents something constraining, harmful, or in need of resolution as capable of being undone. Related epithets such as λυσιμέριμνος make the same imagery compact without sharing every implication of these clauses.

Places to Read

II.9 (source PDF p. 22). Release from the pains of childbirth.

XXXIII.2 (source PDF p. 120). Nike brings contested motion to an end.

LXXIV.6 (source PDF p. 242). Deliverance from doom at sea.

LXXX.3 (source PDF p. 260). The concrete breakup of clouded air.

LXXXVI.11 (source PDF p. 274). Humans seek to allay divine anger after a warning dream.

In this edition

The supplied English properly ranges from "break" to "loose" and "release." Greek does not require an identical English verb when the object changes. Keep these five printed verb occurrences distinct from the many releasing compounds and divine titles: their shared imagery is a relationship, not a single inflated word count.

See also

λύσις [OL1075]; λυσιμέριμνος [OL1073]; λύτειρα [OL1078]; λυτήριος [OL1080]; λύσιος [OL1074]

Source forms λῦέ; λύει; λύεις; λύουσα; λύσωσιν

All verse occurrences 5 in total. Source PDF: II.9 (p. 22); XXXIII.2 (p. 120); LXXIV.6 (p. 242); LXXX.3 (p. 260); LXXXVI.11 (p. 274)

Consequential readings AV127_02

Lexical references LSJ n64316 (n64316)

M μ Mu

Μαῖα

Maia · Maia · OL1082

Hermes is called Maia’s son at XXVIII.1. The genitive Μαιάδος identifies his mother within a line that also calls him Zeus’s messenger, distinguishing parentage from the divine role he performs.

See also Ἑρμῆς [OL0616]; υἱός [OL1794]

Source forms Μαιάδος

All verse occurrences 1 in total. Source PDF: XXVIII.1 (p. 104)

Lexical references LSJ n64531 (n64531)

μαινάς

mainas · Mainad; female Dionysiac celebrant · OL1083

At XLV.3 Dionysos rejoices in holy Mainads, alongside swords and blood. The dative identifies companions or celebrants in whom he delights. This compressed juxtaposition is not itself a narrated account of what any historical group did with the swords or blood.

See also Διόνυσος [OL0446]; μανία [OL1090]; Βάκχη [OL0284]

Source forms Μαινάσι

All verse occurrences 1 in total. Source PDF: XLV.3 (p. 156)

Lexical references LSJ n64556 (n64556)

μαινόλης

mainolēs · Raving; frenzied · OL1084

μαινόλα addresses Dionysos in XLV.4 and LII.1, combining frenzy with other names and with the blessedness of the invoked god. The apparatus reports μανικέ against the printed form at both places, although the XLV apparatus wording has an acknowledged restoration in the supplied evidence. The word’s ecstatic force is clearer than any reconstruction of a particular ritual behaviour.

See also μανικός [OL1091]; μανία [OL1090]; Διόνυσος [OL0446]

Source forms μαινόλα

All verse occurrences 2 in total. Source PDF: XLV.4 (p. 156); LII.1 (p. 172)

Consequential readings AV070_02; AV078_01

Lexical references LSJ n64560 (n64560)

μαίνω

mainō · To madden · OL1085

Meilinoe maddens mortals with airy apparitions at LXXI.6. μαίνει is active, with the mortals as its object and the apparitions as the means; it describes her frightening effect on people, not merely her own state of frenzy.

See also Μειλινόη [OL1112]; φάντασμα [OL1834]; μανία [OL1090]

Source forms μαίνει

All verse occurrences 1 in total. Source PDF: LXXI.6 (p. 234)

Lexical references LSJ n64562 (n64562)

μάκαρ

makar · Blessed; blessed one; the blessed gods · OL1086

The word

μάκαρ is a recurrent word of divine praise. Its feminine μάκαιρα belongs to the same adjective, while plural forms can stand for “the blessed ones,” usually the gods. “Blessed” here expresses an elevated divine condition and respectful address; it should not automatically mean that the recipient is harmless or that a human has received a particular blessing.

In the work

Direct address ranges from the opening “Hear, blessed one” to the concluding “But, blessed one.” The adjective can accompany a name, as with Dionysos, or stand alone when the addressee is already clear. Feminine examples address Night, Earth, Athena, Mnemosyne, and others. The form changes with the addressee; the basic term of praise does not become a separate feminine religious category.

The plural μακάρων can distinguish the gods from mortal people, as in Protogonos’s generation of the blessed and mortal humans at VI.3, or Sleep’s lordship over both at LXXXV.1. Yet blessed address coexists with danger: Zeus is called μάκαρ while asked to divert his anger at XIX.18; Dream is both blessed and baneful at LXXXVI.1; Death receives the term when asked to approach only after a long life at LXXXVII.10. Praise seeks a favourable relation with powerful beings, not a denial of their frightening capacities.

Places to Read

III.3 (source PDF p. 24). The feminine adjective in direct address to Night.

VI.3 (source PDF p. 32). “The blessed” contrasted with mortal humans.

XIX.18 (source PDF p. 82). Blessed address alongside a request to divert anger.

LXXVII.9 (source PDF p. 250). The blessing-word introduces a practical memory petition.

LXXXVI.1 (source PDF p. 272). Blessed and baneful describe the same Dream.

LXXXVII.10 (source PDF p. 278). Even Death is addressed as blessed.

In this edition

The English consistently uses “blessed,” often supplying “one” when the Greek adjective stands substantivally. “Blessing” in translations of ὄλβος and its compounds is not an inflected form of μάκαρ. Likewise the frequent pairing with ἁγνός or ὅσιος joins distinct praise-words rather than assigning each an exclusive theological class.

See also

ὄλβος [OL1248]; ἁγνός [OL0022]; ὅσιος [OL1288]; θεός [OL0778]; θνητός [OL0795]

Source forms μάκαιρ’; μάκαιρα; μάκαρ; μακάρεσσιν; μακάρων

All verse occurrences 70 in total. Source PDF: Prayer.9 (p. 10); II.13 (p. 22); III.3 (p. 24); III.12 (p. 26); IV.4 (p. 28); IV.8 (p. 28); VI.3 (p. 32); VI.10 (p. 32); VIII.1 (p. 38); IX.11 (p. 44); X.19 (p. 48); XI.4 (p. 52); XI.21 (p. 56); XII.14 (p. 60); XIII.1 (p. 62); XIV.5 (p. 64); XIV.12 (p. 66); XVI.2 (p. 70); XVI.9 (p.

70); XIX.18 (p. 82); XXII.10 (p. 88); XXIII.7 (p. 90); XXVI.1 (p. 98); XXVI.10 (p. 98); XXVIII.8 (p. 106); XXIX.1 (p. 108); XXIX.17 (p. 110); XXX.8 (p. 112); XXXII.2 (p. 116); XXXIII.8 (p. 120); XXXIV.1 (p. 122); XXXIV.27 (p. 126); XXXIX.9 (p. 142); XL.18 (p. 146); XLV.1 (p. 156); XLV.7 (p. 156); XLVI.8 (p. 158); XLVII.6 (p. 160); XLVIII.5 (p. 162); L.1 (p. 166); L.3 (p. 166); LII.1 (p. 172); LII.13 (p. 174); LIII.8 (p. 176); LV.26 (p. 184); LV.27 (p. 184); LVI.12 (p. 188); LVII.12 (p. 192); LVIII.9 (p. 194); LXI.10 (p. 204); LXIV.12 (p. 214); LXVI.10 (p. 220); LXVII.8 (p. 222); LXVIII.2 (p. 224); LXXIII.7 (p. 240); LXXVII.9 (p. 250); LXXVIII.13 (p. 254); LXXIX.10 (p. 258); LXXIX.11 (p. 258); LXXXII.6 (p. 264); LXXXIII.6 (p. 266); LXXXIV.5 (p. 268); LXXXIV.7 (p. 268); LXXXV.1 (p. 270); LXXXV.9 (p. 270); LXXXVI.1 (p. 272); LXXXVI.5 (p. 272); LXXXVI.16 (p. 274); LXXXVII.10 (p. 278); LXXXVIII.16 (p. 282)

Consequential readings AV008_05

Lexical references LSJ n64581 (n64581)

μακρός

makros · Long; extended · OL1087

Long waves at XXII.4 concern spatial extent; long spans of life at LXXXVII.10 concern duration. Death’s long, everlasting sleep at LXXXVII.5 joins duration with the explicit adjective “everlasting.” The wish for a long life does not use μακρός alone to promise immortality.

See also χρόνος [OL1942]; ὕπνος [OL1811]; κῦμα [OL1003]

Source forms μακρά; μακροῖσι; μακρὸν

All verse occurrences 3 in total. Source PDF: XXII.4 (p. 88); LXXXVII.5 (p. 276); LXXXVII.10 (p. 278)

Lexical references LSJ n64703 (n64703)

μαλακόφρων

malakophrōn · Gentle-minded; soft-hearted · OL1088

The Moirai are addressed as μαλακόφρονες at LIX.15 in the hopeful turn of the petition. At LXIX.13 the adjective instead qualifies the Erinyes’ desired view of life. In each case softness describes a favourable attitude, not bodily weakness.

See also εὔφρων [OL0686]; ἠπιόθυμος [OL0748]

Source forms μαλακόφρονα; μαλακόφρονες

All verse occurrences 2 in total. Source PDF: LIX.15 (p. 198); LXIX.13 (p. 230)

Lexical references LSJ n64800 (n64800)

μανθάνω

manthanō · To learn · OL1089

The opening Μάνθανε tells Musaeus to learn an august sacrificial rite. Its imperative establishes instruction as the Prayer’s initial relation between speaker and recipient; it does not by itself identify how the subsequent invocations were historically taught or memorized.

See also Μουσαῖος [OL1161]; θυηπολία [OL0805]

Source forms Μάνθανε

All verse occurrences 1 in total. Source PDF: Prayer.1 (p. 10)

Lexical references LSJ n64914 (n64914)

μανία

mania · Frenzy; madness · OL1090

The word

μανία names an excited or disordered condition whose value depends on the setting. In this work it can animate divine and associated movement, affect mortal souls, or personify the destructive behaviour of fire. A single English diagnosis would erase those differences; equally, translating every occurrence as welcome “inspiration” would conceal a clearly dangerous use.

In the work

Athena goads mortal souls with μανίαι at XXXII.6. The plural is associated with her delight in arms, so the excitation belongs to an armed and martial portrait. At XLVI.5 Dionysos moves with graceful nymphs, driven by frenzies. The similar grammatical instrument describes impelling excitement, but the companions and narrative setting differ from Athena’s effect on mortals.

Hephaistos is asked to stop the raging μανία of tireless fire at LXVI.12. Here frenzy is the destructive excess to be restrained. This third occurrence prevents a simple equation between the noun and a privileged religious state. The hymns can praise vigorous or ecstatic divine motion and also ask for uncontrolled force to be checked. The reader must look at who is affected, what supplies the frenzy, and whether the prayer summons or restrains it.

Places to Read

XXXII.6 (source PDF p. 116). Athena’s excitation of mortal souls in an armed setting.

XLVI.5 (source PDF p. 158). Dionysos driven by frenzies with the nymphs.

LXVI.12 (source PDF p. 220). The harmful madness of fire is explicitly to be stopped.

In this edition

The printed forms include Ionic μανίην and μανίῃσι. The apparatus at XXXII.6 has its own marked form μανίῃσιν and reports μανίαισι; it should not silently replace the verse’s wording. “Frenzies” and “madness” are contextual translations, not evidence that the Greek assigns two technical kinds of possession. Related μανικός and μαινόλης are adjectives, while μαίνει is an active verb of maddening.

See also

μανικός [OL1091]; μαινόλης [OL1084]; μαίνω [OL1085]; λυσσάω [OL1076]; οἶστρος [OL1240]

Source forms μανίην; μανίῃσι

All verse occurrences 3 in total. Source PDF: XXXII.6 (p. 116); XLVI.5 (p. 158); LXVI.12 (p. 220)

Lexical references LSJ n64915 (n64915)

μανικός

manikos · Frenzied · OL1091

The nymphs are μανικαί at LI.15, alongside Nysian, healing, and spring-delighting descriptions. Frenzy belongs to their lively divine character in this sequence; the juxtaposed healing epithet prevents treating it merely as an affliction suffered by them.

See also μανία [OL1090]; νύμφη [OL1215]; παιωνίς [OL1319]

Source forms μανικαί

All verse occurrences 1 in total. Source PDF: LI.15 (p. 170)

Consequential readings AV070_02; AV078_01

Lexical references LSJ n64923 (n64923)

μάννα

manna · Manna; offering material · OL1092

The word

μάννα is an offering-name in these rubrics. Lexical evidence associates the Greek material with fine frankincense or its granules and gum, rather than requiring the biblical food called manna. That association is useful orientation, but the supplied instructions do not specify an exact preparation, composition, or modern product equivalent.

In the work

The usual wording is simply θυμίαμα μάνναν. It accompanies Nike, Apollo, Artemis, Liknites, Silenos, Asklepios, Hygieia, Palaimon, Eos, and Death. This variety prevents the material from being explained as a unique token of healing, dawn, or any one divine function. LXIX.rubric is different: it prescribes styrax and manna together for the Erinyes. The conjunction matters because it names two materials, whereas λιβανομάννα is printed as a single compound elsewhere. The rubrics give enough information to distinguish their wording, not enough to reconstruct a universal offering formula behind them.

Places to Read

XXXIV.rubric (source PDF p. 122). The simple manna prescription accompanying Apollo.

LXVIII.rubric (source PDF p. 224). The same prescription for Hygieia.

LXIX.rubric (source PDF p. 228). Styrax and manna explicitly combined.

LXXXVII.rubric (source PDF p. 276). Manna also accompanies Death, broadening the distribution.

In this edition

μάνναν is an accusative form in a rubric, not a metrical epithet. Retaining “manna” preserves the source’s label, provided the reader is warned against assuming the familiar biblical meaning or a modern foodstuff. The related entries λίβανος and λιβανομάννα allow comparison without collapsing three distinct printed terms into one.

See also

λίβανος [OL1042]; λιβανομάννα [OL1041]; στύραξ [OL1658]; θυμίαμα [OL0807]

Heading or rubric μάνναν · XXXIII.rubric · source PDF p. 120. θυμίαμα μάνναν

Local sense manna prescribed as an offering; exact material identification remains qualified

Heading or rubric μάνναν · XXXIV.rubric · source PDF p. 122. θυμίαμα μάνναν

Heading or rubric μάνναν · XXXVI.rubric · source PDF p. 130. θυμίαμα μάνναν

Heading or rubric μάνναν · XLVI.rubric · source PDF p. 158. θυμίαμα μάνναν

Heading or rubric μάνναν · LIV.rubric · source PDF p. 178. θυμίαμα μάνναν

Heading or rubric μάνναν · LXVII.rubric · source PDF p. 222. θυμίαμα μάνναν

Heading or rubric μάνναν · LXVIII.rubric · source PDF p. 224. θυμίαμα μάνναν

Heading or rubric μάνναν · LXIX.rubric · source PDF p. 228. θυμίαμα στύρακα καὶ μάνναν

Heading or rubric μάνναν · LXXV.rubric · source PDF p. 244. θυμίαμα μάνναν

Heading or rubric μάνναν · LXXVIII.rubric · source PDF p. 252. θυμίαμα μάνναν

Heading or rubric μάνναν · LXXXVII.rubric · source PDF p. 276. θυμίαμα μάνναν

Further source LSJ, n64930. Lexical range checked in the official Perseus LSJ entry; interpretation remains grounded in the supplied passage.

μαντεῖον

manteion · Oracle; oracular institution · OL1093

Themis is said to have first shown the holy μαντήιον to mortals at LXXIX.3. The epic spelling is retained. The noun identifies the oracle or institution disclosed, while “first” belongs to the hymn’s claim about her action rather than to the dictionary meaning.

See also Θέμις [OL0775]; μάντις [OL1094]

Source forms μαντήιον

All verse occurrences 1 in total. Source PDF: LXXIX.3 (p. 256)

Lexical references LSJ n64945 (n64945)

μάντις

mantis · Seer; diviner · OL1094

Herakles and Apollo are each addressed as μάντι at XII.5 and XXXIV.4. With Herakles it stands beside strength and archery; with Apollo it accompanies local and monster-slaying titles. Divinatory capacity is thus shared in the vocabulary, even though the local praise sequences differ.

See also μαντεῖον [OL1093]; Ἀπόλλων [OL0184]; Ἡρακλῆς [OL0751]

Source forms μάντι

All verse occurrences 2 in total. Source PDF: XII.5 (p. 58); XXXIV.4 (p. 122)

Consequential readings AV024_04

Lexical references LSJ n64961 (n64961)

μαρμαίρω

marmairō · To flash; to gleam · OL1095

Faces glitter in lightning’s flashes at XIX.15, whereas the Kouretes flash in armour at XXXVIII.10. The verb describes reflected or emitted brilliance without deciding the physical source by itself; the surrounding words supply lightning in one passage and arms in the other.

See also μαρμαρυγή [OL1096]; ὅπλον [OL1268]; ἀστράπτω [OL0226]

Source forms μαρμαίρει; μαρμαίροντες

All verse occurrences 2 in total. Source PDF: XIX.15 (p. 80); XXXVIII.10 (p. 138)

Lexical references LSJ n65041 (n65041)

μαρμαρυγή

marmarygē · Glint; flashing gleam · OL1096

The stars glitter with μαρμαρυγαί at VII.11. The plural emphasizes repeated points or flickers of brightness, completing their nocturnal appearance rather than specifying a different class of celestial body.

See also μαρμαίρω [OL1095]; ἄστρον [OL0229]

Source forms μαρμαρυγαῖς

All verse occurrences 1 in total. Source PDF: VII.11 (p. 36)

Lexical references LSJ n65062 (n65062)

μαρτυρία

martyria · Testimony; attestation · OL1097

The speaker lays μαρτυρίη before Zeus together with prayer at XV.2, calling it releasing or delivering. The supplied English line does not fully express this noun and its adjective, so the Greek is needed to recover the two things presented. Its Ionic ending is editorially reported against μαρτυρίαν; the verse itself leaves the precise content and intended release unstated.

See also λυτήριος [OL1080]; πρόσευξις [OL1545]

Source forms μαρτυρίην

All verse occurrences 1 in total. Source PDF: XV.2 (p. 68)

Lexical references LSJ n65088 (n65088)

μαστεύω

masteuō · To search · OL1098

Antaia searches in wandering grief at XLI.3. The feminine participle marks her continuing quest, while the following context names Persephone; the word describes the searching action rather than the grief that motivates it.

See also Ἀνταίη [OL0153]; ἀνία [OL0148]

Source forms μαστεύουσα

All verse occurrences 1 in total. Source PDF: XLI.3 (p. 148)

Lexical references LSJ n65139 (n65139)

μάστιξ

mastix · Whip · OL1099

Helios drives his four-horse chariot with a shrill μάστιξ at VIII.19. The instrumental dative marks the means of urging the team, and λιγυρῇ makes its sound part of the vivid transport image.

See also λιγυρός [OL1043]; ἅρμα [OL0200]

Source forms μάστιγι

All verse occurrences 1 in total. Source PDF: VIII.19 (p. 40)

Lexical references LSJ n65161 (n65161)

μάχη

makhē · Battle; combat · OL1100

At XXXIII.3 μάχῃσιν belongs to the painful opposing battles whose strife Nike brings to an end. It names the combats, distinct from στάσις, the conflict or strife involved in them. The passage praises victory partly through the cessation it can produce.

See also νίκη [OL1196]; στάσις [OL1644]; ὁρμή [OL1281]

Source forms μάχῃσιν

All verse occurrences 1 in total. Source PDF: XXXIII.3 (p. 120)

Lexical references LSJ n65295 (n65295)

μεγάθυμος

megathymos · Great-hearted · OL1101

Leto is μεγάθυμε at XXXV.2, between her descent from Koios and the address as much-besought queen. The compound praises her spirit or stature; it need not imply the anger that θυμός can express in other constructions.

See also Λητώ [OL1040]; θυμός [OL0808]

Source forms μεγάθυμε

All verse occurrences 1 in total. Source PDF: XXXV.2 (p. 128)

Lexical references LSJ n65332 (n65332)

Μέγαιρα

Megaira · Megaira · OL1102

Megaira is named with Tisiphone and Allekto at LXIX.2. The adjective “divine” qualifies her in the invocation; the line identifies members of the addressed group without separately narrating Megaira’s function.

See also Εὐμενίδες [OL0656]; Τισιφόνη [OL1745]; Ἀλληκτώ [OL0097]

Source forms Μέγαιρα

All verse occurrences 1 in total. Source PDF: LXIX.2 (p. 228)

μεγακήτης

megakētēs · Great-gulfed; vast in hollows · OL1103

Ocean is μεγακήτης at LI.1, where the nymphs are called his daughters. “Great-gulfed” fits the magnitude and recesses of the sea, although the lexical formation also admits monster-associated interpretation. The apparatus attributes μεγακήτεος to Wiel and reports μεγαλήτορος, a different epithet; neither the adopted compound nor that alternative should become a confident etymological account.

See also Ὠκεανός [OL1959]; νύμφη [OL1215]

Source forms μεγακήτεος

All verse occurrences 1 in total. Source PDF: LI.1 (p. 168)

Consequential readings AV076_01

Lexical references LSJ n65335 (n65335)

μεγαλαυχής

megalaukhēs · Highly exalted; stately · OL1104

Dikaiosyne is μεγαλαυχής at LXIII.3, alongside all-honoured and blessed in lot. In this praise-setting the force is elevated dignity, not necessarily the blameworthy boastfulness that a related idea of vaunting could suggest elsewhere.

See also δικαιοσύνη [OL0435]; τιμή [OL1741]

Source forms μεγαλαυχές

All verse occurrences 1 in total. Source PDF: LXIII.3 (p. 208)

Lexical references LSJ n65350 (n65350)

μεγαλώνυμος

megalōnymos · Of great renown · OL1105

The adjective qualifies gods, groups of goddesses, and Aphrodite’s gifts. Its “great name” means renown, unlike πολυώνυμος, which stresses a plurality of names. At XXXII.3 the printed nominative μεγαλώνυμος stands within Athena’s address against a reported vocative μεγαλώνυμε; the force of praise remains, while the form differs.

See also πολυώνυμος [OL1502]; δῶρον [OL0482]

Source forms μεγαλώνυμα; μεγαλώνυμε; μεγαλώνυμοι; μεγαλώνυμον; μεγαλώνυμος

All verse occurrences 9 in total. Source PDF: Prayer.11 (p. 10); XII.10 (p. 60); XXIII.3 (p. 90); XXXII.3 (p. 116); XXXVI.2 (p. 130); LX.1 (p. 200); LXX.1 (p. 232); LXXII.3 (p. 238); LXXVI.2 (p. 246)

Lexical references LSJ n65533 (n65533)

μέγας

megas · Great; greatly; greatest · OL1106

μέγας enlarges power, honour, extent, or intensity according to its noun: Herakles’s might, Semele’s birth-pangs, the sea, heaven, and divine rulers all receive it. The neuter μέγ’ can also intensify another adjective adverbially, as with “greatly pre-eminent” in the Prayer. The superlative μέγιστος elevates different recipients and benefits in different hymns, from a greatest king to a greatest purification; these local praises do not supply one exclusive hierarchy for the whole collection.

See also μεγασθενής [OL1107]; μεγαλώνυμος [OL1105]

Source forms μέγ’; μέγα; μεγάλας; μεγάλοιο; μεγάλου; μεγάλους; μέγαν; μέγας; μεγίστας; μέγιστε; μεγίστη; μέγιστον; μεγίστου

All verse occurrences 29 in total. Source PDF: Prayer.8 (p. 10); Prayer.12 (p. 12); Prayer.14 (p. 12); Prayer.15 (p. 12); Prayer.21 (p. 12); Prayer.27 (p. 14); Prayer.28 (p. 14); Prayer.37 (p. 16); Prayer.42 (p. 16); VI.1 (p. 32); X.10 (p. 46); XII.5 (p. 58); XX.1 (p. 84); XX.5 (p. 84); XXIX.1 (p. 108); XXXII.1 (p. 116); XXXVIII.17 (p. 138); XXXIX.1 (p. 142); XLIV.4 (p. 154); LVIII.1 (p. 194); LXI.1 (p. 202); LXIV.5 (p. 212); LXX.2 (p. 232); LXXIII.3 (p. 240); LXXIV.4 (p. 242); LXXVIII.3 (p. 252); LXXXIII.6 (p. 266); LXXXIV.2 (p. 268); LXXXVI.2 (p. 272)

Consequential readings AV024_04; AV117_03

Lexical references LSJ n65552 (n65552)

μεγασθενής

megasthenēs · Great in strength · OL1107

Herakles, Kronos, Dionysos, Ares, and Hephaistos are addressed as μεγασθενές. The repeated compound praises force, whether joined to Titan-language, the wine-vat, warfare, or tireless fire. Shared strength-vocabulary does not make all these activities equivalent.

See also κράτος [OL0964]; μέγας [OL1106]; ὀβριμόθυμος [OL1225]

Source forms μεγασθενές

All verse occurrences 5 in total. Source PDF: XII.1 (p. 58); XIII.2 (p. 62); L.5 (p. 166); LXV.1 (p. 216); LXVI.1 (p. 218)

Lexical references LSJ n65553 (n65553)

μέδω

medō · To rule; to hold sway · OL1108

Nature rules across aither, earth, and sea at X.14; Leukothea rules the sea at LXXIV.3; Sabazios rules Phrygia at XLVIII.5. The expanded epic participles μεδέουσα and μεδέων express governing authority over the named spheres. “Protecting” may suit a benevolent ruler’s effect but should not erase this governing force.

See also βασιλεύς [OL0295]; φύσις [OL1897]; Λευκοθέα [OL1031]

Source forms μεδέουσα; μεδέων

All verse occurrences 3 in total. Source PDF: X.14 (p. 48); XLVIII.5 (p. 162); LXXIV.3 (p. 242)

Lexical references LSJ n65584 (n65584)

μεθυδώτης

methydōtēs · Wine-giver · OL1109

Bakchos is μεθυδώτης at XLVII.1. The compound makes the gift of wine a beneficent aspect of the god called pillar-encircling; it identifies what he supplies rather than stating that every use of wine in the collection belongs to this hymn.

See also Διόνυσος [OL0446]; ληναῖος [OL1039]; δῶρον [OL0482]

Source forms μεθυδώτην

All verse occurrences 1 in total. Source PDF: XLVII.1 (p. 160)

Lexical references LSJ n65657 (n65657)

μείγνυμι

meignymi · To mix; to mingle · OL1110

Other access forms μίγνυμι

Apollo mixes winter and summer equally at XXXIV.21, a balancing of contrasting seasons. At LXXI.4 ἐμίγη concerns sexual union in the difficult Meilinoe narrative. Although that aorist has passive morphology, it can express intransitive mingling; the larger uncertainty about deception and the named participants cannot be settled by translating it as a modern passive.

See also κρᾶσις [OL0959]; Μειλινόη [OL1112]; θέρος [OL0782]

Source forms ἐμίγη; μίξας

All verse occurrences 2 in total. Source PDF: XXXIV.21 (p. 126); LXXI.4 (p. 234)

Lexical references LSJ n65689 (n65689)

μειδιάω

meidiaō · To smile · OL1111

Hestia is asked to receive the sacred offerings readily, smiling, at LXXXIV.7. The participle describes the favourable expression hoped for in the goddess's reception, not an action demanded of the offering-bearers.

See also Ἑστία [OL0625]; δέχομαι [OL0412]

Source forms μειδιόωσα

All verse occurrences 1 in total. Source PDF: LXXXIV.7 (p. 268)

Lexical references LSJ n65697 (n65697)

Μειλινόη

Meilinoē · Meilinoe · OL1112

The printed name Μειλινόη identifies the chthonic, saffron-robed nymph invoked at LXXI.1 and in the heading. The apparatus attributes Μειλινόην to Lobeck against μηλινόην. Preserve the edition's spelling rather than silently replacing it with the familiar Melinoe form; spelling access should not obscure the difficult birth and apparition narrative attached to this figure.

See also νύμφη [OL1215]; μαίνω [OL1085]; Κωκυτός [OL1012]

Source forms Μειλινόην

All verse occurrences 1 in total. Source PDF: LXXI.1 (p. 234)

Heading or rubric ΜΕΙΛΙΝΟΗΣ · LXXI.heading · source PDF p. 234. LXXI. ΜΕΙΛΙΝΟΗΣ

Local sense Meilinoe, preserving the supplied spelling

Consequential readings AV109_01

Lexical references LSJ n65712 (n65712)

μειλίχιος

meilikhios · Gentle; gracious; propitious · OL1113

The adjective describes Fortune, Zeus, and the gentle gods of the Prayer. It presents divine power in a favourable relation to people, especially where goods or life are at issue. It is a quality of the addressed beings, not a promise that no other aspect of them can be formidable.

See also εὔφρων [OL0686]; τύχη [OL1786]; Ζεύς [OL0707]

Source forms μειλιχίην; μειλίχιον; μειλιχίους

All verse occurrences 3 in total. Source PDF: Prayer.30 (p. 14); LXXII.2 (p. 238); LXXIII.2 (p. 240)

Lexical references LSJ n65720 (n65720)

μείωσις

meiōsis · Diminution; decrease · OL1114

Kronos is addressed as φυῆς μείωσι at XIII.7, diminution of growth, beside γέννα, birth. The abstract noun gives a process a place in the divine address. The English "diminisher" makes it sound like an agent noun, but the printed Greek names decrease itself.

See also γένεσις [OL0356]; Κρόνος [OL0971]

Source forms μείωσι

All verse occurrences 1 in total. Source PDF: XIII.7 (p. 62)

Lexical references LSJ n65763 (n65763)

μελανηφόρος

melanēphoros · Wearing black · OL1115

At XLII.9 μελανηφόρῳ qualifies Isis, named as the addressed figure’s mother. It describes her dark clothing in this scene rather than the colour of her body or a general rule about every representation of Isis.

See also Ἶσις [OL0843]; μέλας [OL1116]; πέπλος [OL1398]

Source forms μελανηφόρῳ

All verse occurrences 1 in total. Source PDF: XLII.9 (p. 150)

Lexical references LSJ n65857 (n65857)

μέλας

melas · Black; dark · OL1116

Night is the black mother of stars at VII.3 and of the Moirai at LIX.1; Herakles carries dawn and black night around his head at XII.11. The colour remains consistent, while Night’s role changes between divine parent and part of an encompassing cosmic image.

See also νύξ [OL1217]; κυάνεος [OL0987]

Source forms μέλαιναν; μελαίνης

All verse occurrences 3 in total. Source PDF: VII.3 (p. 34); XII.11 (p. 60); LIX.1 (p. 196)

Lexical references LSJ n65934 (n65934)

μελέτη

meletē · Practice; rehearsal; attentive preoccupation · OL1117

The word

μελέτη can name sustained attention, practice, or rehearsal. At LXXXV.7 it is qualified by θανάτου, “of death,” so the central question is what a practice or preoccupation concerning death means in an address to Sleep. “Rehearsal” is a possible English choice, but not a neutral substitute for every part of the noun’s range.

In the work

In the printed text Sleep takes the μελέτη of death away while preserving souls. This follows his sacred consolation for every grief and precedes his description as brother of Forgetfulness and Death. The immediate sequence favours relief: sleep suspends or removes something burdensome while keeping the sleepers safe. On that reading, “preoccupation with death” gives a readily intelligible local sense. If “rehearsal of death” is retained, the reader must still respect the governing verb: the adopted text says that Sleep removes it, not that Sleep is itself the rehearsal. The family relationship with Death in the next line enriches the paradox but does not cancel the action expressed here.

Places to Read

LXXXV.7 (source PDF p. 270). The sole occurrence joins the death-expression to a disputed verb of removal or introduction.

In this edition

The edition prints ἀπάγεις, attributed to Wiel, against the reported ἐπάγεις. The alternative would have Sleep bring on or introduce what the printed text takes away, a genuine reversal. The supplied English follows the printed “take … away” and chooses “rehearsal” for μελέτη. Lexical parallels for “practice of death” are not enough to call this line a verbatim quotation from Plato or to fix its philosophy without further evidence.

See also

θάνατος [OL0767]; ὕπνος [OL1811]; λήθη [OL1037]; ψυχή [OL1953]; ἀπάγω [OL0168]

Source forms μελέτην

All verse occurrences 1 in total. Source PDF: LXXXV.7 (p. 270)

Lexical references LSJ n65966 (n65966)

Further source LSJ, n65966. Lexical range checked in the official Perseus LSJ entry; interpretation remains grounded in the supplied passage.

μέλλω

mellō · To be going to happen; impending · OL1118

The substantivized participles μέλλοντα and μελλόντων name future matters that Dream discloses or announces. At LXXXVI.13 μέλλουσαν instead qualifies impending necessity, which is not disclosed to the wicked. Futurity is constant; who receives warning and what they may do with it belongs to the surrounding argument.

See also ὄνειρος [OL1264]; ἀνάγκη [OL0125]

Source forms μέλλοντα; μελλόντων; μέλλουσαν

All verse occurrences 3 in total. Source PDF: LXXXVI.2 (p. 272); LXXXVI.6 (p. 272); LXXXVI.13 (p. 274)

Lexical references LSJ n66173 (n66173)

μέλος

melos · Limb; bodily member · OL1119

The cosmic constituents are called Pan’s limbs at XI.3, and corresponding visible powers are Hephaistos’s limbs at LXVI.7. The body-word gives a divine unity to multiple manifestations. It is not the unrelated musical meaning “song,” despite the musical language elsewhere in the Pan hymn.

See also Πάν [OL1335]; Ἥφαιστος [OL0756]; σῶμα [OL1688]

Source forms μέλε’; μέλη

All verse occurrences 2 in total. Source PDF: XI.3 (p. 52); LXVI.7 (p. 218)

Lexical references LSJ n66187 (n66187)

Μελπομένη

Melpomenē · Melpomene · OL1120

Melpomene appears among the individually named Muses at LXXVI.8. The coordinated list identifies her as one member of their group without assigning her a distinct artistic genre in this verse.

See also Μοῦσα [OL1160]

Source forms Μελπομένη

All verse occurrences 1 in total. Source PDF: LXXVI.8 (p. 248)

Lexical references LSJ n66195 (n66195)

μέλπω

melpō · To sing; to celebrate in song · OL1121

The speaker sings Dike’s all-seeing eye at LXII.1. μέλπω names the act of praise, with the eye as its striking object; it does not mean merely that the speaker reports something seen.

See also ὄμμα [OL1261]; ὑμνέω [OL1797]

Source forms μέλπω

All verse occurrences 1 in total. Source PDF: LXII.1 (p. 206)

Lexical references LSJ n66196 (n66196)

μέλω

melō · To be a concern; to matter · OL1122

Human purposes are always Nemesis’s concern at LXI.6, and beginning and end are Apollo’s concern at XXXIV.15. The things attended to are grammatically subjects of μέλω, while the divine recipient appears in the dative. At LXI.6 the apparatus reports πέλει against μέλει, a different verb that would change how the relation is expressed.

See also γνώμη [OL0379]; νόος [OL1203]

Source forms μέλει; μέλουσα

All verse occurrences 2 in total. Source PDF: XXXIV.15 (p. 124); LXI.6 (p. 202)

Consequential readings AV093_05; AV093_06

Lexical references LSJ n66199 (n66199)

Μεμφίτης

Memphitēs · Of Memphis · OL1123

Apollo is Μεμφῖτ’ at XXXIV.2. The place-related epithet adds Memphis to the hymn’s range of divine names and locations, but the line supplies no narrative explaining that association.

See also Ἀπόλλων [OL0184]; Λοξίας [OL1058]

Source forms Μεμφῖτ’

All verse occurrences 1 in total. Source PDF: XXXIV.2 (p. 122)

μένος

menos · Force; strength; impulse · OL1124

The Prayer invokes the holy force of Hephaistos and the goodly force of Herakles, respectful periphrases that stand for the powerful gods. In the appended Ares hymn, LXXXVIII.14, the sharp force of the speaker’s own θυμός is something to restrain. The same strength-word can therefore honour divine power or identify a troubling personal impulse.

See also θυμός [OL0808]; Ἡρακλῆς [OL0751]; Ἥφαιστος [OL0756]

Source forms μένος

All verse occurrences 3 in total. Source PDF: Prayer.10 (p. 10); Prayer.13 (p. 12); LXXXVIII.14 (p. 282)

Lexical references LSJ n66288 (n66288)

μένω

menō · To remain · OL1125

In the appended Ares hymn the speaker asks to remain within the harmless statutes of peace at LXXXVIII.16. μένειν expresses continuing in that protected condition, not standing firm in battle; the following wish is to escape enemy combat and violent dooms.

See also εἰρήνη [OL0504]; θεσμός [OL0784]; μόθος [OL1150]

Source forms μένειν

All verse occurrences 1 in total. Source PDF: LXXXVIII.16 (p. 282)

Lexical references LSJ n66294 (n66294)

μέριμνα

merimna · Care; anxious concern · OL1126

At LIX.9 μεριμνῶν is one of the genitives attached to the language of bounds through which opinion’s chariot moves. It belongs with justice and hope in a compressed account of human life under fate. The noun names concerns or anxieties, not the Moirai themselves.

See also λυσιμέριμνος [OL1073]; ἐλπίς [OL0536]; δόξα [OL0461]

Source forms μεριμνῶν

All verse occurrences 1 in total. Source PDF: LIX.9 (p. 196)

Lexical references LSJ n66309 (n66309)

μέρισμα

merisma · Apportioned share · OL1127

The airy μέρισμα of nourishment is kindling for living things at XI.16, within Pan’s cosmic description. It identifies a share or component, rather than an independent foodstuff. The apparatus at V.2 reports μέρισμα where the adopted verse has ὑπέρεισμα, “support”; that alternative is not another primary occurrence of the noun.

See also μέρος [OL1128]; τροφή [OL1777]; ὑπέρεισμα [OL1803]

Source forms μέρισμα

All verse occurrences 1 in total. Source PDF: XI.16 (p. 54)

Consequential readings AV010_01

Lexical references LSJ n66320 (n66320)

μέρος

meros · Part; portion · OL1128

The cosmos has parts named in the Prayer and inhabited by Kronos, while Ouranos and Hephaistos are each themselves called a μέρος of it. The word can therefore divide a whole into regions or characterize a divine power as one constituent. The local complements determine which relation is meant; the noun alone does not supply a fixed list of elements.

See also κόσμος [OL0950]; μέρισμα [OL1127]; στοιχεῖον [OL1652]

Source forms μέρη; μέρος

All verse occurrences 4 in total. Source PDF: Prayer.39 (p. 16); IV.1 (p. 28); XIII.8 (p. 62); LXVI.4 (p. 218)

Lexical references LSJ n66342 (n66342)

μέροψ

merops · Speaking mortal; human being · OL1129

The Kouretes establish rites among μερόπεσσιν at XXXVIII.6, and the race of speaking mortals rejoices in Eos at LXXVIII.7. These are human designations, conventionally connected with articulate speech. They are not references to the homonymous bird.

See also θνητός [OL0795]; βροτός [OL0342]

Source forms μερόπεσσιν; μερόπων

All verse occurrences 2 in total. Source PDF: XXXVIII.6 (p. 136); LXXVIII.7 (p. 252)

Lexical references LSJ n66343 (n66343)

μέσος

mesos · Middle; central · OL1130

The Mother holds the cosmos’s middle throne at XXVII.5, and Hestia holds the middle house of everlasting fire at LXXXIV.2. μέσος locates the throne or house centrally in each image. The two uses should be compared without assuming that the source has drawn a single architectural plan joining them.

See also θρόνος [OL0803]; Ἑστία [OL0625]; μήτηρ [OL1143]

Source forms μέσον

All verse occurrences 2 in total. Source PDF: XXVII.5 (p. 100); LXXXIV.2 (p. 268)

Lexical references LSJ n66494 (n66494)

μεταβακχεύω

metabakkheuō · To revel among · OL1131

Hekate revels among the souls of the dead at I.3. The participle combines revel-language with the tomb setting and the company specified by ψυχαῖς νεκύων; the subjects of the revelling are not living initiates performing a stated action.

See also Ἑκάτη [OL0508]; ψυχή [OL1953]; νέκυς [OL1182]

Source forms μεταβακχεύουσαν

All verse occurrences 1 in total. Source PDF: I.3 (p. 18)

μεταβάλλω

metaballō · To change oneself; to transform · OL1132

Proteus changes himself at XXV.6 while having all things within his scope. The middle form foregrounds his own transformation, rather than a command that worshippers change something outside him.

See also Πρωτεύς [OL1558]; μορφή [OL1159]

Source forms μεταβάλλεται

All verse occurrences 1 in total. Source PDF: XXV.6 (p. 96)

Lexical references LSJ n66574 (n66574)

μετατίθημι

metatithēmi · To change; to alter one's disposition · OL1133

The Erinyes are asked at LXIX.13 to change towards a gentle, soft-hearted view of life. The middle imperative addresses the goddesses themselves; the desired alteration is their outlook, not the replacement of one goddess by another.

See also μαλακόφρων [OL1088]; δόξα [OL0461]

Source forms μετάθεσθε

All verse occurrences 1 in total. Source PDF: LXIX.13 (p. 230)

Lexical references LSJ n66984 (n66984)

μετοπωρινός

metopōrinos · Autumnal · OL1134

At XXIX.14 μετοπωρινά qualifies the beds or union in which Persephone becomes a bride through seizure. The adjective gives a seasonal setting to that bridal image. It should not by itself be expanded into a complete calendar of every descent and return.

See also λέχος [OL1034]; ὥρα [OL1965]

Source forms μετοπωρινὰ

All verse occurrences 1 in total. Source PDF: XXIX.14 (p. 110)

Lexical references LSJ n67210 (n67210)

μήκων

mēkōn · Poppy · OL1135

The Sleep rubric includes μετὰ μήκωνος, "with poppy." The noun identifies the accompanying plant-material, but this printed phrase does not specify a dose, preparation, or a method of administration. It is an offering rubric, not medical advice or a verse description of intoxication.

See also ὕπνος [OL1811]; θυμίαμα [OL0807]

Heading or rubric μήκωνος · LXXXV.rubric · source PDF p. 270. θυμίαμα μετὰ μήκωνος

Local sense poppy prescribed with myrrh to Sleep

Μήν

Mēn · Men; male divine name · OL1136

Prayer.40 calls Men together with Attis and the Mother of the immortals. The accusative Μῆνα identifies a male deity in this invocation, distinct from feminine Mene and from a common noun meaning a month.

See also Μήνη [OL1137]; Ἄττις [OL0239]; μήτηρ [OL1143]

Source forms Μῆνα

All verse occurrences 1 in total. Source PDF: Prayer.40 (p. 16)

Lexical references LSJ n67462 (n67462)

Μήνη

Mēnē · Mene; the Moon · OL1137

Mene is named through her sacred radiance in Prayer.4 and twice addressed in the lunar hymn, IX.2–3, as bull-horned and fair-starred. This is the Moon invoked as Selene, not the male Men of Prayer.40. The forms Μήνη and Μήνης belong to the same feminine name.

See also Μήν [OL1136]; σελήνη [OL1617]; σέλας [OL1615]

Source forms Μήνη; Μήνης

All verse occurrences 3 in total. Source PDF: Prayer.4 (p. 10); IX.2 (p. 42); IX.3 (p. 42)

Lexical references LSJ n67468 (n67468)

μῆνις

mēnis · Severe wrath · OL1138

The Titans and Korybas are asked to send harsh μῆνις away, while Palaimon wards it off on the sea. The repeated adjective χαλεπή underscores the danger from which the prayer seeks relief. The word does not independently identify whose anger is meant in every passage.

See also χόλος [OL1930]; θυμός [OL0808]; ἀποπέμπω [OL0186]

Source forms μῆνιν

All verse occurrences 3 in total. Source PDF: XXXVII.7 (p. 134); XXXIX.9 (p. 142); LXXV.8 (p. 244)

Lexical references LSJ n67485 (n67485)

μήνυμα

mēnyma · Message; disclosure; sign · OL1139

At LXXXVI.16 Dream is asked to declare the gods’ μηνύματα. “Tokens” in the English brings out their sign-character, but the noun also carries communication: these are things made known from the gods, not merely unexplained visual objects.

See also ὄνειρος [OL1264]; φράζω [OL1883]; μηνυτήρ [OL1140]

Source forms μηνύματα

All verse occurrences 1 in total. Source PDF: LXXXVI.16 (p. 274)

Lexical references LSJ n67492 (n67492)

μηνυτήρ

mēnytēr · Revealer; informer · OL1140

At XLI.7 the child of Dysaules, obtained as a guide, is further described as revealer of the consecrated bed of chthonic Zeus. The accusative μηνυτῆρ’ continues the description of that child. It names the disclosure-role without specifying the full content of what was told.

See also ὁδηγητήρ [OL1228]; λέκτρον [OL1029]; μήνυμα [OL1139]

Source forms μηνυτῆρ’

All verse occurrences 1 in total. Source PDF: XLI.7 (p. 148)

Lexical references LSJ n67495 (n67495)

μηρός

mēros · Thigh · OL1141

At XLVIII.3 the addressed Sabazios sews Dionysos into his thigh so that the child may come to term. The dative μηρῷ supplies the bodily location of the action; the verse’s explicit addressee should remain visible rather than being replaced by a different name from another version of the story.

See also μηροτρεφής [OL1142]; Σαβάζιος [OL1605]; Διόνυσος [OL0446]

Source forms μηρῷ

All verse occurrences 1 in total. Source PDF: XLVIII.3 (p. 162)

Lexical references LSJ n67526 (n67526)

μηροτρεφής

mērotrephēs · Thigh-nourished · OL1142

Dionysos is μηροτρεφές at LII.3, linking nourishment with the thigh. The compound concerns the place of his nurture or gestation, not simply a strong thigh as a bodily attribute. The separate sewing narrative in XLVIII provides a useful local comparison without changing this line’s epithet into a full narrative.

See also μηρός [OL1141]; Διόνυσος [OL0446]

Source forms μηροτρεφές

All verse occurrences 1 in total. Source PDF: LII.3 (p. 172)

Consequential readings AV078_04

Lexical references LSJ n67527 (n67527)

μήτηρ

mētēr · Mother; maternal origin; Mother as divine title · OL1143

The word

μήτηρ ranges from an explicit parent to a figure of generative origin and to “Mother” as a divine designation. The genitive or other complement is often decisive: mother of Zeus, mother of rain, and mother of arts use the same relationship-word with different kinds of offspring. Capitalization alone cannot decide whether a passage is genealogy, personification, or an account of productive power.

In the work

Rheia is Zeus’s mother at XIV.4, and Semele is Dionysos’s mother at XLIV.3. The sea goddess is mother both of Kypris and of dark clouds in XXII.7, allowing familial and environmental generation to stand side by side. Night is mother of dreams, the Moon mother of time, and Athena mother of arts. Athena’s description expressly coexists with shunning the marriage-bed; intellectual or productive maternity need not entail a narrated sexual birth.

Nature can be father, mother, nurse, and foster-mother of all at X.18. Those accumulated roles emphasize comprehensive generation and nurture rather than a simple human family arrangement. The Mother of the gods in XXVII and the Mother with whom mysteries are celebrated in Phrygia at XLII.6 are identifiable divine addresses, while XLII.9 explicitly names Isis as “your mother.” Such local specifications should be preserved rather than harmonized into one unnamed universal Mother behind every occurrence.

Places to Read

X.18 (source PDF p. 48). Maternal, paternal, and nurturing functions accumulate in Nature.

XIV.4 (source PDF p. 64). Explicit parentage: Rheia and Zeus.

XXII.7 (source PDF p. 88). Mother of a goddess and of clouds within one line.

XXVII.1 (source PDF p. 100). Mother of the immortal gods as the principal address.

XXXII.8 (source PDF p. 116). Athena is mother of arts while shunning the bed.

XLII.9 (source PDF p. 150). A mother explicitly identified as Isis.

In this edition

μῆτερ is the recurrent vocative, while μήτηρ can be nominative even inside an address; the apparatus occasionally adjusts these forms. The English “mother” keeps the family-image but should not force every complement into literal descent. “Mother” as a title in a heading likewise remains a use of this noun, not evidence that all other maternal epithets name the same figure.

See also

πατήρ [OL1382]; τροφός [OL1778]; γένεσις [OL0356]; κύω [OL1011]; λοχεύω [OL1061]; μυστιπολεύω [OL1165]

Source forms μῆτερ; Μητέρα; μητέρα; μητέρι; μήτηρ; μητρὶ; μητρὸς

All verse occurrences 30 in total. Source PDF: Prayer.40 (p. 16); III.5 (p. 24); IX.5 (p. 42); X.1 (p. 46); X.18 (p. 48); XIV.4 (p. 64); XIV.9 (p. 66); XV.4 (p. 68); XVI.4 (p. 70); XXI.7 (p. 86); XXII.7 (p. 88; 2 occurrences); XXIV.12 (p. 94); XXVI.1 (p. 98); XXVII.1 (p. 100); XXIX.8 (p. 108); XXXI.5 (p. 114); XXXII.8 (p. 116); XLI.1 (p. 148); XLII.6 (p. 150); XLII.9 (p. 150); XLIII.9 (p. 152); XLIV.3 (p. 154); XLIX.4 (p. 164); LV.3 (p. 180); LV.8 (p. 180); LXIII.16 (p. 210); LXVIII.2 (p. 224); LXXVI.10 (p. 248); LXXXII.7 (p. 264)

Heading or rubric ΜΗΤΡΟΣ · XXVII.heading · source PDF p. 100. XXVII. ΜΗΤΡΟΣ ΘΕΩΝ

Local sense Mother as a divine title

Heading or rubric ΜΗΤΡΟΣ · XLI.heading · source PDF p. 148. XLI. ΜΗΤΡΟΣ ΑΝΤΑΙΑΣ

Lexical references LSJ n67543 (n67543)

μῆτις

mētis · Cunning intelligence; skill; resourceful counsel · OL1144

The word

μῆτις names intelligent resourcefulness: skill, craft, or a plan worked out with understanding. It is a noun, not simply an adjective meaning “clever.” The printed μῆτι at XXXII.10 is read as a vocative in the address to Athena, making the abstract quality itself a way of calling upon her.

In the work

Athena has already been praised for martial force and as mother of the arts. At XXXII.10 the speaker says that she is male and female by nature, then calls her war-bearing and μῆτι. The noun joins capability of mind to the hymn’s forceful and productive portrait. It need not be taken as blameworthy deceit: the range of skilled thought fits the goddess’s arts and effective action. Nor should the nearby sex-pair convert μῆτις into a technical name for a gender theory. The lexical point is that an abstraction can be voiced as an address, presenting the goddess as intelligence in action or as its concentrated possessor. The verse does not introduce a separate character called Metis to replace Athena as its addressee.

Places to Read

XXXII.10 (source PDF p. 118). The noun of skill or cunning becomes a direct address within Athena’s epithets.

In this edition

The English ends the line with “cunning,” a natural concise description but one that makes the Greek nominal form less apparent. “O resourceful intelligence” would expose the grammar at the cost of a less fluent hymn. The headword therefore preserves μῆτις and explains the address rather than silently recataloguing the form as an adjective. Its wider lexical association with counsel does not establish a particular philosophical school here.

See also

νόος [OL1203]; λογισμός [OL1055]; τέχνη [OL1731]; πολύμητις [OL1475]

Source forms μῆτι

All verse occurrences 1 in total. Source PDF: XXXII.10 (p. 118)

Lexical references LSJ n67551 (n67551)

Further source LSJ, n67551. Checked lexical range and formation against the official Perseus LSJ entry.

Μίση

Misē · Mise · OL1145

Mise is called holy, well-hallowed, and an unspeakable queen at XLII.3, in a hymn that also names Dionysos and Iakchos. Her name should remain separately retrievable while the changing divine designations are read together. The sequence does not authorize erasing her name or resolving every identity question through a single English pronoun.

See also Ἴακχος [OL0815]; Διόνυσος [OL0446]; μυστιπολεύω [OL1165]

Source forms Μίσην

All verse occurrences 1 in total. Source PDF: XLII.3 (p. 150)

Heading or rubric ΜΙΣΗΣ · XLII.heading · source PDF p. 150. XLII. ΜΙΣΗΣ

Local sense Mise as the heading's named recipient

μιτρηφόρος

mitrēphoros · Wearing a mitra; headband-wearing · OL1146

Dionysos is μιτρηφόρος at LII.4 beside night-language, Eubouleus, and thyrsos-shaking. The compound describes something worn on the head; “headband” is an accessible orientation without pretending that the verse supplies its material, shape, or a complete costume.

See also Διόνυσος [OL0446]; θυρσοτινάκτης [OL0812]

Source forms μιτρηφόρε

All verse occurrences 1 in total. Source PDF: LII.4 (p. 172)

Lexical references LSJ n68135 (n68135)

μνήμη

mnēmē · Memory; remembrance · OL1147

The word

μνήμη names memory or an act of remembrance. Its object may be expressed by a genitive, and its quality may depend on whether it is kept clear of deception. Distinguish this common noun from the goddess Μνημοσύνη and from common μνημοσύνη, whose plural occurs among Hermes’s gifts. Their semantic kinship does not make their forms interchangeable.

In the work

At LXIV.13 the god is asked to send μνήμην σέο, remembrance “of you.” The genitive makes the divine recipient the object of remembering. The benefit is therefore not simply improved memory in the abstract, but a continuing recollection directed towards this god.

Mnemosyne’s own hymn describes her as keeping memory outside mind-harming deceit at LXXVII.3. Its closing petition then asks her to awaken memory in the initiates at LXXVII.9, with the next line identifying the well-hallowed rite and opposing forgetfulness. The two occurrences connect trustworthy memory with a specific practice of remembrance. Memory is not portrayed as an automatic possession of every initiate: it must be protected and stirred. The hymn also associates the goddess with stronger human reasoning, giving remembrance a cognitive as well as a ritual setting.

Places to Read

LXIV.13 (source PDF p. 214). Remembrance has the addressed god as its explicit object.

LXXVII.3 (source PDF p. 250). Memory is kept apart from harmful deception.

LXXVII.9 (source PDF p. 250). Initiates ask for memory to be awakened concerning the rite.

In this edition

At LXXVII.3 the edition prints μνήμην, attributed to Hermann, against reported μνήμης. The adopted accusative makes memory the object of “keeping”; the alternative genitive belongs to a differently construed line and should not be treated as a mere spelling variation. The English “memory” and “remembrance” reflect context, while the named goddess remains a separate entry.

See also

Μνημοσύνη [OL1148]; μνημοσύνη [OL1149]; λήθη [OL1037]; λογισμός [OL1055]; τελετή [OL1714]

Source forms μνήμην

All verse occurrences 3 in total. Source PDF: LXIV.13 (p. 214); LXXVII.3 (p. 250); LXXVII.9 (p. 250)

Consequential readings AV116_03

Lexical references LSJ n68174 (n68174)

Μνημοσύνη

Mnēmosynē · Mnemosyne; the goddess Memory · OL1148

Other access forms μνημοσύνη

The word

Μνημοσύνη is the named goddess invoked in the Prayer and in her own hymn, and identified as mother of the Muses. The name is inseparable in sense from remembrance, yet it must be distinguished in use from common μνημοσύνη, “remembrance,” and μνήμη, “memory.” A divine name refers to the addressed figure, not merely to a mental event.

In the work

Prayer.17 places lovely Mnemosyne beside the holy Muses. LXXVI.1 makes the relation explicit by addressing those Muses as daughters of Mnemosyne and Zeus. LXXVII.1 then calls Mnemosyne herself as queen and Zeus’s bedfellow. Across these occurrences, invocation and parentage support one another: the speaker names a goddess whose children are the powers of song subsequently celebrated. Her hymn develops memory as protection from deception, support for reasoning, and recollection of the rite. Those are activities and benefits attached to the goddess, not a reason to flatten every word for remembering into her personal name. In particular, Hermes’s plural “remembrances” does not introduce a company of several Mnemosynes.

Places to Read

Prayer.17 (source PDF p. 12). Mnemosyne and the Muses invoked together.

LXXVI.1 (source PDF p. 246). The Muses are explicitly her daughters with Zeus.

LXXVII.1 (source PDF p. 250). Direct invocation of Mnemosyne as queen and Zeus’s bedfellow.

In this edition

The name appears in accusative and genitive forms, and the heading LXXVII likewise uses a genitive to identify the hymn’s recipient. The English retains the name, while its translations of μνήμη and μνημοσύνη remain ordinary nouns. This distinction rests on construction and reference, not solely on capital letters in the printed Greek.

See also

μνήμη [OL1147]; μνημοσύνη [OL1149]; Μοῦσα [OL1160]; λήθη [OL1037]; λογισμός [OL1055]

Source forms Μνημοσύνην; Μνημοσύνης

All verse occurrences 3 in total. Source PDF: Prayer.17 (p. 12); LXXVI.1 (p. 246); LXXVII.1 (p. 250)

Heading or rubric ΜΝΗΜΟΣΥΝΗΣ · LXXVII.heading · source PDF p. 250. LXXVII. ΜΝΗΜΟΣΥΝΗΣ

Local sense Mnemosyne as the hymn's divine recipient

Lexical references LSJ n68189 (n68189)

μνημοσύνη

mnēmosynē · Remembrance; memory as a capacity · OL1149

The plural μνημοσύνῃσιν at XXVIII.12 stands beside works and the graces of speech among the requested benefits of Hermes. It names acts or capacities of remembering, not several goddesses called Mnemosyne. The common noun therefore deserves its own access point despite sharing the divine name’s spelling.

See also μνήμη [OL1147]; Μνημοσύνη [OL1148]; λόγος [OL1056]; Ἑρμῆς [OL0616]

Source forms μνημοσύνῃσιν

All verse occurrences 1 in total. Source PDF: XXVIII.12 (p. 106)

Lexical references LSJ n68189 (n68189)

μόθος

mothos · Battle-press; tumult of combat · OL1150

In appended Ares, LXXXVIII.17, the speaker asks to escape enemies’ μόθος and violent dooms. The noun evokes the crowded force or turmoil of fighting, making peace desirable as release from a concrete danger rather than merely an abstract virtue.

See also μάχη [OL1100]; εἰρήνη [OL0504]

Source forms μόθον

All verse occurrences 1 in total. Source PDF: LXXXVIII.17 (p. 282)

Lexical references LSJ n68254 (n68254)

μοῖρα

moira · Share; allotted destiny; Moira and the Moirai · OL1151

The word

μοῖρα can be a portion allotted to someone, the destiny thereby assigned, or a divine allotter personified as Moira or the Moirai. These uses are related but not identical. Number and syntax are essential: “three portions” need not mean the three named goddesses, and singular Moira can act personally without being a material share.

In the work

Poseidon and Plouton each receive a third μοῖρα in XVII.7 and XVIII.6. In Apollo’s harmonic ordering, XXXIV.20, a cosmic share is mixed for human beings. Aphrodite rules three μοῖραι at LV.5, best kept as domains or portions rather than automatically replaced by the names of the Fates. The stars signify every allotment at VII.6, while Hermes leads souls down when fate’s time arrives at LVII.7: the idea of portion has moved into a life’s determined course.

The Moirai hymn begins with plural daughters of Night, then speaks of singular Moira watching life and knowing all with Zeus's mind. It later names Atropos, Lachesis, and Klotho and petitions the plural Moirai to hear libations and prayers. LXIX.12 applies the plural address to the Erinyes themselves. That explicit overlap is important, but does not make every unnamed share elsewhere an occurrence of the Erinyes. The poetry can shift between allotted order, personified oversight, and plural divine recipients.

Places to Read

XVII.7 (source PDF p. 72). A third portion explicitly allotted to Poseidon.

XXXIV.20 (source PDF p. 126). A cosmic share mixed for human beings.

LV.5 (source PDF p. 180). Three portions under Aphrodite's rule, not automatically three named Fates.

LVII.7 (source PDF p. 192). The appointed time of fate governs descent.

LIX.14 (source PDF p. 198). Singular Moira knows with Zeus's mind.

LXIX.12 (source PDF p. 230). The Erinyes are directly addressed as Moirai.

In this edition

"Lot," "allotment," "fate," and "Moira" are contextual English decisions, not four unrelated Greek lemmas. The heading LIX names the Moirai collectively. Capitalization aids reading but cannot replace the grammatical distinction between an allocated portion and a divinity who sees, knows, or hears a prayer.

See also

λαγχάνω [OL1015]; μέρος [OL1128]; Λάχεσις [OL1025]; ἀνάγκη [OL0125]; νόος [OL1203]; Ἐρινύς [OL0609]

Source forms Μοῖρά; Μοῖρα; Μοῖραι; μοῖραν; μοίρης; μοιρῶν

All verse occurrences 12 in total. Source PDF: VII.6 (p. 34); XVII.7 (p. 72); XVIII.6 (p. 74); XXXIV.20 (p. 126); XLIII.7 (p. 152); LV.5 (p. 180); LVII.7 (p. 192); LIX.1 (p. 196); LIX.11 (p. 198); LIX.14 (p. 198); LIX.19 (p. 198); LXIX.12 (p. 230)

Heading or rubric ΜΟΙΡΩΝ · LIX.heading · source PDF p. 196. LIX. ΜΟΙΡΩΝ

Local sense Moirai collectively addressed

Lexical references LSJ n68262 (n68262)

μοιρίδιος

moiridios · Of destiny; concerned with allotment · OL1152

The stars are μοιρίδιοι at VII.6 and immediately described as signifiers of every μοῖρα. The following clause gives the local force: their relation to fate is expressed through signs, not through an independently stated claim that they create every event.

See also μοῖρα [OL1151]; ἄστρον [OL0229]; σημάντωρ [OL1621]

Source forms μοιρίδιοι

All verse occurrences 1 in total. Source PDF: VII.6 (p. 34)

Lexical references LSJ n68272 (n68272)

μολπή

molpē · Song; musical performance · OL1153

Pan strikes the cosmos’s harmony in playful μολπή at XI.6. The noun names his sounding or singing performance, with “playful” shaping its character. It does not itself specify an instrument, though the surrounding hymn contains musical imagery.

See also μέλπω [OL1121]; ἁρμονία [OL0202]; Πάν [OL1335]

Source forms μολπῇ

All verse occurrences 1 in total. Source PDF: XI.6 (p. 52)

Lexical references LSJ n68361 (n68361)

μονογένεια

monogeneia · Sole-born; unique in birth, feminine form · OL1154

Persephone is μουνογένεια at XXIX.2. The feminine formation gives a distinctive birth or origin epithet, not a statement that she herself will have no children. It is related to μονογενής but keeps its own printed form and access entry.

See also μονογενής [OL1155]; γένεσις [OL0356]

Source forms μουνογένεια

All verse occurrences 1 in total. Source PDF: XXIX.2 (p. 108)

Lexical references LSJ n68500 (n68500)

μονογενής

monogenēs · Sole-born; unique in origin · OL1155

Athena is μουνογενές as Zeus’s offspring, and Demeter receives the same epithet beside “of many children” at XL.16. The juxtaposition is intelligible if the first concerns the goddess’s own origin and the second her offspring. The compound should not be translated “childless” to create a contradiction the Greek does not require.

See also μονογένεια [OL1154]; πολύτεκνος [OL1496]

Source forms μουνογενές

All verse occurrences 2 in total. Source PDF: XXXII.1 (p. 116); XL.16 (p. 146)

Lexical references LSJ n68501 (n68501)

μόνος

monos · Alone; sole · OL1156

μόνος and the epic μουνο- forms intensify a particular hymn’s claim: Nike alone ends contest, Leukothea alone releases sea-doom, and Sleep alone rules all. Other uses mark a unique response, such as Hades alone hating Health or Death alone resisting entreaty. The assertion is real within its sentence, but the many differently addressed “alone” claims should not be combined into one exclusive divine ranking.

See also μέγας [OL1106]; θεός [OL0778]

Source forms μόνη; μόνος; μούνη; μούνην; μοῦνος; μούνῳ

All verse occurrences 22 in total. Source PDF: II.3 (p. 20); II.10 (p. 22); X.9 (p. 46); X.24 (p. 50); X.28 (p. 50); XVI.7 (p. 70); XVIII.16 (p. 76); XXIX.11 (p. 110); XXIX.15 (p. 110); XXXIII.2 (p. 120); LVIII.8 (p. 194); LIX.11 (p. 198); LXI.3 (p. 202); LXII.8 (p. 206); LXIV.8 (p. 214); LXVIII.6 (p. 224);

LXVIII.11 (p. 226); LXXIV.6 (p. 242); LXXV.7 (p. 244); LXXXV.3 (p. 270); LXXXVII.8 (p. 278); LXXXVII.9 (p. 278)

Consequential readings AV128_01

Lexical references LSJ n68641 (n68641)

μόρος

moros · Doom; allotted end · OL1157

Leukothea loosens mortals' pitiable μόρος at sea at LXXIV.6. The sea setting and the rescue verb make a disastrous death or doom the immediate danger. μοῖρα offers related allotment-language, but this noun's local force is sharply adverse.

See also μοῖρα [OL1151]; λύω [OL1081]; Λευκοθέα [OL1031]

Source forms μόρον

All verse occurrences 1 in total. Source PDF: LXXIV.6 (p. 242)

Lexical references LSJ n68778 (n68778)

μόρσιμος

morsimos · Fate-appointed · OL1158

The plain on which opinion drives its chariot is μόρσιμος at LIX.8. The adjective makes the setting subject to appointed destiny, while the surrounding difficult image describes human movement through the bounds of life. It is not itself another personal name for a Fate.

See also μοῖρα [OL1151]; πεδίον [OL1387]; δόξα [OL0461]

Source forms μορσίμῳ

All verse occurrences 1 in total. Source PDF: LIX.8 (p. 196)

Lexical references LSJ n68782 (n68782)

μορφή

morphē · Form; visible configuration · OL1159

μορφή names Demeter's many flowering manifestations, the marine beings' animal-shaped appearances, and the dark serpent form assumed by Korybas. Meilinoe at LXXI.7 displays the stamp of her μορφή in strange ἰδέαι. That crowded phrase distinguishes shape, manifestation, and stamp; it should not be flattened into a precise anatomy of two bodies that the line does not describe.

See also ἰδέα [OL0819]; τύπος [OL1783]; μεταβάλλω [OL1132]

Source forms μορφαί; μορφαῖς; μορφὴν; μορφῆς

All verse occurrences 4 in total. Source PDF: XXIV.5 (p. 92); XXXIX.8 (p. 142); XL.17 (p. 146); LXXI.7 (p. 236)

Lexical references LSJ n68791 (n68791)

Μοῦσα

Mousa · Muse; the Muses · OL1160

The Muses are invoked collectively in Prayer.17, named as Pierian at LXXVI.2, and described as Mnemosyne's sacred, pure, clear-voiced children at LXXVII.2. Their plural

name gathers the individually named figures of LXXVI without making each occurrence a separate human choir.

See also Μνημοσύνη [OL1148]; λιγύφωνος [OL1044]; μυστιπόλευτος [OL1164]

Source forms Μοῦσαι; Μούσας

All verse occurrences 3 in total. Source PDF: Prayer.17 (p. 12); LXXVI.2 (p. 246); LXXVII.2 (p. 250)

Heading or rubric ΜΟΥΣΩΝ · LXXVI.heading · source PDF p. 246. LXXVI. ΜΟΥΣΩΝ

Local sense Muses collectively addressed

Lexical references LSJ n68876 (n68876)

Μουσαῖος

Mousaios · Musaeus · OL1161

Musaeus is the person addressed by the opening instruction “Learn” in Prayer.1, and the heading identifies the Prayer as directed to him. This establishes a named recipient of instruction within the supplied work; the name alone does not certify historical authorship or an independently dated teaching event.

See also μανθάνω [OL1089]; θυηπολία [OL0805]

Source forms Μουσαῖε

All verse occurrences 1 in total. Source PDF: Prayer.1 (p. 10)

Heading or rubric ΜΟΥΣΑΙΟΝ · Prayer.heading · source PDF p. 10. ΕΥΧΗ ΠΡΟΣ ΜΟΥΣΑΙΟΝ

Local sense Mousaios, the recipient of the opening instruction

μυστήριον

mystērion · Mysteries; sacred secret rites · OL1162

The word

μυστήριον occurs here in the plural μυστήρια, naming sacred rites or mysteries. The word points to observances with a restricted or initiatory character, but it is not a synonym for any unexplained puzzle. Neither printed occurrence enumerates the rites’ contents or explains what participants see, say, or perform.

In the work

At XLIV.9, in the Semele hymn, the holy mysteries are named beside a well-hallowed table. The coordination places them within a concrete context of sacred observance without reducing the mysteries to that table or its contents. At LXXIX.10 Themis is the source from whom come the honours of the blessed and the holy mysteries. Here the noun belongs to a claim about the origin or ordering of divine worship. Both occurrences qualify the plural with ἁγνά, but their surrounding constructions differ: one joins ritual things within an invocation, the other attributes sacred institutions to the goddess. Reading them together gives the word religious substance without filling the silence with a reconstructed ceremony.

Places to Read

XLIV.9 (source PDF p. 154). Mysteries placed beside the well-hallowed table in the Semele hymn.

LXXIX.10 (source PDF p. 258). Themis as source of divine honours and holy mysteries.

In this edition

The English “mysteries” preserves the customary religious designation. It should not be expanded into a modern description of secret doctrines when the Greek supplies none. Related μύστης names a participant, μυστιπολεύω an act of celebration, and μυστιπόλευτος qualifies rites; their relationship helps explain the vocabulary but does not make them interchangeable grammatical forms.

See also

μύστης [OL1163]; μυστιπολεύω [OL1165]; μυστιπόλευτος [OL1164]; τελετή [OL1714]; ἁγνός [OL0022]

Source forms μυστήριά

All verse occurrences 2 in total. Source PDF: XLIV.9 (p. 154); LXXIX.10 (p. 258)

Lexical references LSJ n69469 (n69469)

μύστης

mystēs · Initiate; participant in mysteries · OL1163

The word

μύστης names an initiate, a person related to the rites through participation or initiation. The singular and plural forms identify human beneficiaries throughout the hymns. The term is not automatically an official title for a priest, and it gives no complete account of rank, age, sex, or institutional membership by itself.

In the work

The singular “newly-shown initiate” at IV.9 and “this well-hallowed initiate of yours” at XLI.10 bring the relationship close to an individual speaker or participant. Plural petitions ask the gods to come kindly to the initiates, to protect them, or to provide a good life. The gifts are strikingly practical: prosperity from the Nereids, fruits from Adonis, and a ship-speeding wind from Leukothea. These people inhabit an agricultural and maritime world, not only an inward ritual experience.

Other requests are directly bound to worship. Mnemosyne is asked to awaken their remembrance of the rite at LXXVII.9; Hestia is asked to show “these” as initiates in pure rites at LXXXIV.3; Sleep protects them at divine works. The term thus combines ritual identity with ongoing needs. It is especially important not to infer that initiation has already eliminated forgetfulness, danger, or distress when the prayers continue to seek help with them.

Places to Read

IV.9 (source PDF p. 28). A singular initiate explicitly described as newly shown.

XXIV.9 (source PDF p. 94). Prosperity requested for the initiates.

LVI.12 (source PDF p. 188). Fruits from the earth are a concrete desired gift.

LXXIV.10 (source PDF p. 242). Initiates also need safe sailing and fair wind.

LXXVII.9 (source PDF p. 250). Memory of the rite must be awakened.

LXXXIV.3 (source PDF p. 268). The demonstrative “these” links the term to persons in the rite.

In this edition

μύσταις, μύστῃσι, and μύστῃσιν are dative plural forms, not different ranks of participant; the apparatus often concerns their dialectal shape. “Initiates” is kept distinct from the broader mystery-celebrating adjective μυστιπόλος, which can describe a goddess or rites as well as people.

See also

μυστήριον [OL1162]; μυστιπόλος [OL1166]; νεοφάντης [OL1187]; νεόμυστος [OL1185]; τελετή [OL1714]; μνήμη [OL1147]

Source forms μύσταις; μύστας; μύστῃ; μύστῃσι; μύστῃσιν

All verse occurrences 26 in total. Source PDF: IV.9 (p. 28); VIII.20 (p. 40); XVIII.19 (p. 76); XXIII.7 (p. 90); XXIV.9 (p. 94); XXXIV.27 (p. 126); XXXVI.13 (p. 132); XLI.10 (p. 148); XLIV.11 (p. 154); L.10 (p. 166); LII.13 (p. 174); LVI.12 (p. 188); LVII.12 (p. 192); LVIII.9 (p. 194); LIX.20 (p. 198); LX.11 (p. 200); LXI.10 (p. 204); LXXI.12 (p. 236); LXXIV.10 (p. 242); LXXV.5 (p. 244); LXXVI.11 (p. 248); LXXVII.9 (p. 250); LXXVIII.13 (p. 254); LXXXIII.8 (p. 266); LXXXIV.3 (p. 268); LXXXV.10 (p. 270)

Lexical references LSJ n69474 (n69474)

μυστιπόλευτος

mystipoleutos · Celebrated in mysteries; mystery-performed · OL1164

The word

μυστιπόλευτος is a verbal adjective with a passive orientation: something celebrated or performed in mysteries. Its ending must not be mistaken for a noun naming an official. In the one printed occurrence, the adjective agrees with τελετάς, “rites,” in the accusative feminine plural.

In the work

At LXXVI.7 the Muses are addressed as those who showed these rites to mortals. The sentence therefore contains two distinct relations: the goddesses disclose or make known the rites, and the rites are characterized as mystery-performed. The adjective describes what sort of rites they are, not who the mortals must be called. Although initiates are a plausible body of performers within this vocabulary, an explicit “by initiates” phrase is absent from the Greek. That distinction matters because a translation can make an implied agency sound like a separate statement of the source. The context attributes a sacred instructional role to the Muses, but does not describe the rite’s sequence, its personnel, or its contents.

Places to Read

LXXVI.7 (source PDF p. 248). The adjective directly qualifies τελετάς, the rites disclosed to mortals.

In this edition

The supplied English renders the expression as “the rites that initiates perform.” This is an interpretive expansion of the passive adjective, not morphological evidence that μυστιπόλευτος means “initiate” or “ritual official.” “Rites celebrated in mysteries” preserves the descriptive force with less specified agency. The related active verb is μυστιπολεύω; the adjacent adjective μυστιπόλος has a different formation and wider local range of subjects.

See also

μυστιπολεύω [OL1165]; μυστιπόλος [OL1166]; τελετή [OL1714]; Μοῦσα [OL1160]; μύστης [OL1163]

Source forms μυστιπολεύτους

All verse occurrences 1 in total. Source PDF: LXXVI.7 (p. 248)

Lexical references LSJ n69480 (n69480)

Further source LSJ, n69480. Checked lexical range and formation against the official Perseus LSJ entry.

μυστιπολεύω

mystipoleuō · To celebrate mysteries; to conduct sacred rites · OL1165

The word

μυστιπολεύω is the verb meaning to celebrate or conduct mysteries. The printed second-person μυστιπολεύεις belongs to this -εύω formation, not to an invented μυστιπολέω. It is used without an expressed direct object here: the sacred activity is already contained in the verb's meaning.

In the work

At XLII.6 the addressed divine figure may be in Phrygia celebrating mysteries with the Mother. This is one possibility in a series of locations and companions: the hymn has named Dionysos, Mise, and Iakchos, and continues through places where the divinity may delight. The subject of μυστιπολεύεις is accordingly the addressed deity, not a human official. σὺν μητέρι supplies the divine companion, and ἐν Φρυγίῃ locates the activity. These grammatical facts are more secure than a reconstruction of who performed which historical rite. The verse imagines divine participation in mysteries, a useful counterweight to interpretations that reserve every μυστι- word for human personnel.

Places to Read

XLII.6 (source PDF p. 150). A deity celebrates mysteries in Phrygia with the Mother.

In this edition

"Keep the mysteries" in the English expresses celebration or observance, not mere storage of a secret. The verb is related to the passive adjective μυστιπόλευτος and to μυστιπόλος, but each must retain its own grammatical role. The single occurrence supplies place and company, not a technical job description or a full ritual procedure.

See also

μυστιπόλευτος [OL1164]; μυστιπόλος [OL1166]; μυστήριον [OL1162]; μήτηρ [OL1143]; Μίση [OL1145]

Source forms μυστιπολεύεις

All verse occurrences 1 in total. Source PDF: XLII.6 (p. 150)

Lexical references LSJ n69481 (n69481)

Further source LSJ, n69481. Checked lexical range and formation against the official Perseus LSJ entry.

μυστιπόλος

mystipolos · Mystery-celebrating; celebrant or keeper of mysteries · OL1166

The word

μυστιπόλος is an adjective for celebrating or tending mysteries and can stand substantivally for people engaged in that activity. Its actual referent must be found in the sentence. It is not invariably a human office, and a single English label such as “celebrant” becomes misleading when the word qualifies a goddess or the rites themselves.

In the work

Plouton delights in august μυστιπόλοι at XVIII.18, and Sabazios and Hygieia are asked to come as helpers to such people at XLVIII.6 and LXVIII.12. The human-recipient interpretation suits these petitions. At XXV.10 Proteus is likewise most naturally asked to come to the celebrants with pure providence. However, the shared dative plural also permits adjectival agreement with προνοίαις; the translation cannot alone close that grammatical possibility.

Hipta is herself μυστιπόλον at XLIX.2, rejoicing in Sabos’s rites. This occurrence describes a goddess’s sacred activity, not an official standing beside her. LXXIX.12 is still more decisive: μυστιπόλους agrees with τελετάς, the rites to which Themis is invited. The same word can thus move among human celebrants, a divine participant, and mystery-celebrating rites. Its core describes a relation to sacred performance, while grammar supplies the bearer.

Places to Read

XVIII.18 (source PDF p. 76). Substantival human celebrants, but with a difficult apparatus.

XXV.10 (source PDF p. 96). A probable human-recipient use with an open adjectival alternative.

XLVIII.6 (source PDF p. 162). Celebrants as recipients of Sabazios’s help.

XLIX.2 (source PDF p. 164). The adjective directly describes Hipta.

LXVIII.12 (source PDF p. 226). Health invited to help the celebrants.

LXXIX.12 (source PDF p. 258). The adjective agrees with rites, not personnel.

In this edition

At XVIII.18 the verse prints μυστιπόλοις. The apparatus instead labels its adopted side μυστοπόλοις with an express query and reports μουσιπόλοις. These three strings must remain distinct; the reported form should not be silently respelled as a familiar Muse-service word. Elsewhere the English appropriately varies between keepers, celebrants, and mystery-celebrating rites, though XXV.10 retains real syntactic uncertainty.

See also

μύστης [OL1163]; μυστιπολεύω [OL1165]; μυστιπόλευτος [OL1164]; τελετή [OL1714]; μυστήριον [OL1162]; Ἵππα [OL0839]

Source forms μυστιπόλοις; μυστιπόλοισιν; μυστιπόλον; μυστιπόλους

All verse occurrences 6 in total. Source PDF: XVIII.18 (p. 76); XXV.10 (p. 96); XLVIII.6 (p. 162); XLIX.2 (p. 164); LXVIII.12 (p. 226); LXXIX.12 (p. 258)

Consequential readings AV033_06

Lexical references LSJ n69482 (n69482)

Further source LSJ, n69482. Checked lexical range and formation against the official Perseus LSJ entry.

μύχιος

mykhios · In the innermost depths · OL1167

The Erinyes are μύχιαι in their hidden homes at LXIX.3. At XXIII.6 the same adjective qualifies the recesses in which Nereus confines winds. Inner depth can therefore be a divine dwelling or a place of containment; it does not always mean the underworld as a whole.

See also μυχός [OL1168]; κευθμών [OL0904]

Source forms μύχιαι; μυχίοις

All verse occurrences 2 in total. Source PDF: XXIII.6 (p. 90); LXIX.3 (p. 228)

Consequential readings AV039_02

Lexical references LSJ n69515 (n69515)

μυχός

mykhos · Recess; inner hollow · OL1168

The Titans dwell in the earth’s μυχός at XXXVII.3, whereas LIX.4 describes the shadowy recess of a fair-stoned cave. The noun locates an inner space, with earth or cave specifying what encloses it.

See also μύχιος [OL1167]; ἄντρον [OL0161]

Source forms μυχῷ

All verse occurrences 2 in total. Source PDF: XXXVII.3 (p. 134); LIX.4 (p. 196)

Consequential readings AV090_05

Lexical references LSJ n69527 (n69527)

N ν Nu

ναιετάω

naietaō · To inhabit; to dwell · OL1169

The Kouretes inhabit Samothrace at XXXVIII.4; other occurrences distinguish land-dwelling creatures or mortals from other beings. ναιετάω supplies residence, while the named place or type of ground supplies its scope. The epic formation is kept separately retrievable from ναίω.

See also ναίω [OL1171]; χθών [OL1924]

Source forms ναιετάοντες; ναιετάουσιν

All verse occurrences 3 in total. Source PDF: XXXVII.5 (p. 134); XXXVIII.4 (p. 136); XLV.6 (p. 156)

Lexical references LSJ n69657 (n69657)

Ναΐς

Nais · Naiad; water nymph · OL1170

Silenos leads the Naiads and ivy-bearing Bakchai at LIV.6. The dative plural identifies the groups under his leadership. Naiads are a water-associated group of nymphs, not a replacement for every use of the broader noun νύμφη in the collection.

See also νύμφη [OL1215]; Σιληνός [OL1625]

Source forms Ναΐσι

All verse occurrences 1 in total. Source PDF: LIV.6 (p. 178)

Lexical references LSJ n69668 (n69668)

ναίω

naiō · To dwell; to inhabit · OL1171

ναίω places gods and other beings in named environments: Delphi, Eleusis, the sea’s foundations, the underworld, or every region of the cosmos. At LVI.10 Adonis dwells below Tartaros only at one time, while the Moirai can dwell in their dark setting and still range abroad at LIX.5. Dwelling therefore need not imply immobility or an exclusive permanent location.

See also ναιετάω [OL1169]; δόμος [OL0459]

Source forms ναίεις; ναίουσαι; ναίουσι; ναίων

All verse occurrences 10 in total. Source PDF: Prayer.8 (p. 10); XIII.8 (p. 62); XVII.3 (p. 72); XVIII.1 (p. 74); XXIV.6 (p. 92); XL.6 (p. 144); LVI.10 (p. 188); LVII.1 (p. 190); LIX.5 (p. 196); LXXV.2 (p. 244)

Consequential readings AV025_02

Lexical references LSJ n69674 (n69674)

νᾶμα

nama · Flow; stream of liquid · OL1172

The nymphs are asked to pour a healthful νᾶμα in growth-promoting seasons at LI.18. Zeus’s lightning is kindled in cloud-filled νάματα at XIX.4. The common idea is flowing liquid, but one passage asks for nourishing water while the other depicts storm conditions.

See also νασμός [OL1176]; ὕδωρ [OL1793]; ὄμβρος [OL1257]

Source forms νᾶμα; νάμασι

All verse occurrences 2 in total. Source PDF: XIX.4 (p. 78); LI.18 (p. 170)

Lexical references LSJ n69689 (n69689)

ναός

naos · Temple · OL1173

At XLII.5 the addressed divinity may delight in Eleusis's fragrant, smoking νηός. The dative νηῷ is an Ionic form of ναός, not a form of ναῦς, "ship." The smoke belongs to the temple's sacred atmosphere, without specifying every offering performed there.

See also Ἐλευσίς [OL0529]; θυόεις [OL0809]; ναῦς [OL1177]

Source forms νηῷ

All verse occurrences 1 in total. Source PDF: XLII.5 (p. 150)

Lexical references LSJ n69714 (n69714)

νάπη

napē · Wooded glen · OL1174

Athena delights her heart in νάπαι at XXXII.5, paired with shadowy mountains. The glen-word gives depth and vegetation to the landscape; it is not a separate name for the cave addressed elsewhere in her hymn.

See also ὄρος [OL1284]; ἄντρον [OL0161]

Source forms νάπῃσί

All verse occurrences 1 in total. Source PDF: XXXII.5 (p. 116)

Lexical references LSJ n69721 (n69721)

ναρθηκοφόρος

narthēkophoros · Carrying a fennel-stalk staff · OL1175

Dionysos is ναρθηκοφόρος at XLII.1. The compound names the carried narthex or fennel-stalk staff, alongside his law-bringing description. It marks a divine attribute without itself giving the staff's decoration or a rule for how worshippers must hold it.

See also Διόνυσος [OL0446]; θυρσοφόρος [OL0813]; θεσμοφόρος [OL0785]

Source forms ναρθηκοφόρον

All verse occurrences 1 in total. Source PDF: XLII.1 (p. 150)

Lexical references LSJ n69748 (n69748)

νασμός

nasmos · Stream; flowing water · OL1176

At XXII.8 every spring teems with the νάσματα of nymphs. The dative plural gives the streams through which the spring's abundance is expressed, linking the nymphs' presence with actual flowing water.

See also νᾶμα [OL1172]; πηγή [OL1415]; νύμφη [OL1215]

Source forms νασμοῖσι

All verse occurrences 1 in total. Source PDF: XXII.8 (p. 88)

Lexical references LSJ n69769 (n69769)

ναῦς

naus · Ship · OL1177

Ships need preserved courses, rescue from storms, and favourable winds in the Poseidon, sea-goddess, Leukothea, Palaimon, and Zephyr hymns. The language alternates between a good-running course and an unsteady sea-going rush, making travel's uncertainty concrete. Ionic νηυσί and νηῶν belong to ναῦς; the similar νηῷ at XLII.5 means a temple and must not be included here.

See also ναυσίδρομος [OL1178]; οὖρος [OL1301]; ὁρμή [OL1281]; ναός [OL1173]

Source forms νηυσὶ; νηυσὶν; νηῶν

All verse occurrences 7 in total. Source PDF: XVII.9 (p. 72); XXII.6 (p. 88); XXII.10 (p. 88); LXXIV.5 (p. 242); LXXIV.9 (p. 242); LXXV.6 (p. 244); LXXXI.4 (p. 262)

Consequential readings AV122_05

Lexical references LSJ n69863 (n69863)

ναυσίδρομος

nausidromos · Ship-speeding · OL1178

Leukothea brings a ναυσίδρομος fair wind to initiates at sea in LXXIV.10. The adjective qualifies the wind, explaining its practical benefit: it advances ships on their voyage. The initiates' presence does not make the nautical request merely metaphorical.

See also ναῦς [OL1177]; οὖρος [OL1301]; μύστης [OL1163]

Source forms ναυσίδρομον

All verse occurrences 1 in total. Source PDF: LXXIV.10 (p. 242)

Lexical references LSJ n69871 (n69871)

νεάτη

neatē · Nete; string or note at the high-pitched extreme · OL1179

The word

νεάτη, also known in contracted form as νήτη, is a musical designation for a string or note. Its traditional name concerns a lowest or last position, but the corresponding pitch is high. Physical placement and acoustic pitch must therefore be distinguished: translating the term simply as "the lowest note" reverses the useful musical orientation.

In the work

Apollo moves to the bounds of the nete at XXXIV.17, then to the hypate and the Dorian ordering. The passage uses musical relations to describe his fitting together of the world. At XXXIV.22 winter is assigned to the hypatai and summer to the netai, followed by spring's Dorian flower. The contrast makes the musical terms meaningful within the seasonal arrangement; they are not incidental names of instruments. Yet the poem does not provide enough numerical tuning information to reconstruct a performed scale from these lines. It relates extremes and an ordering of seasons through harmony. The plural νεάταις need not imply that the noun has become an ordinary adjective for late hours, as happens with the related νέατος elsewhere.

Places to Read

XXXIV.17 (source PDF p. 124). Apollo reaches the nete’s bounds within harmonic movement.

XXXIV.22 (source PDF p. 126). Summer is assigned to the netai in contrast to winter’s hypatai.

In this edition

The English retains “nete” and “netai,” which avoids a misleading collapse of string position into pitch. The dictionary access form νεάτη matches the uncontracted Greek printed here. Keep this technical musical noun distinct from νέατος, the temporal adjective in XXXII.15. The hymn’s cosmic harmony is explicit; membership in a particular philosophical school is not established by the technical word alone.

See also

ὑπάτη [OL1801]; ἁρμονία [OL0202]; Δώριος [OL0481]; νέατος [OL1180]; θέρος [OL0782]

Source forms νεάταις; νεάτης

All verse occurrences 2 in total. Source PDF: XXXIV.17 (p. 124); XXXIV.22 (p. 126)

Lexical references LSJ n69982 (n69982)

Further source LSJ, n69982. Checked lexical range and formation against the official Perseus LSJ entry.

νέατος

neatos · Latest; last · OL1180

At XXXII.15 νεάτῃσιν qualifies ὥραις in a prayer about days and nights. This is the ordinary temporal adjective for latest or last hours, not the musical string-name νεάτη in Apollo’s hymn. The identical-looking stem is resolved by the noun it modifies.

See also νεάτη [OL1179]; ὥρα [OL1965]

Source forms νεάτῃσιν

All verse occurrences 1 in total. Source PDF: XXXII.15 (p. 118)

Lexical references LSJ n69984 (n69984)

νεβριδοστόλος

nebridostolos · Clothed in a fawnskin · OL1181

Dionysos is νεβριδοστόλος at LII.10, beside mountain-roaming and the annual circuit. The compound identifies his clothing, not the act of killing a fawn. The edition prints a nominative against the reported vocative νεβριδοστόλε; both describe the god rather than a separate wearer.

See also Διόνυσος [OL0446]; οὐρεσίφοιτος [OL1300]

Source forms νεβριδοστόλος

All verse occurrences 1 in total. Source PDF: LII.10 (p. 174)

Lexical references LSJ n69996 (n69996)

νέκυς

nekys · Dead person; the dead · OL1182

Hekate revels among the souls of νεκύες at I.3. The genitive plural identifies whose souls accompany her. It is not a word for corpses being physically carried in a procession, and the distinction between the dead persons and their souls remains expressed.

See also ψυχή [OL1953]; μεταβακχεύω [OL1131]; θάνατος [OL0767]

Source forms νεκύων

All verse occurrences 1 in total. Source PDF: I.3 (p. 18)

Lexical references LSJ n70158 (n70158)

Νέμεσις

Nemesis · Nemesis · OL1183

Other access forms νέμεσις

Nemesis is directly invoked as goddess and greatest queen at LXI.1. The hymn develops her oversight of human intentions and speech, so the proper name anchors an observing and discriminating power rather than an automatic English synonym for revenge.

See also γνώμη [OL0379]; λόγος [OL1056]; δίκη [OL0439]

Source forms Νέμεσι

All verse occurrences 1 in total. Source PDF: LXI.1 (p. 202)

Heading or rubric ΝΕΜΕΣΕΩΣ · LXI.heading · source PDF p. 202. LXI. ΝΕΜΕΣΕΩΣ ΥΜΝΟΣ

Local sense Nemesis as the hymn's divine recipient

Lexical references LSJ n70177 (n70177)

νεοῆλιξ

neoēlix · Young in age · OL1184

At LXXXVII.7 νεοήλικας qualifies the primes of life cut short by Death. Youth belongs to the flourishing stages that he ends, making the loss premature in human terms; the word is not a title for newly initiated people.

See also νέος [OL1186]; ἀκμή [OL0077]; θάνατος [OL0767]

Source forms νεοήλικας

All verse occurrences 1 in total. Source PDF: LXXXVII.7 (p. 278)

Lexical references LSJ n70251 (n70251)

νεόμυστος

neomystos · Newly initiated · OL1185

The Horai are summoned to rites for νεόμυστοι at XLIII.10. The dative νεομύστοις identifies the new initiates as beneficiaries. The reported accusative νεομύστους would alter the construction, so the printed dative should not be treated as an incidental spelling choice.

See also μύστης [OL1163]; νεοφάντης [OL1187]; τελετή [OL1714]

Source forms νεομύστοις

All verse occurrences 1 in total. Source PDF: XLIII.10 (p. 152)

Consequential readings AV068_05

Lexical references LSJ n70317 (n70317)

νέος

neos · Young; new · OL1186

Themis is Gaia’s young shoot, Palaimon has a youthful face, and Selene saves new suppliants. These local nouns decide whether youth or recentness is emphasized. At IX.12 νέους is the adopted reading against τεούς, “your”; it does not independently say “newly initiated,” even if the surrounding worship makes that interpretation attractive.

See also νεοῆλιξ [OL1184]; νεοφάντης [OL1187]; ἱκέτης [OL0830]

Source forms νέον; νέους; νέῳ

All verse occurrences 3 in total. Source PDF: IX.12 (p. 44); LXXV.4 (p. 244); LXXIX.2 (p. 256)

Consequential readings AV005_01; AV017_05

Lexical references LSJ n70364 (n70364)

νεοφάντης

neophantēs · Newly initiated; newly shown · OL1187

Ouranos is asked to bring a pure life to μύστῃ νεοφάντῃ at IV.9. The pairing with “initiate,” supported by the lexical treatment of this passage, gives the word a ritual sense rather than merely “newly visible.” The English “newly-shown” keeps the form’s presentation-language but needs this orientation for a reader.

See also μύστης [OL1163]; νεόμυστος [OL1185]; νέος [OL1186]

Source forms νεοφάντῃ

All verse occurrences 1 in total. Source PDF: IV.9 (p. 28)

Lexical references LSJ n70433 (n70433)

Further source LSJ, n70433. Lexical interpretation of the cited hymn passage checked in the official Perseus LSJ entry.

νέρθε

nerthe · Below; underneath · OL1188

Apollo sees the roots νέρθε at XXXIV.14. The adverb locates what lies below his cosmic field of vision, in contrast to the limits of the world he holds; it does not itself name a distinct realm or deity.

See also νέρτερος [OL1189]; ῥίζα [OL1594]

Source forms νέρθε

All verse occurrences 1 in total. Source PDF: XXXIV.14 (p. 124)

Lexical references LSJ n70461 (n70461)

νέρτερος

nerteros · Nether; lower regions · OL1189

The neuter plural νέρτερα names lower places: Hermes leads mortal souls beneath the earth, while Night and Eos send light or night’s course downwards in their respective settings. The same spatial word can participate in underworld travel and the daily alternation of darkness and light.

See also νέρθε [OL1188]; κατάγω [OL0882]; γῆ [OL0367]

Source forms νέρτερα

All verse occurrences 3 in total. Source PDF: III.10 (p. 26); LVII.2 (p. 190); LXXVIII.5 (p. 252)

Lexical references LSJ n70466 (n70466)

νεύω

neuō · To turn; to incline · OL1190

Ares is told νεῦσον towards Kypris’s longing and Lyaios’s revels at LXV.7. The imperative asks him to redirect his attention and activity away from fighting; “incline” need not describe only a small physical nod.

See also Λυαῖος [OL1063]; κῶμος [OL1013]; πόθος [OL1445]

Source forms νεῦσον

All verse occurrences 1 in total. Source PDF: LXV.7 (p. 216)

Lexical references LSJ n70530 (n70530)

νεφέλη

nephelē · Cloud · OL1191

The clouds are invoked as airy, fruit-nourishing powers in XXI. Notos brings moist, rain-producing clouds in LXXXII, while dust raised by the Kouretes reaches the clouds at XXXVIII.12. The last gives the word a height-setting function rather than making those clouds themselves an offering or a deity in direct address.

See also νέφος [OL1192]; ὄμβρος [OL1257]; ὀμβροτόκος [OL1258]

Source forms νεφέλαι; νεφέλαις; νεφέλας

All verse occurrences 4 in total. Source PDF: XXI.1 (p. 86); XXXVIII.12 (p. 138); LXXXII.3 (p. 264); LXXXII.5 (p. 264)

Consequential readings AV034_07

Lexical references LSJ n70531 (n70531)

νέφος

nephos · Cloud; cloud mass · OL1192

νέφος describes clouds covering Zeus’s winged storm weapon, clouds associated with lightning’s radiance, and the dark clouds whose mother is the sea goddess. The heading XXI uses its plural genitive, while the verse invocation uses related νεφέλη. The two nouns overlap in reference but remain distinct lexical formations.

See also νεφέλη [OL1191]; κῦμα [OL1003]; ὄμβρος [OL1257]

Source forms νεφέεσσι; νεφέων

All verse occurrences 3 in total. Source PDF: XIX.7 (p. 78); XX.3 (p. 84); XXII.7 (p. 88)

Heading or rubric ΝΕΦΩΝ · XXI.heading · source PDF p. 86. XXI. ΝΕΦΩΝ

Local sense clouds collectively addressed

Lexical references LSJ n70550 (n70550)

Νηρεύς

Nēreus · Nereus · OL1193

Nereus is addressed amid dances of his fair children at XXIII.3, and XXIV.1 calls the invoked sea nymphs his own. The name thereby links the neighbouring hymns through the paternal relation without merging their separate divine recipients.

See also Νηρηΐς [OL1194]; νύμφη [OL1215]

Source forms Νηρέος; Νηρεῦ

All verse occurrences 2 in total. Source PDF: XXIII.3 (p. 90); XXIV.1 (p. 92)

Heading or rubric ΝΗΡΕΩΣ · XXIII.heading · source PDF p. 90. XXIII. ΝΗΡΕΩΣ

Local sense Nereus as the hymn's divine recipient

Lexical references LSJ n70729 (n70729)

Νηρηΐς

Nērēis · Nereid · OL1194

The genitive plural in XXIV.heading names the Nereids as the hymn’s recipients. The verse itself invokes them as nymphs of Nereus and fifty maidens, so the heading’s family-name and the verse’s relational description provide complementary access to the same group.

See also Νηρεύς [OL1193]; νύμφη [OL1215]

Heading or rubric ΝΗΡΗΙΔΩΝ · XXIV.heading · source PDF p. 92. XXIV. ΝΗΡΗΙΔΩΝ

Local sense Nereids collectively addressed

νηστεία

nēsteia · Fast; fasting · OL1195

Antaia ends her νηστείη in the glens of Eleusis at XLI.4. The noun belongs to the narrated search and its interruption, not to a direct command that the hymn’s present singers must fast. The printed Ionic spelling is reported against νηστείαν.

See also Ἀνταίη [OL0153]; Ἐλευσίς [OL0529]

Source forms νηστείην

All verse occurrences 1 in total. Source PDF: XLI.4 (p. 148)

Lexical references LSJ n70773 (n70773)

νίκη

nikē · Victory; Nike · OL1196

Nike is invoked as a powerful goddess desired by mortals in XXXIII.1 and as sweet-spoken in the Prayer. Her hymn links victory with the end of contest and with festivity. The appended Ares hymn calls Ares her father, a relation that belongs specifically to that additional text rather than to every occurrence of the name.

See also νικηφόρος [OL1197]; μάχη [OL1100]; λύω [OL1081]

Source forms Νίκῃ; Νίκην; Νίκης

All verse occurrences 4 in total. Source PDF: Prayer.36 (p. 16); XXXIII.1 (p. 120); XXXIII.7 (p. 120); LXXXVIII.4 (p. 280)

Heading or rubric ΝΙΚΗΣ · XXXIII.heading · source PDF p. 120. XXXIII. ΝΙΚΗΣ

Local sense Victory as the hymn's divine recipient

Lexical references LSJ n70840 (n70840)

νικηφόρος

nikēphoros · Bringing victory · OL1197

Athena is νικηφόρε at XXXII.13 beside deliverance from evils. The compound describes a benefit she brings, not a new instance of the named goddess Nike as a separate participant in the line.

See also νίκη [OL1196]; λύτειρα [OL1078]

Source forms νικηφόρε

All verse occurrences 1 in total. Source PDF: XXXII.13 (p. 118)

Lexical references LSJ n70852 (n70852)

νιφόεις

niphoeis · Snowy · OL1198

Olympos is snowy both as the immortals’ seat at XXV.7 and as their mountain-head at LIX.12. The adjective gives a visible mountain quality to the divine abode; it does not change the referent into every place where snow falls.

See also Ὄλυμπος [OL1255]; χιονώδης [OL1925]

Source forms νιφόεντος

All verse occurrences 2 in total. Source PDF: XXV.7 (p. 96); LIX.12 (p. 198)

Lexical references LSJ n70897 (n70897)

νόημα

noēma · Thought · OL1199

The Erinyes are swift as νόημα at LXIX.9. Thought serves as the comparison for nearly instantaneous motion, rather than as the content of an argument or a separate substance the goddesses carry.

See also νόος [OL1203]; ὠκύδρομος [OL1960]

Source forms νόημα

All verse occurrences 1 in total. Source PDF: LXIX.9 (p. 230)

Lexical references LSJ n70911 (n70911)

νόμιμος

nomimos · Lawful; law-abiding · OL1200

The lawful receive Nomos’s favourable treatment at LXIV.11, in explicit contrast to the lawless who receive heavy misery. The adjective is substantival, naming people by their relation to law, not a particular statute.

See also νόμος [OL1202]; ἄνομος [OL0152]

Source forms νομίμοις

All verse occurrences 1 in total. Source PDF: LXIV.11 (p. 214)

Lexical references LSJ n70962 (n70962)

νόμιος

nomios · Pastoral; of pasture · OL1201

Pan, the nymphs, and Silenos's company receive νόμιος. Grazing land, goatherds, and the pastoral group establish the local meaning. It must be distinguished from νόμιμος, "lawful": shared letters do not make Pan's pastoral epithet a claim about statutory obedience.

See also Πάν [OL1335]; νύμφη [OL1215]; νόμιμος [OL1200]

Source forms νόμιαι; νόμιον; νομίου

All verse occurrences 3 in total. Source PDF: XI.1 (p. 52); LI.12 (p. 170); LIV.4 (p. 178)

Consequential readings AV081_04

Lexical references LSJ n70964 (n70964)

νόμος

nomos · Law; established order; Nomos · OL1202

The word

νόμος can name an established governing order or the divine figure Nomos addressed as Law. In this corpus it moves between a personal singular, plural governing laws, and primordial law as a boundary of life. The local uses are broader than a written civic statute, but they do not make every occurrence a technical philosophical principle.

In the work

LXIV.2 invokes heavenly Nomos as setter of stars and a just seal. The same hymn says that order is kept unswerving and free of faction by νόμοι at LXIV.4. Law is thus both the person addressed and the articulated ordering through which he acts. The poem extends governance from the heavens to living beings and distinguishes lawful people from lawless ones. This connects cosmic stability with human conduct without explaining a legal code. At LIX.10 primordial νόμος stands in the Moirai passage beside justice, hope, cares, and lawful rule. It supplies an ancient governing limit within the difficult image of life's course, rather than introducing Nomos by direct invocation.

Places to Read

LXIV.2 (source PDF p. 212). Nomos personally invoked as heavenly setter of stars.

LXIV.4 (source PDF p. 212). Plural laws express the maintenance of ordered stability.

LIX.10 (source PDF p. 196). Primordial law belongs to the bounds described in the Moirai hymn.

In this edition

"Law" and the retained name "Nomos" make different aspects of the same noun visible. The heading LXIV identifies the divine recipient, while syntax determines whether a verse occurrence is personal. νόμιμος names what is lawful; νόμιος is pastoral and should not be confused with it. The cosmic setting alone does not establish Stoicism or another school.

See also

νόμιμος [OL1200]; ἄνομος [OL0152]; θεσμός [OL0784]; μοῖρα [OL1151]; δίκη [OL0439]

Source forms νόμοισιν; Νόμον; νόμου

All verse occurrences 3 in total. Source PDF: LIX.10 (p. 196); LXIV.2 (p. 212); LXIV.4 (p. 212)

Heading or rubric NOMOY · LXIV.heading · source PDF p. 212. LXIV. ΥΜΝΟΣ ΝΟΜΟΥ

Local sense Law as the hymn's divine recipient

Lexical references LSJ n71005 (n71005)

νόος

noos · Mind; intelligence; understanding · OL1203

The word

νόος names mind or intelligence, divine as well as human. The uncontracted epic form corresponds to familiar contracted νοῦς, but its local functions must still be read individually. It is not interchangeable with ψυχή, which can be addressed or accompanied by mind, nor with λογισμός, the reflective activity strengthened in the memory hymn.

In the work

Mnemosyne holds together the whole mind dwelling with mortal souls at LXXVII.4. The relational language presents mind as sustained through memory and as closely associated with the soul, not as a definition that the two words mean exactly the same thing. The Muses guide the capable mind at LXXVI.6, while Dream speaks to souls and awakens mind at LXXXVI.4. These verbs emphasize assistance, attention, and receptivity.

Divine νόος appears in two distinct settings. Moira and Zeus’s mind know everything at LIX.14; the gods’ good mind makes its way to pious people at LXXXVI.7. The first stresses knowledge, the second favourable divine communication or intention. Shared vocabulary connects human understanding with divine intelligence, but the passages do not outline a uniform psychology or a hierarchy of substances.

Places to Read

LXXVI.6 (source PDF p. 246). The Muses guide human mind.

LXXVII.4 (source PDF p. 250). Memory sustains mind in relation to mortal souls.

LXXXVI.4 (source PDF p. 272). Dream awakens mind while speaking to souls.

LIX.14 (source PDF p. 198). Zeus’s mind participates in comprehensive knowledge.

LXXXVI.7 (source PDF p. 272). Good divine intelligence or intention reaches the pious.

In this edition

The English “mind” usefully keeps the repeated noun recognizable. At LXXVI.6 νόου is the printed uncontracted genitive against reported νοῦ; the difference does not create another faculty. Where English “purpose” might also fit divine thought, that is a contextual shading, not grounds for erasing the Greek distinction from γνώμη.

See also

ψυχή [OL1953]; λογισμός [OL1055]; νόημα [OL1199]; μνήμη [OL1147]; γνώμη [OL0379]

Source forms νόον; νόος; νόου

All verse occurrences 5 in total. Source PDF: LIX.14 (p. 198); LXXVI.6 (p. 246); LXXVII.4 (p. 250); LXXXVI.4 (p. 272); LXXXVI.7 (p. 272)

Lexical references LSJ n71023 (n71023)

νόσος

nosos · Disease; sickness · OL1204

The word

νόσος names disease or sickness. The epic νοῦσος forms in these hymns belong to the same noun, not to a different diagnosis. The passages speak broadly about bodily affliction and its suffering; they do not identify clinical conditions, treatments, or an exclusive supernatural cause of illness.

In the work

Asklepios is the enemy of diseases at LXVII.7, stopping harsh diseases and the dooms of death, and charming away their painful torments. Hygieia makes diseases waste away at LXVIII.3 and is asked to ward off the grief they bring at LXVIII.13. These lines distinguish the affliction from the anguish it causes, while placing healing and protection among desired divine benefits.

Other gods share the concern. Herakles is asked to bring every soothing aid against sickness at XII.14. Artemis is asked at XXXVI.16 to send diseases and pains to mountain peaks. The latter is a spatial image of removal: danger is displaced away from the petitioners rather than explained medically. Comparing these uses shows that disease-averting power is not confined to the named healing pair. The requests are practical appeals for well-being, even when made on behalf of people participating in sacred rites.

Places to Read

XII.14 (source PDF p. 60). Herakles brings soothing aids against sickness.

XXXVI.16 (source PDF p. 132). Artemis sends sickness and pain away to mountain peaks.

LXVII.2 (source PDF p. 222). The painful torments of disease are the object of relief.

LXVII.7 (source PDF p. 222). Asklepios named enemy of diseases.

LXVIII.3 (source PDF p. 224). Health is praised as making diseases fade.

LXVIII.13 (source PDF p. 226). Disease and the suffering it produces remain distinguishable.

In this edition

The English alternates “disease” and “sickness” without marking different Greek medical categories. Forms with νοσ- and νουσ- remain under one lemma. θελκτήρια and the verb of charming in neighbouring phrases belong to the hymn’s language of relief; they should not be converted into an evidenced medical recipe or a claim that ritual guarantees a cure.

See also

ὑγίεια [OL1787]; ἄλγος [OL0087]; ἀνία [OL0148]; Ἀσκληπιός [OL0217]; θελκτήριον [OL0773]

Source forms νόσων; νοῦσοι; νούσους; νούσων

All verse occurrences 7 in total. Source PDF: XII.14 (p. 60); XXXVI.16 (p. 132); LXVII.2 (p. 222); LXVII.4 (p. 222); LXVII.7 (p. 222); LXVIII.3 (p. 224); LXVIII.13 (p. 226)

Lexical references LSJ n71065 (n71065)

νοτερός

noteros · Damp; moist · OL1205

νοτεραῖς qualifies the moisture with which Boreas fans rain-born water at LXXX.4. The adjective reinforces the wet atmospheric conditions upon which the wind acts; it does not name the south wind despite its resemblance to νότος.

See also νότιος [OL1206]; ἰκμάς [OL0831]; ὀμβρηγενής [OL1256]

Source forms νοτεραῖς

All verse occurrences 1 in total. Source PDF: LXXX.4 (p. 260)

Lexical references LSJ n71087 (n71087)

νότιος

notios · Moist; southern · OL1206

At LXXXII.3 νοτίαις qualifies clouds accompanying Notos. “Moist” fits the rain-bearing context, while the south wind’s name can also activate a southern association. The two nuances should remain available rather than forcing one to exclude the other.

See also νότος [OL1207]; νεφέλη [OL1191]; νοτερός [OL1205]

Source forms νοτίαις

All verse occurrences 1 in total. Source PDF: LXXXII.3 (p. 264)

Lexical references LSJ n71094 (n71094)

νότος

notos · Notos; the South Wind · OL1207

The genitive NOTOY in LXXXII.heading names the South Wind as recipient. The verse invokes a moist, rain-generating wind without repeating the name, so the heading is essential to identifying the direction as well as the weather described.

See also νότιος [OL1206]; ἄνεμος [OL0142]; ὄμβρος [OL1257]

Heading or rubric NOTOY · LXXXII.heading · source PDF p. 264. LXXXII. NOTOY

Local sense Notos as the hymn's divine recipient

νυκτερινός

nykterinos · Nocturnal · OL1208

The Koures invoked as Korybas is νυκτερινός at XXXIX.3, immediately before being called a stopper of dreadful fears. Night marks his sphere or activity; it does not necessarily make his presence threatening when the line emphasizes relief.

See also νυκτέριος [OL1209]; Κορύβας [OL0945]

Source forms νυκτερινὸν

All verse occurrences 1 in total. Source PDF: XXXIX.3 (p. 142)

Lexical references LSJ n71167 (n71167)

νυκτέριος

nykterios · Of the night; nocturnal · OL1209

The adjective describes Hekate, Aphrodite, Dionysos, the Moirai, and the Erinyes or Eumenides; it also qualifies Iakchos’s dances at XLIX.3. Thus it can mark a divine

association or the time of an activity, not one fixed ritual office. At LIX.17 the verse's νυκτέριαι must be kept separate from the apparatus's marked νυκτέριοι and reported ἀέριοι.

See also νύξ [OL1217]; νυκτερινός [OL1208]; νύχιος [OL1221]

Source forms νυκτέρι'; νυκτέριαι; νυκτερίη; νυκτερίην; νυκτερίοις

All verse occurrences 7 in total. Source PDF: I.5 (p. 18); XLIX.3 (p. 164); LII.4 (p. 172); LV.3 (p. 180); LIX.17 (p. 198); LXIX.3 (p. 228); LXX.10 (p. 232)

Consequential readings AV091_02; AV091_03

Lexical references LSJ n71168 (n71168)

νυκτερόφοιτος

nykterophoitos · Roaming by night · OL1210

Artemis is νυκτερόφοιτος at XXXVI.6 amid running, archery, and hunting epithets. The compound combines nocturnal time with movement, rather than simply calling her dark in appearance.

See also νυκτέριος [OL1209]; Ἄρτεμις [OL0211]

Source forms νυκτερόφοιτε

All verse occurrences 1 in total. Source PDF: XXXVI.6 (p. 130)

Lexical references LSJ n71176 (n71176)

νυκτιδρόμος

nyktidromos · Running by night · OL1211

Mene is νυκτιδρόμος at IX.2 beside an epithet of travelling through the air. Night-running therefore describes the Moon's course. The printed nominative against the reported vocative νυκτιδρόμε is a difference of form within the address, not a change to the activity.

See also Μήνη [OL1137]; δρόμος [OL0469]

Source forms νυκτιδρόμος

All verse occurrences 1 in total. Source PDF: IX.2 (p. 42)

Lexical references LSJ n71195 (n71195)

νυκτιπόλευτος

nyktipoleutos · Moving by night · OL1212

Themis is νυκτιπόλευτος at LXXIX.7, a nocturnal movement epithet before the hymn's account of Bacchic nights. Although its formation resembles other -πόλευτος words, it should not be translated as a human mystery-office: night is the first element and the goddess is the referent.

See also Θέμις [OL0775]; νύξ [OL1217]; νυκτερόφοιτος [OL1210]

Source forms νυκτιπόλευτε

All verse occurrences 1 in total. Source PDF: LXXIX.7 (p. 258)

Lexical references LSJ n71214 (n71214)

νυκτιφαής

nyktiphaēs · Shining by night · OL1213

At LIV.10 νυκτιφαῆ agrees with ὄργια, the sacred observances shown forth by Silenos. It is the rites or sacred things that shine at night, not a noun for the people revealing them. The adjective establishes nocturnal luminosity without specifying its physical lighting apparatus.

See also ὄργια [OL1271]; νυχαυγής [OL1220]

Source forms νυκτιφαῆ

All verse occurrences 1 in total. Source PDF: LIV.10 (p. 178)

Lexical references LSJ n71219 (n71219)

νυμφεύω

nympheuō · To take as bride; to be made a bride · OL1214

Plouton’s active νυμφεύσας describes his taking Persephone as bride at XVIII.13, while her passive νυμφευθεῖσα at XXIX.14 presents the union from her side. Both local settings include seizure. The wedding verb does not erase that context, and the active and passive forms should not exchange their subjects.

See also νύμφη [OL1215]; λέχος [OL1034]; ἁρπαγιμαῖος [OL0206]

Source forms νυμφευθεῖσα; νυμφεύσας

All verse occurrences 2 in total. Source PDF: XVIII.13 (p. 76); XXIX.14 (p. 110)

Lexical references LSJ n71281 (n71281)

νύμφη

nymphē · Nymph; divine maiden; bride · OL1215

The word

νύμφη can name a divine female figure or a bride, with the balance decided by context. The hymns use the word for groups associated with water, mountains, and Dionysiac company, but also for individual goddesses. It is therefore too narrow to define every occurrence as a member of one class of water-divinities.

In the work

The daughters of Nereus at XXIV.1 are unmistakably marine, and the streams of nymphs make springs teem at XXII.8. Yet the nymphs of LI also leap over mountains with Pan and bear pastoral and Dionysiac epithets. Dionysos moves or awakens with nymphs in XLVI and LIII, while Aphrodite delights in their company. The noun identifies companions within different landscapes and divine relations rather than specifying one habitat on its own.

The singular sharpens the semantic distinction. Tethys is called Ocean’s νύμφη at XXII.1, where “bride” expresses the explicit relationship to him. Hekate is νύμφη at I.8 without a husband supplied by the verse, allowing “divine maiden” or bridal colouring without a completed marriage narrative. Meilinoe is a chthonic νύμφη at LXXI.1, so a definition confined to spring water would fail outright. These are related uses of the same female designation, not evidence that all the figures share an identical genealogy or status.

At LV.25 the plural νύμφαι stands beside unmarried παρθένοι. Brides or young wives are therefore a material contextual possibility, although the supplied English chooses

nymphs. The contrast should remain visible rather than being settled solely from that translation.

Places to Read

I.8 (source PDF p. 18). Hekate receives the designation without an expressed husband.

XXII.1 (source PDF p. 88). Ocean’s bride Tethys gives a clear relational use.

XXIV.1 (source PDF p. 92). Nereus’s marine daughters are nymphs.

XLVI.5 (source PDF p. 158). Nymphs participate in Dionysos’s moving company.

LI.1 (source PDF p. 168). The collective hymn addresses Ocean’s daughters.

LXXI.1 (source PDF p. 234). Meilinoe is explicitly a chthonic nymph.

In this edition

The English appropriately alternates “bride” and “nymph.” These are interpretive choices within the noun’s range, not proofs that its Greek occurrences belong to unrelated words. The more specific Ναΐς and Νηρηΐς have their own entries; they should not replace the broader νύμφη where the source uses it.

See also

Ναΐς [OL1170]; Νηρηΐς [OL1194]; νυμφεύω [OL1214]; Μειλινόη [OL1112]; μήτηρ [OL1143]; Πάν [OL1335]

Source forms Νύμφαι; νύμφαι; νύμφαις; Νύμφας; νύμφην; νυμφῶν

All verse occurrences 13 in total. Source PDF: Prayer.15 (p. 12); I.8 (p. 18); XI.9 (p. 54); XXII.1 (p. 88); XXII.8 (p. 88); XXIV.1 (p. 92); XLVI.3 (p. 158); XLVI.5 (p. 158); LI.1 (p. 168); LIII.2 (p. 176); LV.22 (p. 184); LV.25 (p. 184); LXXI.1 (p. 234)

Heading or rubric ΝΥΜΦΩΝ · LI.heading · source PDF p. 168. LI. ΝΥΜΦΩΝ

Local sense nymphs collectively addressed

Lexical references LSJ n71282 (n71282)

νυμφίδιος

nymphidios · Bridal · OL1216

Aphrodite is νυμφιδίη at LV.11, alongside feast-companionship and divine authority. The adjective characterizes her relation to bridal life or marriage; unlike νύμφη with Ocean’s name, it does not identify her as a particular person’s bride in this line.

See also νύμφη [OL1215]; νυμφεύω [OL1214]; Ἀφροδίτη [OL0265]

Source forms νυμφιδίη

All verse occurrences 1 in total. Source PDF: LV.11 (p. 182)

Lexical references LSJ n71286 (n71286)

νύξ

nyx · Night; Nyx · OL1217

The word

νύξ names ordinary night and the divine Night, Nyx. The hymns can address Night as a mother and also speak of nights as the time when something happens. Personification

and temporal reference often enrich one another, but should not be treated as identical grammatical functions.

In the work

Nyx is eldest in Prayer.24 and mother of gods and men at III.1. The stars and Moirai are her dear children in VII.3 and LIX.1. III.2 even proposes calling her Kypris, explicitly placing Night's generative power alongside another divine name. These passages present a personal, productive figure rather than darkness as mere absence of light.

Elsewhere νύξ provides a setting. Athena's help is sought across days and nights; Themis cries out through Bacchic nights; Meilinoe's hostile apparitions move through gloomy night. Night can also wear a robe illuminated by stars, have the Moon as its glory, or be carried with dawn around Herakles's head. Such images bodily or personally animate the temporal world without requiring every reference to report a separate action of the goddess. The favourable petitions to Nyx and the fears that appear at night are compatible: the same sphere can offer rest and need protection from terrors.

Places to Read

III.1 (source PDF p. 24). Night personally praised as generative mother.

III.2 (source PDF p. 24). The explicit proposed naming of Night as Kypris.

VII.3 (source PDF p. 34). The stars as children of black Nyx.

XXXII.15 (source PDF p. 118). Ordinary nights paired with days in a continuing petition.

LXXI.9 (source PDF p. 236). Night as the time of frightening apparitions.

LXXIX.9 (source PDF p. 258). Bacchic nights as the setting of a ritual cry.

In this edition

The English uses "Nyx" where a personal name is foregrounded and "night" in other settings. At III.12 the adopted address includes Νύξ, although the apparatus reports witnesses omitting that word; the printed explicit name should not be called universally transmitted. The many νυκτ- and νυχ- compounds remain separate descriptive words, not additional tokens of this noun.

See also

νυκτέριος [OL1209]; νυχαυγής [OL1220]; ὄνειρος [OL1264]; Κύπρις [OL1008]; ἦμαρ [OL0742]; σκοτόεις [OL1632]

Source forms Νύκτα; νύκτα; νύκτας; Νυκτὸς; νυκτός; νυκτὸς; Νύξ; Νὺξ

All verse occurrences 15 in total. Source PDF: Prayer.24 (p. 14); III.1 (p. 24); III.2 (p. 24); III.12 (p. 26); VII.3 (p. 34); VII.10 (p. 36); VIII.4 (p. 38); IX.9 (p. 44); XII.11 (p. 60); XXXII.15 (p. 118); XXXIV.13 (p. 124); LIX.1 (p. 196); LXXI.9 (p. 236); LXXVIII.4 (p. 252); LXXIX.9 (p. 258)

Heading or rubric ΝΥΚΤΟΣ · III.heading · source PDF p. 24. III. ΝΥΚΤΟΣ

Local sense Night as the hymn's divine recipient

Consequential readings AV008_05

Lexical references LSJ n71314 (n71314)

Νυσαῖος

Nysaios · Of Nysa · OL1218

The nymphs are Νυσαῖαι at LI.15, together with frenzied, healing, and spring-delighting descriptions. The place-association suits their Dionysiac company without the verse locating a single geographically certain Nysa. The apparatus reports νύσσιαι against the adopted Νυσαῖαι.

See also Νύσιος [OL1219]; νύμφη [OL1215]

Source forms Νυσαῖαι

All verse occurrences 1 in total. Source PDF: LI.15 (p. 170)

Lexical references LSJ n71318 (n71318)

Νύσιος

Nysios · Nysian; of Nysa · OL1219

Dionysos is Νύσιος at XLVI.2 and LII.2. The epithet is a distinct adjectival formation from Νυσαῖος, used of the nymphs. The reported νύσσιον and νύσσιε preserve spelling alternatives but do not authorize supplying a geographical identification absent from the verse.

See also Νυσαῖος [OL1218]; Διόνυσος [OL0446]

Source forms Νύσιε; Νύσιον

All verse occurrences 2 in total. Source PDF: XLVI.2 (p. 158); LII.2 (p. 172)

Lexical references LSJ n71318 (n71318)

νυχαυγής

nykhaugēs · Night-gleaming · OL1220

Night and the Moon can be night-gleaming, but III.14 also asks for night-gleaming fears to be sent away. Meilinoe’s manifestation alternates between visible, dark, and night-gleaming at LXXI.8. Luminosity at night is therefore not necessarily beneficent; its value depends on the being or experience described. At IX.6 the reported νυχία would express nocturnal character without the adopted gleaming element.

See also νυκτιφαής [OL1213]; νύξ [OL1217]; Μειλινόη [OL1112]

Source forms νυχαυγεῖς; νυχαυγές; νυχαυγής

All verse occurrences 4 in total. Source PDF: III.7 (p. 24); III.14 (p. 26); IX.6 (p. 42); LXXI.8 (p. 236)

Consequential readings AV016_04

Lexical references LSJ n71334 (n71334)

νύχιος

nykhios · Nocturnal; of night · OL1221

νύχιαι describes the Eumenides at LXX.9, whereas νυχίης qualifies heat near the Moirai’s dark lake at LIX.3. The unusual “night-heat” belongs to the local description and should not be normalized into daylight merely because heat and darkness are unexpected together.

See also νυκτέριος [OL1209]; θέρμη [OL0781]

Source forms νύχιαι; νυχίης

All verse occurrences 2 in total. Source PDF: LIX.3 (p. 196); LXX.9 (p. 232)

Consequential readings AV016_04; AV107_02

Lexical references LSJ n71344 (n71344)

νωμάω

nōmaō · To sway; to wield; to direct · OL1222

The Kouretes sway Ocean, the sea, and trees at XXXVIII.8. The repeated verb extends their moving power across these objects. νωμᾶτ’ and νωμᾶθ’ are elided forms of the same second-person plural; the different final consonant is conditioned by the following word, not a second action.

See also Κουρῆτες [OL0951]; Ὠκεανός [OL1959]

Source forms νωμᾶθ’; νωμᾶτ’

All verse occurrences 2 in total. Source PDF: XXXVIII.8 (p. 136; 2 occurrences)

Lexical references LSJ n71384 (n71384)

νῶτον

nōton · Back · OL1223

At XXIV.4 νῶτα belongs to the image of Nereids riding with Tritons, chariots, and animal forms. The bodily noun supplies the backs around which the scene is organized; it should not be silently translated as a geographical ridge.

See also Τρίτων [OL1771]; ὄχος [OL1307]; νύμφη [OL1215]

Source forms νῶτα

All verse occurrences 1 in total. Source PDF: XXIV.4 (p. 92)

Lexical references LSJ n71413 (n71413)

Ξ ξ Xi

ξίφος

xiphos · Sword · OL1224

Ares longs for strife with swords and spears at LXV.5, while Dionysos rejoices in swords, blood, and holy Mainads at XLV.3. The latter broadens the noun’s setting beyond ordinary battle, but does not itself give instructions for a historical blood-ritual.

See also ὅπλον [OL1268]; ἔγχος [OL0490]; μαινάς [OL1083]

Source forms ξίφεσίν; ξίφεσιν

All verse occurrences 2 in total. Source PDF: XLV.3 (p. 156); LXV.5 (p. 216)

Lexical references LSJ n71666 (n71666)

O o Omicron

ὀβριμόθυμος

obrimothymos · Mighty in spirit; vehement · OL1225

Ares, Herakles, Rheia, Zeus, Plouton, Athena, and Hephaistos receive ὀβριμόθυμος, so the compound crosses gender and divine sphere. At XIX.6 it is transferred to the storm weapons themselves, describing forceful impact rather than a literal human-like psyche inside a bolt. The apparatus repeatedly reports spellings with ὀμβριμο-; these are not independent rain-epithets to be inferred from resemblance to ὄμβρος.

See also ὄβριμος [OL1226]; θυμός [OL0808]; μεγασθενής [OL1107]

Source forms ὀβριμόθυμε; ὀβριμοθύμους

All verse occurrences 10 in total. Source PDF: Prayer.10 (p. 10); XII.1 (p. 58); XIV.7 (p. 64); XV.6 (p. 68); XVIII.1 (p. 74); XIX.6 (p. 78); XXXII.2 (p. 116); LXV.1 (p. 216); LXVI.1 (p. 218); LXXXVIII.2 (p. 280)

Lexical references LSJ n71927 (n71927)

ὄβριμος

obrimos · Mighty; forceful · OL1226

Ares is ὄβριμε at LXV.1 after other expressions of unbroken strength. The simple adjective reinforces force without the explicit spirit-element of ὀβριμόθυμος. The apparatus reports ὄμβριμε against Abel’s printed ὄβριμε.

See also ὀβριμόθυμος [OL1225]; Ἄρης [OL0198]

Source forms ὄβριμε

All verse occurrences 1 in total. Source PDF: LXV.1 (p. 216)

Lexical references LSJ n71932 (n71932)

ὁδεύω

hodeuō · To travel; to make one’s way · OL1227

Ouranos and Nomos journey in cosmic settings, a good life travels in even balance at LXIII.13, and the gods’ good mind makes its way to people at LXXXVI.7. The verb supplies progression along a course, whether spatial, biographical, or communicative. The good-life petition prints subjunctive ὁδεύῃ against reported optative ὁδεύοι, a difference of construction rather than a new meaning of travel.

See also ὁδός [OL1229]; νόος [OL1203]; βίος [OL0306]

Source forms ὁδεύει; ὁδεύῃ; ὁδεύων

All verse occurrences 4 in total. Source PDF: IV.4 (p. 28); LXIII.13 (p. 210); LXIV.5 (p. 212); LXXXVI.7 (p. 272)

Lexical references LSJ n72018 (n72018)

ὁδηγητήρ

hodēgētēr · Guide · OL1228

Antaia obtains Dysaules’s holy child as ὁδηγητήρ at XLI.6. The accusative names the role in which the child assists her, then the next line adds his revealing function. Guidance and disclosure are linked but remain separately expressed.

See also λαγχάνω [OL1015]; μηνυτήρ [OL1140]

Source forms ὁδηγητῆρα

All verse occurrences 1 in total. Source PDF: XLI.6 (p. 148)

Consequential readings AV066_06

Lexical references LSJ n72022 (n72022)

ὁδός

hodos · Way; road · OL1229

Hermes leads the way for grim-fated mortal souls at LVII.11. ὁδόν is the route of his guiding action, and the surrounding underworld setting identifies its destination more specifically than the noun alone.

See also ὁδηγητήρ [OL1228]; οἶμος [OL1238]; Ἑρμῆς [OL0616]

Source forms ὁδὸν

All verse occurrences 1 in total. Source PDF: LVII.11 (p. 192)

Lexical references LSJ n72092 (n72092)

ὀθόνη

othonē · Linen cloth; robe · OL1230

The Moirai walk veiled in purple ὀθόναι at LIX.7. The plural names their coverings, with colour supplied by the adjective. The clothing image does not specify a dress requirement for the human celebrants.

See also πέπλος [OL1398]; μοῖρα [OL1151]

Source forms ὀθόνῃσι

All verse occurrences 1 in total. Source PDF: LIX.7 (p. 196)

Lexical references LSJ n72164 (n72164)

οἴαξ

oiax · Tiller; governing handle · OL1231

Eros, Nomos, and Death each hold an οἴαξ in an image of governing living beings. The epic accusative οἴηκα is the object held, not a form of οἶκος, “house.” A ship’s steering instrument becomes an image of control even where no literal vessel is present.

See also κυβερνήτειρα [OL0991]; νόμος [OL1202]; θάνατος [OL0767]

Source forms οἴηκα

All verse occurrences 3 in total. Source PDF: LVIII.8 (p. 194); LXIV.8 (p. 214); LXXXVII.1 (p. 276)

Lexical references LSJ n72195 (n72195)

οἶδα

oida · To know; to recognize · OL1232

The worshippers collectively acknowledge Zeus’s power with ἴσμεν at XIX.19; Moira and Zeus’s mind know everything at LIX.14. The perfect-shaped verb has present meaning. Knowledge is expressed, not an act of currently seeing, even where divine oversight is nearby in the imagery.

See also νόος [OL1203]; μοῖρα [OL1151]

Source forms ἴσμεν; οἶδε

All verse occurrences 2 in total. Source PDF: XIX.19 (p. 82); LIX.14 (p. 198)

Lexical references LSJ n72202 (n72202)

οἶδμα

oidma · Sea-swell · OL1233

οἶδμα describes the Tritonian deep, the water over which Aphrodite travels, and the sea where Palaimon averts wrath. It stresses the swelling expanse or movement of the water, while κῦμα more directly names a wave or waves.

See also κῦμα [OL1003]; πόντος [OL1510]

Source forms οἶδμα

All verse occurrences 3 in total. Source PDF: XXIV.6 (p. 92); LV.20 (p. 184); LXXV.8 (p. 244)

Lexical references LSJ n72216 (n72216)

οἰκέω

oikeō · To inhabit · OL1234

Hephaistos dwells in mortal bodies at LXVI.9. The fire-god’s presence is expressed through a habitation verb, extending the preceding language of houses, cities, and nations into the body itself. The line does not require a separate anatomical organ to be identified as his house.

See also οἶκος [OL1236]; σῶμα [OL1688]; Ἥφαιστος [OL0756]

Source forms οἰκεῖς

All verse occurrences 1 in total. Source PDF: LXVI.9 (p. 220)

Lexical references LSJ n72273 (n72273)

οἰκίον

oikion · Dwelling; home · OL1235

Nymphs and Erinyes keep οἰκία in hidden depths in LI.2 and LXIX.3. The elided οἰκί’ is neuter plural under this access form, not an elided feminine plural accusative. Both groups have concealed homes, but the common house-word does not make their occupants identical.

See also οἶκος [OL1236]; μύχιος [OL1167]; νύμφη [OL1215]

Source forms οἰκί’

All verse occurrences 2 in total. Source PDF: LI.2 (p. 168); LXIX.3 (p. 228)

Lexical references LSJ n72295 (n72295)

οἶκος

oikos · House; dwelling · OL1236

οἶκος ranges from human homes receiving protection or wealth to Tartarean dwellings of the Titans. Ouranos and Hestia are themselves addressed as a “house of blessed gods,” making habitation a divine image, not only a building occupied by someone else. At LXXXIV.5 the printed οἶκε is attributed to Dorville against οἳ καί, so that explicit house-address is textually consequential.

See also οἰκέω [OL1234]; δόμος [OL0459]; Ἑστία [OL0625]; οὐρανός [OL1298]

Source forms οἶκε; οἴκοις; οἴκοισι; οἶκον; οἴκους

All verse occurrences 8 in total. Source PDF: II.6 (p. 20); IV.4 (p. 28); XXXVII.3 (p. 134); XXXVII.8 (p. 134); LXVI.8 (p. 220); LXXIII.4 (p. 240); LXXXIV.2 (p. 268); LXXXIV.5 (p. 268)

Consequential readings AV124_05

Lexical references LSJ n72357 (n72357)

οἰκτρός

oiktros · Pitiable; distressing · OL1237

At LXXIV.6 οἰκτρόν qualifies the doom of mortals at sea that Leukothea averts. The adjective presents the danger as calling for compassion; it is not an epithet of the goddess herself.

See also μόρος [OL1157]; Λευκοθέα [OL1031]

Source forms οἰκτρὸν

All verse occurrences 1 in total. Source PDF: LXXIV.6 (p. 242)

Lexical references LSJ n72411 (n72411)

οἶμος

oimos · Path; track · OL1238

Helios drives his track in endless circling motion at VIII.7, while Hermes inhabits Kokytos's no-return path of necessity at LVII.1. The noun supplies a course in both, but celestial recurrence and underworld irreversibility are sharply different local conditions.

See also ὁδός [OL1229]; Κωκυτός [OL1012]; ἥλιος [OL0741]

Source forms οἶμον

All verse occurrences 2 in total. Source PDF: VIII.7 (p. 38); LVII.1 (p. 190)

Lexical references LSJ n72433 (n72433)

οἰστράω

oistraō · To goad into frenzy · OL1239

Athena goads mortal souls with frenzies at XXXII.6. The active participle οἰστροῦσα makes her the agent and souls the affected objects; the verb is stronger than merely being fond of excitement. The apparatus records a typographical οἰστροῖσα, not a separate lexical verb to adopt.

See also οἶστρος [OL1240]; μανία [OL1090]; ψυχή [OL1953]

Source forms οἰστροῦσα

All verse occurrences 1 in total. Source PDF: XXXII.6 (p. 116)

Lexical references LSJ n72666 (n72666)

οἶστρος

oistros · Goad; overpowering frenzy · OL1240

Pan is asked to send Panic οἶστρος away, and Meilinoe to expel the soul's οἶστρος to the earth's ends. The Eumenides loosen limbs with it at LXX.9. The goad-image conveys coercive, frightening excitation; in these passages the response is relief from its power rather than a celebration of every kind of frenzy.

See also οἰστράω [OL1239]; μανία [OL1090]; λυσιμελής [OL1072]

Source forms οἶστρον; οἴστρῳ

All verse occurrences 3 in total. Source PDF: XI.23 (p. 56); LXX.9 (p. 232); LXXI.11 (p. 236)

Lexical references LSJ n72682 (n72682)

ὀλβιοδώτης

olbiodōtēs · Giver of prosperity · OL1241

Apollo and Palaimon are ὀλβιοδώτης, each described as a source of prosperity or flourishing well-being. The compound identifies a gift-giving relation, whereas μάκαρ simply addresses a being as blessed.

See also ὄλβος [OL1248]; ὀλβιοδῶτις [OL1242]; δῶρον [OL0482]

Source forms ὀλβιοδῶτα; ὀλβιοδώτην

All verse occurrences 2 in total. Source PDF: Prayer.35 (p. 16); XXXIV.2 (p. 122)

Lexical references LSJ n72903 (n72903)

ὀλβιοδῶτις

olbiodōtis · Female giver of prosperity · OL1242

Demeter is ὀλβιοδῶτι at XL.2 beside nurture of the young. The feminine formation makes her the bestower of flourishing, not merely a fortunate recipient. It is retained separately from the masculine ὀλβιοδώτης while their shared giving-force remains clear.

See also ὀλβιοδώτης [OL1241]; ὄλβος [OL1248]; Δημήτηρ [OL0416]

Source forms ὀλβιοδῶτι

All verse occurrences 1 in total. Source PDF: XL.2 (p. 144)

Lexical references LSJ n72903 (n72903)

ὀλβιόθυμος

olbiothymos · Heart-gladdening; of blessed spirit · OL1243

At XIX.21 ὀλβιόθυμον qualifies the life requested from Zeus. The lexical interpretation is active, a life that gladdens the heart; the supplied English instead emphasizes a life possessing blessed spirit. Both connect well-being and inward experience, but they differ in whether that life produces or embodies the favourable condition.

See also ὄλβος [OL1248]; θυμός [OL0808]; ζωή [OL0715]

Source forms ὀλβιόθυμον

All verse occurrences 1 in total. Source PDF: XIX.21 (p. 82)

Lexical references LSJ n72905 (n72905)

Further source LSJ, n72905. Lexical interpretation of the cited hymn passage checked in the official Perseus LSJ entry.

ὀλβιόμοιρος

olbiomoiros · Of fortunate lot · OL1244

The adjective praises Earth, Artemis, Dikaiosyne, Asklepios, and Korybas; it also qualifies earth and the favourable night. Its second element is the allotted share, so “blessed in lot” describes a fortunate condition rather than the act of bestowing good fortune.

See also μοῖρα [OL1151]; ὄλβος [OL1248]

Source forms ὀλβιόμοιρε; ὀλβιόμοιρον; ὀλβιομοίρῳ

All verse occurrences 7 in total. Source PDF: IX.8 (p. 44); XXVI.6 (p. 98); XXXIV.12 (p. 124); XXXVI.9 (p. 132); XXXIX.2 (p. 142); LXIII.3 (p. 208); LXVII.5 (p. 222)

Lexical references LSJ n72906 (n72906)

ὀλβοδότειρα

olbodoteira · Female bestower of prosperity · OL1245

The Graces are invited as ὀλβοδότειραι at LX.11, always gentle to initiates. The feminine plural names their giving activity in the very petition that asks them to come, linking arrival with hoped-for well-being.

See also ὄλβος [OL1248]; ὀλβοδότις [OL1247]; μύστης [OL1163]

Source forms ὀλβοδότειραι

All verse occurrences 1 in total. Source PDF: LX.11 (p. 200)

Lexical references LSJ n72913 (n72913)

ὀλβοδότης

olbodotēs · Giver of prosperity · OL1246

Ploutos is ὀλβοδότης at LXVIII.9, within a hymn arguing that other desirable goods depend on Health. The compound acknowledges wealth’s beneficence without making it sufficient by itself for a flourishing life.

See also ὄλβος [OL1248]; πλοῦτος [OL1439]; ὑγίεια [OL1787]

Source forms ὀλβοδότης

All verse occurrences 1 in total. Source PDF: LXVIII.9 (p. 226)

Lexical references LSJ n72915 (n72915)

ὀλβοδότις

olbodotis · Female giver of prosperity · OL1247

The Mother, explicitly named Hestia in XXVII.9, is also called ὀλβοδότις. The line reports a title of beneficent giving; its feminine formation remains distinct from ὀλβοδότειρα and ὀλβιοδῶτις rather than being buried as an unexplained spelling variant.

See also ὀλβοδότειρα [OL1245]; ὀλβιοδῶτις [OL1242]; ὄλβος [OL1248]; Ἑστία [OL0625]

Source forms ὀλβοδότιν

All verse occurrences 1 in total. Source PDF: XXVII.9 (p. 102)

Lexical references LSJ n72915 (n72915)

ὄλβος

olbos · Prosperity; flourishing well-being; blessings · OL1248

The word

ὄλβος names prosperous, flourishing good fortune. It can include material abundance, but the hymns also place it among broader conditions of a good life. The plural can mean blessings or good things enjoyed. “Blessedness” may communicate its favourable value, provided it is not confused with the separate praise-word μάκαρ.

In the work

Poseidon and Nereus are asked to bring ὄλβος with peace and health at XVII.10 and XXIII.8. These coordinated gifts make prosperity practical and humane: safety and bodily well-being accompany it rather than being automatically contained in a word for money. The Nereids are asked to send much ὄλβος to initiates at XXIV.9, and Hestia to breathe prosperity together with gentle-handed health at LXXXIV.8. Fortune at LXXII.10 is to arrive abounding in ὄλβοι over fortunate possessions. The plural there approaches an abundance of benefits, while the separate possessions-word makes their material aspect explicit. Across the passages, the noun identifies a desired condition or gift, not a particular initiation-stage or a guaranteed afterlife reward.

Places to Read

XVII.10 (source PDF p. 72). Prosperity explicitly joined with peace and health.

XXIII.8 (source PDF p. 90). The same beneficial cluster in the Nereus petition.

XXIV.9 (source PDF p. 94). Much prosperity requested for initiates.

LXXII.10 (source PDF p. 238). Plural blessings placed in relation to possessions.

LXXXIV.8 (source PDF p. 268). Hestia breathes prosperity and health.

In this edition

The supplied English uses “prosperity” for the singular petitions and “blessings” for Fortune’s plural. Both render the same noun contextually. Its many compounds distinguish possessing, giving, or bringing favourable fortune; those distinctions should not disappear into one undifferentiated English “blessed.”

See also

μάκαρ [OL1086]; κτέαρ [OL0981]; ὑγίεια [OL1787]; εἰρήνη [OL0504]; ὀλβιοδώτης [OL1241]; ὀλβιόμοιρος [OL1244]

Source forms ὄλβοισι; ὄλβον

All verse occurrences 5 in total. Source PDF: XVII.10 (p. 72); XXIII.8 (p. 90); XXIV.9 (p. 94); LXXII.10 (p. 238); LXXXIV.8 (p. 268)

Lexical references LSJ n72920 (n72920)

ὀλέτειρα

oleteira · Female destroyer · OL1249

Athena is destroyer of the Phlegraian Giants at XXXII.12. The feminine agent noun takes the Giants as its explicit object, making this a particular destructive feat within her praise rather than a claim that all destruction is her sole activity.

See also Γίγας [OL0372]; ὀλετήρ [OL1250]

Source forms ὀλέτειρα

All verse occurrences 1 in total. Source PDF: XXXII.12 (p. 118)

Lexical references LSJ n72948 (n72948)

ὀλετήρ

oletēr · Destroyer · OL1250

The Kouretes are both nourishers and destroyers at XXXVIII.14. The paired agent nouns make their opposing capacities explicit; the following lines describe anger against

people and damage to lives and possessions. Destruction is therefore a real threatening possibility in the hymn, not merely an abstract opposite added for symmetry.

See also ὄλλυμι [OL1252]; τροφός [OL1778]; Κουρῆτες [OL0951]

Source forms ὀλετῆρες

All verse occurrences 1 in total. Source PDF: XXXVIII.14 (p. 138)

Lexical references LSJ n72948 (n72948)

ὁλκός

holkos · Bodily frame or connected extent; uncertain body-image · OL1251

The word

ὁλκός is a difficult noun here. Its broader lexical range includes something drawn along, a track or channel, and a coiled or extended bodily length. The source's "frame" gives a plausible functional sense for σώματος ὁλκόν, but that exact anatomical definition is not directly established by the consulted dictionary entry. The image may concern the body's extended or connected structure rather than a rigid skeleton.

In the work

At LXXXVII.3 Death's sleep shatters the soul and the body's ὁλκός. The coordination distinguishes ψυχήν from the bodily expression, while the following line speaks of loosening nature's firm-held bonds. That context supports an interpretation involving the body's coherence or fabric: what holds together is broken. An alternative emphasis on drawn length or connected train preserves more of the noun's concrete lexical imagery. Neither requires a literal serpent-body, a hauling machine, or an independently named organ. The verse is forceful about death's dissolution but less precise about the physical picture conveyed by this uncommon expression. It should not be made to carry a settled philosophical account of the soul's annihilation simply because "shatter" governs both objects.

Places to Read

LXXXVII.3 (source PDF p. 276). The body's ὁλκός is shattered together with the soul; the neighbouring bonds-image informs but does not settle the noun.

In this edition

The adopted form is accusative ὁλκόν, governed by θραύει and qualified by σώματος. "Frame" is the supplied English interpretation, not a different Greek reading. "Bodily fabric," "connected structure," or "drawn-out bodily extent" expose different possible aspects of the image; none should be presented as a certainty supplied by the text. The noun remains distinct from the homographic adjective meaning attractive or drawing.

See also

σῶμα [OL1688]; ψυχή [OL1953]; δεσμός [OL0408]; θάνατος [OL0767]; θραύω [OL0801]

Source forms ὁλκόν

All verse occurrences 1 in total. Source PDF: LXXXVII.3 (p. 276)

Lexical references LSJ n73169 (n73169)

Further source LSJ, n73169. Consulted lexical range; the local application and any uncertainty are explained from the supplied Greek.

ὄλλυμι

ollymi · To destroy · OL1252

At XXXVIII.16 the angered Kouretes destroy livelihood and possessions. The active participle ὀλλύντες governs those objects; the next participle, πιμπράντες in .17, describes burning the people themselves. Reading across the line break distinguishes the destruction of what sustains life from the further violence directed at its possessors.

See also ὀλετήρ [OL1250]; κτῆμα [OL0982]; βίοτος [OL0309]

Source forms ὀλλύντες

All verse occurrences 1 in total. Source PDF: XXXVIII.16 (p. 138)

Lexical references LSJ n73172 (n73172)

ὀλόλυγμα

ololygma · Ululation; loud ritual cry · OL1253

Rheia rejoices in mortals’ shuddering ὀλολύγματα at XIV.6. The noun identifies voiced cries rather than articulate words of a quoted hymn. “Shuddering” characterizes their force or effect, without giving a precise melody, syllable sequence, or performer roster.

See also φωνή [OL1900]; Ῥέα [OL1588]

Source forms ὀλολύγμασι

All verse occurrences 1 in total. Source PDF: XIV.6 (p. 64)

Lexical references LSJ n73235 (n73235)

Ὀλύμπιος

Olympios · Olympian · OL1254

Zeus is Olympian in Rheia’s address as his mother at XIV.4. The adjective gives a divine location or affiliation alongside lordship and aegis-bearing; it is not itself a second personal name.

See also Ὄλυμπος [OL1255]; Ζεύς [OL0707]

Source forms Ὀλυμπίου

All verse occurrences 1 in total. Source PDF: XIV.4 (p. 64)

Lexical references LSJ n73353 (n73353)

Ὄλυμπος

Olympos · Olympos · OL1255

Olympos is the snowy seat of immortals, a possible place of Aphrodite’s presence, the place across which Dionysos cries out, and Adonis’s destination in alternation with Tartaros. In appended Ares it is an abode defended by the god as its bulwark. The name can therefore locate residence, movement, or protection without every occurrence narrating the same journey.

See also Ὀλύμπιος [OL1254]; νιφόεις [OL1198]; Τάρταρος [OL1696]

Source forms Ὄλυμπον; Ὀλύμπου; Ὀλύμπῳ

All verse occurrences 7 in total. Source PDF: XXV.7 (p. 96); XXXVIII.23 (p. 140); XLV.4 (p. 156); LV.15 (p. 182); LVI.11 (p. 188); LIX.12 (p. 198); LXXXVIII.3 (p. 280)

Lexical references LSJ n73355 (n73355)

ὀμβρηγενής

ombrēgenēs · Rain-born · OL1256

At LXXX.4 ὀμβρηγενές qualifies the water stirred by Boreas. It names the water’s relation to rain, while the participle gives the wind’s action upon it. The compound should not be reassigned as a birthplace epithet of Boreas.

See also ὄμβρος [OL1257]; ὕδωρ [OL1793]; Βορέας [OL0320]

Source forms ὀμβρηγενὲς

All verse occurrences 1 in total. Source PDF: LXXX.4 (p. 260)

Lexical references LSJ n73419 (n73419)

ὄμβρος

ombros · Rain · OL1257

Rain appears among Zeus’s formidable storm forces, yet the Clouds and Notos are asked to send fruit-nourishing rains to mother earth. Hera is mother of rains. These contexts distinguish destructive storm intensity from the water needed for growth without requiring two different Greek rain-nouns.

See also νεφέλη [OL1191]; ὀμβροτόκος [OL1258]; καρποτρόφος [OL0879]

Source forms ὄμβροιο; ὄμβρους; ὄμβρων

All verse occurrences 5 in total. Source PDF: XVI.4 (p. 70); XIX.5 (p. 78); XXI.7 (p. 86); LXXXII.3 (p. 264); LXXXII.7 (p. 264)

Lexical references LSJ n73435 (n73435)

ὀμβροτόκος

ombrotokos · Rain-bearing; rain-producing · OL1258

The clouds are ὀμβροτόκοι in XXI.2 and the clouds Notos sends towards earth are likewise rain-bearing in LXXXII.5. The birth-element presents clouds as producers of rain, whereas ὀμβρηγενής describes water as born from rain.

See also ὄμβρος [OL1257]; νεφέλη [OL1191]; ὀμβρηγενής [OL1256]

Source forms ὀμβροτόκοι; ὀμβροτόκους

All verse occurrences 2 in total. Source PDF: XXI.2 (p. 86); LXXXII.5 (p. 264)

Lexical references LSJ n73437 (n73437)

ὀμβροχαρής

ombrokharēs · Delighting in rain · OL1259

Earth is ὀμβροχαρές at XXVI.8, fitting the hymn’s fruit-bearing and nourishing portrait. The apparatus attributes the printed rain-delighting word to Abel against ὀμβριμοχαρής; that reported form should not be silently treated as an identical spelling of the adopted compound.

See also ὄμβρος [OL1257]; χαίρω [OL1903]

Source forms ὀμβροχαρές

All verse occurrences 1 in total. Source PDF: XXVI.8 (p. 98)

Consequential readings AV042_06

Lexical references LSJ n73439 (n73439)

ὁμίχλη

homikhlē · Mist · OL1260

Protogonos disperses dark ὁμίχλη from the eyes at VI.6. The noun supplies the obscuring veil against which his light becomes effective. The passage can carry a disclosure-image, but the word itself does not identify a particular doctrine formerly hidden from the worshipper.

See also ὄσσε [OL1289]; φάος [OL1835]; πρωτόγονος [OL1561]

Source forms ὁμίχλην

All verse occurrences 1 in total. Source PDF: VI.6 (p. 32)

Lexical references LSJ n73509 (n73509)

ὄμμα

omma · Eye; gaze; seeing power · OL1261

The word

ὄμμα names an eye or gaze and readily becomes an image of watchful power. The hymns distinguish holding an eye, being called an eye, and arriving with a particular expression. Keeping those constructions separate makes the bodily imagery more precise than translating every occurrence as an abstract “omniscience.”

In the work

Helios holds an everlasting all-seeing eye at VIII.1, is the circling eye of the cosmos at VIII.14, and the eye of justice at VIII.18. Apollo likewise holds an eye that both sees all and shines on mortals. Seeing and illumination are joined, but the predicate “you are the eye” and the possessive image “you have an eye” do not say exactly the same thing. Pan’s eye of lightest fire adds another cosmic bodily image.

The eye of Dike is itself sung at LXII.1, and Zeus’s accomplishing eye participates in the Moirai hymn’s account of oversight. LXIX.11 places Dike’s eye with the Erinyes’ looking over mortals; its construction needs more care than the English “cast the eye” may suggest. By contrast, Nike is simply asked to come with a bright or favourable eye at XXXIII.8. Here the requested gaze concerns welcome and disposition rather than the reach of cosmic surveillance.

Places to Read

VIII.1 (source PDF p. 38). Helios holds an everlasting, all-seeing eye.

VIII.14 (source PDF p. 40). Helios is himself named the cosmos’s circling eye.

VIII.18 (source PDF p. 40). The solar eye is related to justice.

XXXIII.8 (source PDF p. 120). Nike’s bright eye expresses a favourable arrival.

LXII.1 (source PDF p. 206). Dike’s eye becomes the immediate object of song.

LXIX.11 (source PDF p. 230). A difficult construction joins the Erinyes’ oversight to Dike’s eye.

In this edition

The singular English “eye” preserves a visible connection across the poems, but does not settle each syntax. In LXIX.11 ὄμμα is accusative with ἐφορᾶτε and the preceding expression “over the tribes”; it should not be paraphrased as a simple copular assertion

that the Erinyes are Dike’s eye. The separate eye-word ὄσσε remains independently retrievable.

See also

ὄσσε [OL1289]; πανδερκής [OL1340]; δίκη [OL0439]; ἥλιος [OL0741]; λεύσσω [OL1032]; νόος [OL1203]

Source forms ὄμμα; Ὄμμα; ὄμματι

All verse occurrences 9 in total. Source PDF: VIII.1 (p. 38); VIII.14 (p. 40); VIII.18 (p. 40); XI.17 (p. 56); XXXIII.8 (p. 120); XXXIV.8 (p. 122); LIX.13 (p. 198); LXII.1 (p. 206); LXIX.11 (p. 230)

Lexical references LSJ n73517 (n73517)

ὄνειαρ

oneiar · Boon; benefit · OL1262

The Prayer invokes the great ὄνειαρ of Justice and Piety at Prayer.14. The noun makes the good arising from those powers an object of invocation, rather than merely adding another personal divine name to the list.

See also δικαιοσύνη [OL0435]; εὐσέβεια [OL0672]; ἀγαθός [OL0003]

Source forms ὄνειαρ

All verse occurrences 1 in total. Source PDF: Prayer.14 (p. 12)

Lexical references LSJ n74002 (n74002)

ὀνειρήεις

oneirēeis · Dream-filled; of dreams · OL1263

At LXXXVI.14 ὀνειρήεσσα qualifies ὄψις, the dream-vision that can announce evil. The adjective identifies the mode of seeing, while the surrounding conditional passage determines who receives its warning and to what end.

See also ὄνειρος [OL1264]; ὄψις [OL1308]

Source forms ὀνειρήεσσα

All verse occurrences 1 in total. Source PDF: LXXXVI.14 (p. 274)

Lexical references LSJ n74028 (n74028)

ὄνειρος

oneiros · Dream; Oneiros · OL1264

The word

ὄνειρος can name dreams collectively or the divine Dream personally invoked as Oneiros. In the supplied verse corpus its plural belongs to Night’s offspring, while its singular vocative opens the dedicated hymn. Personification gives the dream a speaking and revealing agency without making every dream-image an independently named god.

In the work

Night is mother of dreams at III.5, locating dreaming within her generative and restful sphere. LXXXVI.1 then calls Dream blessed, wing-spreading, and baneful. The last adjective is important: favourable address does not erase the possibility of alarming experience. The hymn explains a silent visitor in sweet sleep who speaks to souls, awakens mind, and conveys divine purposes and future matters. Its point is not curiosity alone. Warning can enable people to seek relief through prayers and sacrifices, while the

pious and wicked are contrasted in their access to a helpful disclosure. The final petition asks for divine messages with right purposes and without monstrous manifestations of evil. Dream is therefore both a desired messenger and a power whose mode of arrival needs to be made favourable.

Places to Read

III.5 (source PDF p. 24). Dreams as Night’s offspring.

LXXXVI.1 (source PDF p. 272). The personal Dream is invoked as both blessed and baneful.

In this edition

The English retains “Oneiros” in the invocation and uses “dreams” for Night’s offspring. These are two contextual presentations of the same noun. The dream-vision adjective ὀνειρήεις and noun ὄψις elsewhere in LXXXVI belong to related vocabulary, not extra occurrences of ὄνειρος. The poem’s own claims about messages should be described as its religious account, not as a general guarantee that dreams predict events.

See also

ὕπνος [OL1811]; νύξ [OL1217]; ὀνειρήεις [OL1263]; μήνυμα [OL1139]; νόος [OL1203]; οὖλος [OL1291]

Source forms Ὄνειρε; ὀνείρων

All verse occurrences 2 in total. Source PDF: III.5 (p. 24); LXXXVI.1 (p. 272)

Heading or rubric ONEIPOY · LXXXVI.heading · source PDF p. 272. LXXXVI. ONEIPOY

Local sense Dream as the hymn's divine recipient

Lexical references LSJ n74050 (n74050)

ὀξύς

oxys · Sharp · OL1265

Zeus’s heavenly shaft is sharp at XIX.12, while the speaker’s provocative force of spirit is sharp in appended Ares, LXXXVIII.14. The adjective transfers an edge-like intensity from physical attack to inner impulse; the latter is something the speaker asks to restrain.

See also βέλος [OL0299]; μένος [OL1124]; θυμός [OL0808]

Source forms ὀξὺ

All verse occurrences 2 in total. Source PDF: XIX.12 (p. 80); LXXXVIII.14 (p. 282)

Lexical references LSJ n74378 (n74378)

ὀπάζω

opazō · To grant; to bestow · OL1266

Pan, Hermes, Asklepios, and the daimon addressed in LXXIII are asked to grant a good end to life. The verb presents that outcome as a gift, with τέλος or τελευτή specifying what is given. It does not alone decide whether “end” means final completion, death, or successful fulfilment in every phrasing.

See also τέλος [OL1717]; τελευτή [OL1715]; δῶρον [OL0482]

Source forms ὀπάζοις; ὀπάζων; ὄπασον

All verse occurrences 4 in total. Source PDF: XI.22 (p. 56); XXVIII.11 (p. 106); LXVII.8 (p. 222); LXXIII.9 (p. 240)

Lexical references LSJ n74420 (n74420)

ὁπλόδουπος

hoplodoupos · Resounding with arms · OL1267

Ares is ὁπλόδουπος at LXV.3 beside his continual staining with slaughter. The compound emphasizes the sound of weaponry, not merely possession of it. The apparatus attributes it to Pierson against δολόδουπε, a different first element; the adopted arms-image should remain visible.

See also ὅπλον [OL1268]; Ἄρης [OL0198]; κτύπος [OL0983]

Source forms ὁπλόδουπε

All verse occurrences 1 in total. Source PDF: LXV.3 (p. 216)

Consequential readings AV099_03

Lexical references LSJ n74556 (n74556)

ὅπλον

hoplon · Weapon; armour; instrument · OL1268

The word

ὅπλον can mean equipment or an instrument, and in many local contexts specifically a weapon or armour. The hymns exploit that range: the thing used effectively need not always be an instrument of violent attack. Number and complement help distinguish a set of arms from a singular powerful implement.

In the work

The Kouretes flash in their ὅπλα at XXXVIII.10, where armour or arms supply the visible brilliance. Zeus's flying, hair-raising ὅπλον at XIX.8 is the terrifying storm weapon. Ares is asked at LXV.8 to exchange the force of weapons for Demeter's agricultural works, making the contrast between war and cultivation explicit.

Hermes complicates a narrowly martial definition. He holds a blameless instrument or weapon of peace at XXVIII.7, and at XXVIII.10 the tongue's formidable ὅπλον gives speech an effective, potentially commanding force. The first can invite identification with a herald's implement, but the verse does not name a κηρύκειον. The second is unmistakably a figure for speech's power, not a literal sword hidden in the mouth. These passages preserve a common idea of effective equipment while sharply changing its purpose.

Places to Read

XIX.8 (source PDF p. 78). A singular weapon identifies the thunder-god's flying force.

XXVIII.7 (source PDF p. 106). Hermes holds an instrument of peace.

XXVIII.10 (source PDF p. 106). The tongue has a formidable metaphorical weapon.

XXXVIII.10 (source PDF p. 138). The Kouretes shine in their arms or armour.

LXV.8 (source PDF p. 216). Military force is to give way to cultivation.

In this edition

"Weapon" works in several places, but "armour" fits the flashing Kouretes and "instrument" can clarify the paradox of peace. Naming a caduceus in the Hermes passage would be an interpretation added to, not a translation of, the printed noun.

Related arms-compounds preserve their particular action, such as bearing, delighting, or resounding.

See also

ὁπλοφόρος [OL1269]; ὁπλοχαρής [OL1270]; ὁπλόδουπος [OL1267]; ξίφος [OL1224]; εἰρήνη [OL0504]; λόγος [OL1056]

Source forms ὅπλοις; ὅπλον; ὅπλων

All verse occurrences 5 in total. Source PDF: XIX.8 (p. 78); XXVIII.7 (p. 106); XXVIII.10 (p. 106); XXXVIII.10 (p. 138); LXV.8 (p. 216)

Lexical references LSJ n74571 (n74571)

ὁπλοφόρος

hoplophoros · Bearing arms · OL1269

The Kouretes are ὁπλοφόροι at XXXI.4, followed by guardians and marshals. Arms-bearing is one part of an organized protective portrait, not a noun for a particular weapon or an instruction that listeners equip themselves.

See also ὅπλον [OL1268]; Κουρῆτες [OL0951]; φύλαξ [OL1893]

Source forms ὁπλοφόροι

All verse occurrences 1 in total. Source PDF: XXXI.4 (p. 114)

Lexical references LSJ n74588 (n74588)

ὁπλοχαρής

hoplokharēs · Delighting in arms · OL1270

Athena and Ares both receive ὁπλοχαρής. Athena's line continues with goading mortal souls into frenzies, while Ares's continues with unsubdued force and wall-storming. The same delight-word belongs to distinct martial portrayals and is not in itself a synonym for victory.

See also ὅπλον [OL1268]; μανία [OL1090]; Ἄρης [OL0198]

Source forms ὁπλοχαρής

All verse occurrences 2 in total. Source PDF: XXXII.6 (p. 116); LXV.2 (p. 216)

Lexical references LSJ n74591 (n74591)

ὄργια

orgia · Sacred rites; mysteries; singular sacred mystery · OL1271

Other access forms ὄργιον

The word

ὄργια conventionally names sacred rites or mysteries, not the modern sexual sense of "orgy." The plural is the familiar lexical access form, but this collection also prints the rare singular ὄργιον. The singular must remain visible because it changes not just the number but the way the word is applied.

In the work

At LIV.10 Silenos shows forth night-shining ὄργια in consecrated τελεταί. The noun identifies what is displayed or celebrated within the rites, and the nocturnal adjective gives it a luminous quality. The sentence does not catalogue those sacred acts or

objects. LII.5 is more unusual: Dionysos is addressed as an unspeakable ὄργιον, followed by three-natured and hidden shoot of Zeus. The neuter singular is a substantive designation of the god as sacred mystery, not simply an adjective meaning “secret.” The god who belongs to mysteries can himself be called the mystery in an intense accumulation of addresses. Reading the two occurrences together makes the contrast between disclosed sacred observances and the divinity addressed as their mysterious substance apparent without inventing the content of a revelation.

Places to Read

LII.5 (source PDF p. 172). The rare singular ὄργιον directly designates Dionysos.

LIV.10 (source PDF p. 178). Plural ὄργια are shown forth in consecrated rites.

In this edition

The supplied English retains “orgion” and “orgia,” which prevents the singular from disappearing into a general translation such as “secret one.” Lexical evidence confirms that singular usage is unusual, but the two printed occurrences here are counts within this supplied corpus, not a claim about all surviving Greek. The adjective ἄρρητον and the display verb add meanings that the noun alone does not contain.

See also

ὀργιοφάντης [OL1272]; μυστήριον [OL1162]; τελετή [OL1714]; ἄρρητος [OL0208]; νυκτιφαής [OL1213]; Διόνυσος [OL0446]

Source forms ὄργια; ὄργιον

All verse occurrences 2 in total. Source PDF: LII.5 (p. 172); LIV.10 (p. 178)

Lexical references LSJ n74770 (n74770); LSJ n74780 (n74780)

Further source LSJ, n74770. Consulted lexical range; the local application and any uncertainty are explained from the supplied Greek.

ὀργιοφάντης

orgiophantēs · Revealer of sacred rites; one who shows the orgia · OL1272

The word

ὀργιοφάντης designates one who displays or makes known the ὄργια. It belongs to the vocabulary of sacred disclosure and can be used for a person performing an initiating function. Here, however, its two occurrences have different referents: human participants in a petition and divine Kouretes in direct address.

In the work

Protogonos is invited at VI.11 to a consecrated rite for ὀργιοφάνται. The dative identifies the people for whom the divine arrival is sought. The name describes their relation to showing sacred things, but the line does not rank them against other participants, describe their appointment, or supply a complete office-list. At XXXI.5 the Kouretes are themselves ὀργιοφάνται, attendants of the mountain-raving Mother. The nominative plural sits among their directly addressed functions, transferring the disclosure-role into the divine company. These uses are related through what is shown, not through a requirement that each bearer be a human priest. They also connect naturally with the hymn to Silenos, where the related noun ὄργια is actually the object of showing forth.

Places to Read

VI.11 (source PDF p. 32). Human revealers or celebrants are beneficiaries of Protogonos’s arrival.

XXXI.5 (source PDF p. 114). The divine Kouretes themselves are addressed as revealers of the orgia.

In this edition

The English “those who show the orgia” makes the compound’s activity clearer than an unexplained occupational label. The two occurrences are two within this supplied verse corpus; they are not the only attestations in Greek. Lexical evidence supports human priestly usage elsewhere, but that broader possibility cannot override the explicit divine subject in XXXI.5.

See also

ὄργια [OL1271]; μυστιπόλος [OL1166]; μύστης [OL1163]; Κουρῆτες [OL0951]; πρωτόγονος [OL1561]; τελετή [OL1714]

Source forms ὀργιοφάνται; ὀργιοφάνταις

All verse occurrences 2 in total. Source PDF: VI.11 (p. 32); XXXI.5 (p. 114)

Lexical references LSJ n74781 (n74781)

Further source LSJ, n74781. Consulted lexical range; the local application and any uncertainty are explained from the supplied Greek.

ὀρειμανής

oreimanēs · Raving in the mountains · OL1273

The Kouretes attend the mountain-raving Mother at XXXI.5. The genitive ὀρειμανέος qualifies μητρός, not the attendants themselves. The compound unites setting and ecstatic motion, while its reported alternative ὀρειομανοῦς belongs to the apparatus rather than the adopted line.

See also μήτηρ [OL1143]; μανία [OL1090]; ὄρος [OL1284]

Source forms ὀρειμανέος

All verse occurrences 1 in total. Source PDF: XXXI.5 (p. 114)

Consequential readings AV049_04

Lexical references LSJ n74816 (n74816)

ὀρέστερος

oresteros · Of the mountains · OL1274

The Kouretes are ὀρέστεροι at XXXI.2 among foot-stamping, whirling, and euhoi-crying descriptions. Mountain association locates or characterizes their activity without supplying a single named peak.

See also ὄρος [OL1284]; Κουρῆτες [OL0951]

Source forms ὀρέστεροι

All verse occurrences 1 in total. Source PDF: XXXI.2 (p. 114)

Lexical references LSJ n74882 (n74882)

ὄρθιος

orthios · Orthia; Artemis title · OL1275

Artemis is ὀρθίη at XXXVI.8 next to swift childbirth and nurture of mortal young. The title should not be reduced confidently to “upright” or made proof of a particular cult history from this context alone. The printed Ionic ending is reported against ὀρθία.

See also Ἄρτεμις [OL0211]; ὀρθός [OL1278]; ὠκυλόχεια [OL1961]

Source forms ὀρθίη

All verse occurrences 1 in total. Source PDF: XXXVI.8 (p. 130)

Lexical references LSJ n74921 (n74921)

ὀρθοδότειρα

orthodoteira · Giving right understanding · OL1276

The Muses are διανοίης ὀρθοδότειραι at LXXVI.5, immediately after being called nurses of the soul. The compound presents them as bestowing rightness or direction upon understanding, not merely providing information without regard to its quality.

See also διάνοια [OL0423]; ὀρθός [OL1278]; Μοῦσα [OL1160]

Source forms ὀρθοδότειραι

All verse occurrences 1 in total. Source PDF: LXXVI.5 (p. 246)

Lexical references LSJ n74941 (n74941)

ὀρθοέθειρος

orthoetheiros · Hair-raising · OL1277

At XIX.8 ὀρθοέθειρον qualifies Zeus’s winged weapon alongside dread and heart-shaking. The compound describes the fearful bodily response it produces, rather than a hairstyle possessed by the thunderbolt.

See also ὅπλον [OL1268]; φόβος [OL1877]

Source forms ὀρθοέθειρον

All verse occurrences 1 in total. Source PDF: XIX.8 (p. 78)

Lexical references LSJ n74944 (n74944)

ὀρθός

orthos · Right; sound; undeviating · OL1278

Dream is asked to approach with right purposes at LXXXVI.17, while Nomos accompanies the straightest purposes at LXIV.9. The geometrical idea of straightness becomes a judgment about intention, reinforced for Nomos by “unwarped.” The superlative belongs to the same adjective.

See also γνώμη [OL0379]; νόμος [OL1202]; ὀρθοδότειρα [OL1276]

Source forms ὀρθαῖς; ὀρθοτάταις

All verse occurrences 2 in total. Source PDF: LXIV.9 (p. 214); LXXXVI.17 (p. 274)

Lexical references LSJ n75005 (n75005)

ὁρμαίνω

hormainō · To stir; to press into action; to revolve in mind · OL1279

The Kouretes stir into action when angry with humans at XXXVIII.15. Fortune at LXXII.8 stirs anger in her θυμός as she grants poverty. The latter uses the verb's inward, deliberative range, so a purely physical "rush" would lose the explicit heart-and-anger construction.

See also ὁρμάω [OL1280]; ὁρμή [OL1281]; θυμός [OL0808]; χόλος [OL1930]

Source forms ὁρμαίνητε; ὁρμαίνουσα

All verse occurrences 2 in total. Source PDF: XXXVIII.15 (p. 138); LXXII.8 (p. 238)

Consequential readings AV061_04

Lexical references LSJ n75149 (n75149)

ὁρμάω

hormaō · To rush; to set in motion · OL1280

At XXXVIII.11 ὁρμώντων describes the Kouretes rushing, as the surrounding second-person address makes clear. Its genitive subject is implicit. The preceding nominative "beasts" is not the subject of this participle: the beasts cower at the Kouretes' movement.

See also ὁρμή [OL1281]; ὁρμαίνω [OL1279]; Κουρῆτες [OL0951]

Source forms ὁρμώντων

All verse occurrences 1 in total. Source PDF: XXXVIII.11 (p. 138)

Lexical references LSJ ὁρμάω (n75152)

ὁρμή

hormē · Rush; forward movement; impulse · OL1281

The word

ὁρμή names a setting in motion, a rush, or an impulse. Physical momentum and inward drive belong to the same range, but neither should displace the other. The accompanying adjective and genitive tell us whether the movement is welcome, dangerous, unstable, or morally judged.

In the work

Ships have a well-running ὁρμή that Poseidon is asked to protect at XVII.9, and an unstable sea-running ὁρμή dependent on Leukothea at LXXIV.5. Zeus's storm weapon is all-devouring in its rush, while Eros is swift in his. Nature herself is called the seasonal rush at X.19, concentrating generative movement into a divine address. None of these requires "impulse" to be a technical term of psychology.

The human uses introduce evaluation. Nike ends mortals' contest-rush, and Nemesis sees the soul overreaching in an indiscriminate rush of words. Eros is asked to remove base and outlandish impulses from the initiates at LVIII.10. The appended Ares hymn adds the speaker's wish to bend down the soul's deceptive impulse through thought. That last occurrence belongs to the appendix, not the core collection; it deepens the ethical comparison without licensing a single systematic account of all mental motion.

Places to Read

X.19 (source PDF p. 48). Nature addressed as the seasonal rush.

XVII.9 (source PDF p. 72). A favourable course or starting motion of ships.

LXXIV.5 (source PDF p. 242). The same nautical force described as unstable.

LVIII.10 (source PDF p. 194). Initiates ask for harmful impulses to be removed.

LXI.7 (source PDF p. 204). Speech can have an indiscriminate and overreaching rush.

LXXXVIII.13 (source PDF p. 282). The appended hymn seeks restraint of a deceptive inner impulse.

In this edition

The English alternates “rush,” “course,” and “impulse.” That variation preserves the difference between motion in the world and motives within a person. The related verbs ὁρμάω and ὁρμαίνω must be read with their own subjects and constructions; an English preference for “impulse” here does not establish a philosophical school.

See also

ὁρμάω [OL1280]; ὁρμαίνω [OL1279]; νόος [OL1203]; ψυχή [OL1953]; λόγος [OL1056]; ναῦς [OL1177]

Source forms ὁρμὰς; ὁρμή; ὁρμῇ; ὁρμήν; ὁρμὴν

All verse occurrences 9 in total. Source PDF: X.19 (p. 48); XVII.9 (p. 72); XIX.10 (p. 80); XXXIII.2 (p. 120); LVIII.2 (p. 194); LVIII.10 (p. 194); LXI.7 (p. 204); LXXIV.5 (p. 242); LXXXVIII.13 (p. 282)

Lexical references LSJ ὁρμή (n75156)

ὁρμήτειρα

hormēteira · Female impeller; one who spurs on · OL1282

Athena is ὁρμήτειρα at XXXII.9, immediately qualified as goad-loving towards the wicked but prudence for the good. The contrast directs her impelling force according to its recipient. The edition prints ὁρμήτειρα against ὁρμάστειρα; lexical access through the latter should not silently replace Abel’s adopted formation.

See also ὁρμή [OL1281]; οἶστρος [OL1240]; φρόνησις [OL1889]

Source forms ὁρμήτειρα

All verse occurrences 1 in total. Source PDF: XXXII.9 (p. 116)

Consequential readings AV050_16

Lexical references LSJ ὁρμήτειρα (n75160); LSJ ὁρμάστειρα (n75151)

ὅρμος

hormos · Harbour; anchorage · OL1283

The breezes are longed for by ὅρμοι at LXXXI.3. Harbours stand for the places and sea-going activity that benefit from favourable winds. The setting excludes the homonymous sense “necklace.”

See also ναῦς [OL1177]; οὖρος [OL1301]

Source forms ὅρμοις

All verse occurrences 1 in total. Source PDF: LXXXI.3 (p. 262)

Consequential readings AV122_06

Lexical references LSJ ὄρμος (n75182)

ὄρος

oros · Mountain · OL1284

The word

ὄρος names a mountain or mountains. Epic forms with οὐρε- belong to the same noun, while the many mountain-compounds remain distinct words. The hymns make mountains dwellings, places of delight, landscapes of divine movement, and remote destinations to which dangers may be sent.

In the work

Rheia rejoices in mountains and human cries at XIV.6, Athena enjoys their shadow and glens at XXXII.5, and Artemis holds mountain thickets at XXXVI.10. Hipta has the holy mountain of Ida in one possible location at XLIX.5, while the nymphs leap across mountains with Pan at LI.8. These passages give mountain space several divine associations rather than an exclusive ownership.

A different force appears in petitions for protection. Zeus is asked to cast his heavy anger onto mountain peaks at XIX.19, and Artemis to send diseases and pains there at XXXVI.16. The peaks function as places away from the people needing relief. Their use as a destination for harm does not make every mountain morally impure or hostile. At XV.4 mountain ridges join earth and sea among the things affected by Zeus’s power. Concrete terrain and the scale of divine force remain central throughout.

Places to Read

XIV.6 (source PDF p. 64). Mountains as Rheia’s place of delight.

XXXII.5 (source PDF p. 116). Shadowy mountains and glens pleasing Athena.

XXXVI.10 (source PDF p. 132). Artemis holds mountain thickets.

XXXVI.16 (source PDF p. 132). Diseases and pains are sent away to the peaks.

XLIX.5 (source PDF p. 164). Ida is the named holy mountain of Hipta’s possible presence.

LI.8 (source PDF p. 168). Nymphs leap over mountains with Pan.

In this edition

“Mountain,” “mountains,” and the epic οὔρεα forms all belong here. The language supports a mountain setting for divine activity, but not a reconstruction of a single ceremony performed on every mentioned mountain. Compounds such as ὀρειμανής and οὐρεσίφοιτος specify particular kinds of movement or association and should be consulted separately.

See also

νάπη [OL1174]; ὄχθος [OL1306]; κορυφή [OL0946]; ὀρειμανής [OL1273]; οὐρεσίφοιτος [OL1300]; νύμφη [OL1215]

Source forms ὄρεα; ὀρέων; ὄρος; οὔρεα; οὔρεσιν

All verse occurrences 8 in total. Source PDF: XIV.6 (p. 64); XV.4 (p. 68); XIX.19 (p. 82); XXXII.5 (p. 116); XXXVI.10 (p. 132); XXXVI.16 (p. 132); XLIX.5 (p. 164); LI.8 (p. 168)

Lexical references LSJ ὄρος1 (n75306)

Ὀρτυγία

Ortygia · Ortygia · OL1285

At XXXV.5 Leto’s paired childbirth statement places “her,” Artemis, in Ortygia and “him,” Apollo, in rocky Delos. The place-name needs that pronominal contrast for interpretation; it should not be assigned to both births simply because the line names both locations.

See also Λητώ [OL1040]; Δῆλος [OL0415]; Ἄρτεμις [OL0211]

Source forms Ὀρτυγίῃ

All verse occurrences 1 in total. Source PDF: XXXV.5 (p. 128)

Lexical references LSJ Ὀρτυγία (n75384)

ὀρφναῖος

orphnaios · Dark · OL1286

The genitive ὀρφναίης at LIX.3 qualifies the lake introduced in the preceding line. The apparatus attributes it to Wiel against οὐρανίας, “heavenly”; the adopted darkness contributes materially to the shadowy setting. It is an adjective of the lake, not a separate deity named Orphnaia.

See also λίμνη [OL1046]; ὄρφνη [OL1287]; λυγρός [OL1064]

Source forms ὀρφναίης

All verse occurrences 1 in total. Source PDF: LIX.3 (p. 196)

Consequential readings AV090_02

Lexical references LSJ ὀρφναῖος (n75458)

ὄρφνη

orphnē · Gloom; night-darkness · OL1287

At XXXIV.13 Apollo’s vision extends through night’s stillness beneath star-eyed ὄρφνη. Darkness is imagined as having the stars for eyes, so the noun is not simply equivalent to total absence of visible light.

See also νύξ [OL1217]; ὄμμα [OL1261]; ἀστεροόμματος [OL0221]

Source forms ὄρφνης

All verse occurrences 1 in total. Source PDF: XXXIV.13 (p. 124)

Consequential readings AV054_03

Lexical references LSJ ὄρφνη (n75459)

ὅσιος

hosios · Religiously right; reverent; holy · OL1288

The word

ὅσιος expresses religious propriety, reverence, or holiness. The edition’s regular “pure” is useful as a translation policy, but should not narrow the word to physical cleanliness or make it an exclusive technical category distinct from every other holiness-word. Its objects here include rites, offerings, purposes, divine figures, and a life.

In the work

Rites are ὅσιαι in the Hekate, Horai, and Hestia hymns; Ouranos is asked to bring an ὁσία life to the new initiate. Plouton delights in ὅσιοι acts of reverence, and the Moirai are offered ὅσιαι libations and prayers. These are positive claims that the worship or life is appropriate in relation to the divine. The Muses are both ἱεραί and ὅσιαι at LXXVII.2, showing that the terms can accumulate rather than occupy sealed compartments.

The moral contrast is especially clear under negation. Nemesis rejects purposes οὐχ ὁσίας, while the Erinyes respond to mortals' counsels οὐχ ὁσίαις. The impiety belongs to the negating construction, not to the adjective by itself. Conversely the Eumenides are asked to approach with ὅσιαι purposes at LXX.11. Proteus's ὁσίῃσι προνοίαις describes the providential intentions accompanying his coming, and the feminine agreement attaches the adjective to those intentions.

Places to Read

IV.9 (source PDF p. 28). A religiously appropriate life sought for a new initiate.

XVIII.18 (source PDF p. 76). The adjective qualifies acts of reverence.

XXV.10 (source PDF p. 96). Feminine agreement with providential intentions.

LXI.12 (source PDF p. 204). Negation makes the purposes not religiously right.

LXXVII.2 (source PDF p. 250). The Muses receive both ἱεραί and ὅσιαι.

LXXXIV.3 (source PDF p. 268). A textual difference changes whether rites or initiates are qualified.

In this edition

At LXXXIV.3 the printed ὁσίαις agrees with τελεταῖς, "rites," whereas reported ὁσίους would agree with μύστας, "initiates." The target of holiness changes, not merely its spelling. Other Ionic and alpha-vowel alternatives often leave the referent unchanged. The English "pure" should therefore be checked against local syntax, especially under negation and where several holiness terms appear together.

See also

ἁγνός [OL0022]; ἱερός [OL0822]; ἅγιος [OL0012]; εὐσέβεια [OL0672]; τελετή [OL1714]; μυστιπόλος [OL1166]

Source forms ὁσίαις; ὁσίας; ὁσίην; ὁσίῃσι; ὁσίοις; ὁσίων

All verse occurrences 11 in total. Source PDF: I.9 (p. 18); IV.9 (p. 28); XVIII.18 (p. 76); XXV.10 (p. 96); XLIII.10 (p. 152); LIX.19 (p. 198); LXI.12 (p. 204); LXIX.5 (p. 228); LXX.11 (p. 232); LXXVII.2 (p. 250); LXXXIV.3 (p. 268)

Consequential readings AV124_03

Lexical references LSJ ὅσιος (n75526)

ὄσσε

osse · Eyes · OL1289

Protogonos clears mist from eyes at VI.6, whereas the Eumenides flash destructive light from theirs at LXX.6. Eyes can thus receive improved vision or emit a frightening radiance. The conventional dual headword ὄσσε provides access to the printed plural ὄσσων without silently replacing it with the separate noun ὄμμα.

See also ὄμμα [OL1261]; ὀμίχλη [OL1260]

Source forms ὅσσων

All verse occurrences 2 in total. Source PDF: VI.6 (p. 32); LXX.6 (p. 232)

Lexical references LSJ ὅσσε (n75572)

ὅτε

hote · Now; at one time · OL1290

At XXXIV.17 ὁτὲ μέν begins an alternation in Apollo’s musical movement: now to the nete’s limits, then elsewhere in the following line. The word organizes successive positions within the harmonic description rather than naming a musical mode itself.

See also νεάτη [OL1179]; ὑπάτη [OL1801]; πάλιν [OL1323]

Source forms ὁτὲ

All verse occurrences 1 in total. Source PDF: XXXIV.17 (p. 124)

Consequential readings AV119_01

Lexical references LSJ ὅτε1 (n75688)

οὖλος

oulos · Baneful; potentially harmful · OL1291

Dream is οὖλος at LXXXVI.1 even while addressed as blessed. The alarming adjective fits the hymn’s concern with warning and frightening manifestations; it must not be suppressed by the later request for helpful messages. This is the harmful homograph, not “woolly” or “whole.”

See also ὄνειρος [OL1264]; μάκαρ [OL1086]

Source forms οὖλε

All verse occurrences 1 in total. Source PDF: LXXXVI.1 (p. 272)

Lexical references LSJ οὖλος3 (n75860)

Οὐρανία

Ourania · Ourania; heavenly goddess or Muse · OL1292

At LV.1 Οὐρανίη is Aphrodite’s heavenly designation, and the goddess invoked beside Adonis in Prayer.41 is contextually the same Aphrodite. LXXVI.9 instead names Ourania among the Muses. The shared form therefore provides access to distinct referents; it does not identify the Muse with Aphrodite.

See also οὐράνιος [OL1293]; Ἀφροδίτη [OL0265]; Μοῦσα [OL1160]

Source forms Οὐρανίη; Οὐρανίην

All verse occurrences 3 in total. Source PDF: Prayer.41 (p. 16); LV.1 (p. 180); LXXVI.9 (p. 248)

Lexical references LSJ Οὐρανία (n75921)

οὐράνιος

ouranios · Heavenly; belonging to heaven · OL1293

οὐράνιος locates stars, flames, aither, divine powers, or effects such as an echo in relation to heaven. Hekate and the Kouretes are both heavenly and earthly and marine, while the stars too can be paired with earth-language. The adjective is therefore not always an exclusive spatial classification. For a lightning-shaft or heavenly covering it describes origin or location; for Nomos it belongs to his star-ordering sphere.

See also οὐρανός [OL1298]; Οὐρανία [OL1292]; χθόνιος [OL1923]; ἐνάλιος [OL0543]

Source forms οὐράνιαι; οὐρανίη; οὐρανίην; οὐράνιοι; οὐράνιον; οὐρανίου; οὐρανίους; οὐρανίων

All verse occurrences 16 in total. Source PDF: Prayer.3 (p. 10); Prayer.32 (p. 14); I.2 (p. 18); III.8 (p. 26); VII.1 (p. 34); VII.3 (p. 34); VII.9 (p. 36); VIII.2 (p. 38); X.2 (p. 46); XIX.12 (p. 80); XIX.17 (p. 82); XXXVIII.2 (p. 136); XXXVIII.19 (p. 140); XXXVIII.23 (p. 140); LVIII.5 (p. 194); LXIV.2 (p. 212)

Consequential readings AV009_04; AV090_02

Lexical references LSJ οὐράνιος (n75926)

Οὐρανίωνες

Ouraniōnes · The heavenly gods · OL1294

Prayer.22 invokes the messenger of the οὐρανίωνες. The genitive plural οὐρανιώνων identifies the heavenly ones whose messenger is summoned; it is a substantive divine designation, not the ordinary genitive plural of οὐράνιος.

See also οὐράνιος [OL1293]; ἄγγελος [OL0010]; Ἑρμῆς [OL0616]

Source forms οὐρανιώνων

All verse occurrences 1 in total. Source PDF: Prayer.22 (p. 12)

Lexical references LSJ Οὐρανίωνες (n75929)

οὐρανόθεν

ouranothen · From heaven · OL1295

Dike looks down on mortal life οὐρανόθεν at LXII.3. The adverb establishes her vantage point, while the observing verb gives the action. Its printed accent is preserved even though dictionary access may accent the formation differently.

See also οὐρανός [OL1298]; δίκη [OL0439]; καθοράω [OL0857]

Source forms οὐρανόθεν

All verse occurrences 1 in total. Source PDF: LXII.3 (p. 206)

Lexical references LSJ οὐράνοθεν (n75938)

οὐρανόπαις

ouranopais · Child of Ouranos · OL1296

The Mother of the gods at XXVII.13 and Themis at LXXIX.1 receive οὐρανόπαις. The compound expresses descent from Ouranos rather than merely residence in the sky. Different recipients can share that relation without every other aspect of their identities being merged.

See also οὐρανός [OL1298]; παῖς [OL1318]; Θέμις [OL0775]; μήτηρ [OL1143]

Source forms Οὐρανόπαι; Οὐρανόπαιδ’

All verse occurrences 2 in total. Source PDF: XXVII.13 (p. 102); LXXIX.1 (p. 256)

Lexical references LSJ οὐρανόπαις (n75947)

οὐρανόπλαγκτος

ouranoplanktos · Wandering through heaven · OL1297

The clouds are οὐρανόπλαγκτοι at XXI.1 alongside airy and fruit-nourishing descriptions. The compound gives their movement through the sky, while the next line

identifies winds as driving them. It describes weather in motion rather than a fixed celestial station.

See also νεφέλη [OL1191]; οὐράνιος [OL1293]; ἄνεμος [OL0142]

Source forms οὐρανόπλαγκτοι

All verse occurrences 1 in total. Source PDF: XXI.1 (p. 86)

Lexical references LSJ οὐρανόπλαγκτος (n75949)

οὐρανός

ouranos · Heaven; Ouranos · OL1298

The word

οὐρανός is both heaven as the upper cosmic region and Ouranos as a divine addressee or parent. The hymns can move between these uses without changing the noun. Construction, not capitalization alone, tells us whether heaven encloses things, receives a rising shout, or is invoked as a begetter.

In the work

IV.1 directly calls Ouranos all-begetter and an unwearied part of the cosmos. This combines personal address with spatial and structural language: the divine figure is not detached from the heaven he names. XIII.6 calls Kronos offspring of Gaia and starry Ouranos, and XXXVII.1 gives the Titans the same parents. The lower-case printing in the former does not eliminate the genealogical relation.

Elsewhere heaven is one of Pan’s limbs, the enclosing reach of the world in the Zeus hymn, a region containing creatures under Aphrodite’s power, and the height reached by the Kouretes’ din. Nomos bears great heaven in his ordered course. Rheia’s hymn, XIV.10, says earth and broad heaven come from her, showing that the collection’s generative praise is not simply one consistent pedigree repeated without variation. The lexical reader should preserve each asserted relationship instead of silently correcting one hymn by another.

Places to Read

IV.1 (source PDF p. 28). Direct invocation combines divine begetter and cosmic portion.

XIII.6 (source PDF p. 62). Starry Ouranos named in Kronos’s parentage.

XIV.10 (source PDF p. 66). Heaven said to originate from Rheia within her hymn’s praise.

XV.5 (source PDF p. 68). Heaven as the enclosure of all things.

XXXVII.1 (source PDF p. 134). Ouranos and Gaia as parents of the Titans.

LXIV.5 (source PDF p. 212). Heaven borne within Nomos’s ordering.

In this edition

The English alternates the name “Ouranos” and the common noun “heaven.” Both are legitimate ways of making the local function clear. The verse itself supplies no rule that a capital letter always marks a person and a lower-case word only physical space. Related οὐράνιος describes a heavenly association, while οὐρανόπαις explicitly expresses descent.

See also

οὐράνιος [OL1293]; οὐρανόπαις [OL1296]; κόσμος [OL0950]; μέρος [OL1128]; Πάν [OL1335]; Κρόνος [OL0971]

Source forms Οὐρανὲ; οὐρανὸν; οὐρανὸς; Οὐρανοῦ; οὐρανοῦ; οὐρανῷ

All verse occurrences 9 in total. Source PDF: IV.1 (p. 28); XI.2 (p. 52); XIII.6 (p. 62); XIV.10 (p. 66); XV.5 (p. 68); XXXVII.1 (p. 134); XXXVIII.11 (p. 138); LV.6 (p. 180); LXIV.5 (p. 212)

Heading or rubric OYPANOY · IV.heading · source PDF p. 28. IV. OYPANOY

Local sense Heaven as the hymn's divine recipient

Lexical references LSJ οὐρανός (n75954)

οὐρεσιφοῖτις

ouresiphoitis · Mountain-roaming, feminine form · OL1299

Hekate is οὐρεσιφοῖτιν at I.8, with leadership, maidenhood, and nurture of the young. The distinct feminine -φοῖτις formation characterizes her ranging over mountains. It should be related to, not silently replaced by, οὐρεσίφοιτος.

See also οὐρεσίφοιτος [OL1300]; ὄρος [OL1284]; Ἑκάτη [OL0508]

Source forms οὐρεσιφοῖτιν

All verse occurrences 1 in total. Source PDF: I.8 (p. 18)

Lexical references LSJ οὐρεσιφοίτης (n75978)

οὐρεσίφοιτος

ouresiphoitos · Mountain-roaming · OL1300

The nymphs at LI.9 and Dionysos in LII.10 roam the mountains. For the nymphs, the epithet sits beside flowing from rock and clear sound; for Dionysos, beside fawnskin clothing. The shared landscape does not erase those different portraits.

See also οὐρεσιφοῖτις [OL1299]; ὄρος [OL1284]; νεβριδοστόλος [OL1181]

Source forms οὐρεσίφοιτοι; οὐρεσίφοιτος

All verse occurrences 2 in total. Source PDF: LI.9 (p. 168); LII.10 (p. 174)

Lexical references LSJ οὐρεσίφοιτος (n75979)

οὖρος

ouros · Fair wind; favourable sailing wind · OL1301

The sea goddess sends οὖρος to straight-running ships at XXII.10, and Leukothea brings a ship-speeding οὖρος to initiates at LXXIV.10. The noun identifies useful sailing wind, not any wind regardless of direction or consequence.

See also ναῦς [OL1177]; ναυσίδρομος [OL1178]; ἄνεμος [OL0142]

Source forms οὖρον

All verse occurrences 2 in total. Source PDF: XXII.10 (p. 88); LXXIV.10 (p. 242)

Lexical references LSJ οὖρος1 (n76020)

οὖς

ous · Ear · OL1302

At XIX.14 the thunderous crash enters the beasts’ ears and makes them cower. The epic οὖας is the bodily receiver of sound, complementing the hymn’s repeated visual flashes with an auditory effect.

See also κτύπος [OL0983]; ἀκούω [OL0080]

Source forms οὖας

All verse occurrences 1 in total. Source PDF: XIX.14 (p. 80)

Lexical references LSJ οὖς (n76028)

οὐτιδανός

outidanos · Worthless; contemptible · OL1303

Nomos drives out worthless envy at LXIV.6. The adjective morally devalues the envy being expelled; it does not say that envy is powerless or harmless. The apparatus attributes οὐτιδανόν to Wiel against οὐ δίκαιον, “not just,” preserving a real difference in the chosen qualification.

See also φθόνος [OL1848]; νόμος [OL1202]

Source forms οὐτιδανὸν

All verse occurrences 1 in total. Source PDF: LXIV.6 (p. 212)

Consequential readings AV098_03

Lexical references LSJ οὐτιδανός (n76055)

ὀφιοπλόκαμος

ophioplokamos · Snake-tressed · OL1304

The avenging goddesses have snake-like tresses at LXIX.12 and LXX.10, alongside many forms or a fearful gaze. The compound makes threatening animal imagery part of their hair, rather than stating that their whole bodies are serpents.

See also εὐπλόκαμος [OL0663]; Ἐρινύς [OL0609]; μοῖρα [OL1151]

Source forms ὀφιοπλόκαμοι

All verse occurrences 2 in total. Source PDF: LXIX.12 (p. 230); LXX.10 (p. 232)

Lexical references LSJ ὀφιοπλόκαμος (n76146)

ὀχέω

okheō · To bear; to carry; to hold · OL1305

At LXII.6 evil purposes bear things upon mortals in an abstract transport-image. At LXXIII.6 the keys of grief and joy are held within the addressed daimon. The passive forms express carrying or containment without requiring an actual vehicle in either passage.

See also ὄχος [OL1307]; κλείς [OL0921]; γνώμη [OL0379]

Source forms ὀχεῖται; ὀχέονται

All verse occurrences 2 in total. Source PDF: LXII.6 (p. 206); LXXIII.6 (p. 240)

Lexical references LSJ ὀχέω (n76210)

ὄχθος

okhthos · Ridge; elevated mass · OL1306

Mountain ridges appear or come to light through Zeus’s head at XV.3–4, and Athena occupies the ridges’ lofty summits at XXXII.4. The genitive ὄχθων in the latter makes the ridges possessors of the summits; reported ὄχθους would alter the construction. The similar-looking ὄχος means a vehicle, not terrain.

See also ὄρος [OL1284]; κορυφή [OL0946]; ὄχος [OL1307]

Source forms ὄχθοι; ὄχθων

All verse occurrences 2 in total. Source PDF: XV.4 (p. 68); XXXII.4 (p. 116)

Consequential readings AV050_07

Lexical references LSJ ὄχθος (n76225)

ὄχος

okhos · Vehicle; mount · OL1307

Aphrodite travels over the sea on swan-associated ὄχοι at LV.20. The Nereids’ ὄχοι at XXIV.4 belong with Tritons, backs, and animal-shaped forms, so “mounts” may keep the image less mechanically specific than “chariots.” At LV.20 the apparatus reports ὄχθοις, “ridges,” against the adopted vehicle-word.

See also κύκνειος [OL1002]; νῶτον [OL1223]; ὄχθος [OL1306]; ἅρμα [OL0200]

Source forms ὄχοις; ὄχοισιν

All verse occurrences 2 in total. Source PDF: XXIV.4 (p. 92); LV.20 (p. 184)

Consequential readings AV084_02

Lexical references LSJ ὄχος1 (n76268)

ὄψις

opsis · Visible appearance; face; vision · OL1308

Eos’s supreme ὄψις at LXXVIII.8 is her visible presence or face, from which no one escapes. At LXXXVI.14 an ὄψις is a dream-vision that announces evil. The noun can therefore designate what appears outwardly or a visionary experience, not merely the organ called an eye.

See also ὄμμα [OL1261]; ὄνειρος [OL1264]; ὀνειρήεις [OL1263]

Source forms ὄψιν; ὄψις

All verse occurrences 2 in total. Source PDF: LXXVIII.8 (p. 254); LXXXVI.14 (p. 274)

Lexical references LSJ ὄψις (n76335)

Π π Pi

παγγενέτης

pangenetēs · All-begetter · OL1309

Zeus is παγγενέτης in the lightning hymn and in the gentle, life-giving address of LXXIII.2. The noun expresses comprehensive generation in both contexts, despite the contrast between storm-power and beneficence. It is a distinct formation from παγγενέτωρ.

See also παγγενέτωρ [OL1310]; γένεσις [OL0356]; Ζεύς [OL0707]

Source forms παγγενέτην

All verse occurrences 2 in total. Source PDF: XX.5 (p. 84); LXXIII.2 (p. 240)

Lexical references LSJ παγγενέτης (n76416)

παγγενέτωρ

pangenetōr · All-begetter, -γενέτωρ formation · OL1310

Ouranos and Herakles are addressed as παγγενέτορ, while Kronos receives the title in connection with αἰών at XIII.5. The genitive there requires reading across the line break and should not be dropped from the relation. This agent noun remains distinct from παγγενέτης even where English gives both as “all-begetter.”

See also παγγενέτης [OL1309]; γένεσις [OL0356]; αἰών [OL0072]

Source forms παγγενέτορ

All verse occurrences 3 in total. Source PDF: IV.1 (p. 28); XII.6 (p. 58); XIII.5 (p. 62)

Lexical references LSJ παγγενέτωρ (n76417)

πάγγεος

pangeos · Of the whole earth; earth-encompassing · OL1311

At LIX.8 πάγγεον qualifies the chariot driven by opinion on the fate-appointed plain. The compound extends the image’s scope across earth; it is not a geographical proper name or evidence for a physical chariot of measurable global size.

See also ἅρμα [OL0200]; δόξα [OL0461]; μόρσιμος [OL1158]

Source forms πάγγεον

All verse occurrences 1 in total. Source PDF: LIX.8 (p. 196)

Lexical references LSJ πάγγεος (n76418)

παγκόσμιος

pankosmios · Of the whole cosmos · OL1312

Apollo mixes a παγκόσμιος share for humans through harmony at XXXIV.20. The adjective qualifies μοῖραν, the allotted portion, not the people themselves. It gives the share a relation to the whole ordered world while leaving its precise composition to the surrounding seasonal and musical imagery.

See also μοῖρα [OL1151]; κόσμος [OL0950]; ἁρμονία [OL0202]

Source forms παγκόσμιον

All verse occurrences 1 in total. Source PDF: XXXIV.20 (p. 126)

Lexical references LSJ παγκόσμιος (n76464)

παγκρατής

pankratēs · All-prevailing; commanding in power · OL1313

Herakles and Hermes each hold a παγκρατές heart. The identical phrase praises a centre of effective strength, while their surrounding descriptions differ in archery, divination, contest, and lordship. The compound qualifies the heart rather than functioning as an independent god-name.

See also ἦτορ [OL0755]; κράτος [OL0964]; μεγασθενής [OL1107]

Source forms παγκρατὲς

All verse occurrences 2 in total. Source PDF: XII.5 (p. 58); XXVIII.2 (p. 104)

Lexical references LSJ παγκρατής (n76469)

Παιάν

Paian · Paian; divine healing and beneficent title · OL1314

The word

Παιάν is a divine name or title in these addresses. Its healing association is clearest when Asklepios is explicitly called healer of all, but its distribution here is wider than one named healer. These occurrences are vocative or address-like designations, not nouns identifying a song that the worshippers are ordered to perform.

In the work

Apollo is summoned as Paian at XXXIV.1 among his familiar names and feats. Asklepios is “lord Paian” at LXVII.1, where healing supplies the immediate orientation. Helios and Pan also receive the title at VIII.12 and XI.11, each in a sequence involving light, growth, and fruitfulness. Dionysos in LII.11 is Paian beside thyrsos-spear, lap-nurture, and grape-cluster imagery. These are real shared titles, not an editor’s substitution of one divine name for another. They show that the language of welcome, healing, and life-benefiting power can pass across hymns while each addressee retains its local identifying descriptions. A list of occurrences is therefore more informative than a rule that “Paian always means Apollo.”

Places to Read

VIII.12 (source PDF p. 40). Helios as fruitful, light-bearing Paian.

XI.11 (source PDF p. 54). Pan receives the title in a growth-and-light sequence.

XXXIV.1 (source PDF p. 122). Paian among Apollo’s direct names.

LII.11 (source PDF p. 174). The title belongs to a distinctly Dionysiac epithet-sequence.

LXVII.1 (source PDF p. 222). Asklepios’s healing context makes the beneficent force explicit.

In this edition

The supplied English retains “Paian,” avoiding an over-specific replacement by “Apollo” or a uniform “healer” where the local wording is broader. The related feminine παιωνίς qualifies the nymphs as healing; it is not this name in another grammatical case. Shared

designation supports comparison of functions, not an automatic identification of all five addressees as one figure.

See also

Ἀπόλλων [OL0184]; Ἀσκληπιός [OL0217]; Πάν [OL1335]; ἥλιος [OL0741]; παιωνίς [OL1319]; Διόνυσος [OL0446]

Source forms Παιάν; Παιὰν

All verse occurrences 5 in total. Source PDF: VIII.12 (p. 40); XI.11 (p. 54); XXXIV.1 (p. 122); LII.11 (p. 174); LXVII.1 (p. 222)

Lexical references LSJ Παιάν (n76532)

παιδεία

paideia · Education; cultivated learning · OL1315

The Muses generate the blameless excellence of all παιδεία at LXXVI.4. The noun concerns cultivation and learning, not merely the biological state of childhood. The line places the Muses behind education’s excellence without listing a curriculum.

See also Μοῦσα [OL1160]; ἀρετή [OL0196]; μανθάνω [OL1089]

Source forms παιδείης

All verse occurrences 1 in total. Source PDF: LXXVI.4 (p. 246)

Lexical references LSJ παιδεία (n76570)

παιδόφιλος

paidophilos · Loving children · OL1316

Demeter is παιδοφίλη at XL.13, with being blessed in children and nursing the young. The compound describes affection towards children, distinct from simply having children or bringing them up, even though all three ideas accumulate in the line.

See also παῖς [OL1318]; κουροτρόφος [OL0953]; μήτηρ [OL1143]

Source forms παιδοφίλη

All verse occurrences 1 in total. Source PDF: XL.13 (p. 146)

Lexical references LSJ παιδόφιλος (n76670)

παίκτειρα

paikteira · Female player; playful mover · OL1317

Night is παίκτειρα in airy pursuits at III.9. The feminine agent noun presents play as movement within a circling scene. Nothing in the line identifies a particular human game or makes the word a technical title for a ritual performer.

See also νύξ [OL1217]; δίωγμα [OL0452]; κυκλάς [OL0996]

Source forms παίκτειρα

All verse occurrences 1 in total. Source PDF: III.9 (p. 26)

Lexical references LSJ παίκτης (n76684)

παῖς

pais · Child; son or daughter · OL1318

παῖς names Demeter’s daughter taken by Plouton at XVIII.12 and Dysaules’s son obtained as a guide at XLI.6. The noun itself can refer to either sex; the familial and narrative context identifies the person. Translating both mechanically as “boy” would misread the first.

See also μήτηρ [OL1143]; ὁδηγητήρ [OL1228]; θυγάτηρ [OL0804]

Source forms παῖδα

All verse occurrences 2 in total. Source PDF: XVIII.12 (p. 76); XLI.6 (p. 148)

Consequential readings AV066_06

Lexical references LSJ παῖς (n76703)

παιωνίς

paiōnis · Healing; remedial, feminine form · OL1319

The nymphs are παιωνίδες at LI.15, alongside their frenzy and delight in spring. The feminine formation gives them a healing or relieving quality within a many-sided portrait. It is related to Paian’s healing vocabulary, not the name of a peony plant.

See also Παιάν [OL1314]; νύμφη [OL1215]; ὑγίεια [OL1787]

Source forms παιωνίδες

All verse occurrences 1 in total. Source PDF: LI.15 (p. 170)

Lexical references LSJ παιώνιος (n76722)

Παλαίμων

Palaimōn · Palaimon · OL1320

The Prayer calls Palaimon a giver of prosperity, and LXXV.3 summons him to well-hallowed rites in a hymn concerned with rescue on land and sea. His name anchors the requested protection; the verse does not require every benefit to be reduced to a maritime allegory.

See also Λευκοθέα [OL1031]; ὀλβιοδώτης [OL1241]; ναῦς [OL1177]

Source forms Παλαῖμον; Παλαίμονά

All verse occurrences 2 in total. Source PDF: Prayer.35 (p. 16); LXXV.3 (p. 244)

Heading or rubric ΠΑΛΑΙΜΟΝΟΣ · LXXV.heading · source PDF p. 244. LXXV. ΠΑΛΑΙΜΟΝΟΣ

Local sense Palaimon as the hymn's divine recipient

Lexical references LSJ Παλαίμων (n76751)

παλαίφατος

palaiphatos · Spoken of from of old · OL1321

Nature is παλαίφατος at X.5 beside imperishability and first birth. The epithet praises her ancient renown or long-standing mention; it is the hymn’s description, not an independent date for the poem or a cited history of its transmission.

See also φύσις [OL1897]; πρωτογένεια [OL1559]

Source forms παλαίφατε

All verse occurrences 1 in total. Source PDF: X.5 (p. 46)

Lexical references LSJ παλαίφατος (n76799)

παλάσσω

palassō · To stain; to spatter · OL1322

Ares is continually stained with slaughter at LXV.3. The perfect participle πεπαλαγμένος presents the resulting condition of battle’s violence, while “always” makes that condition persistent in the portrait.

See also φόνος [OL1881]; Ἄρης [OL0198]

Source forms πεπαλαγμένος

All verse occurrences 1 in total. Source PDF: LXV.3 (p. 216)

Lexical references LSJ παλάσσω (n76812)

πάλιν

palin · Again; back; in turn · OL1323

πάλιν marks recurrence or return: Night changes sphere or retreats, Dionysos rouses the trieteric revel again, Adonis returns towards Olympos, and Hermes wakes sleepers again. The recurring motion is supplied by each verb; the adverb alone does not prove that these different cycles have one identical duration.

See also κῶμος [OL1013]; ἐγείρω [OL0485]; ὅτε [OL1290]

Source forms πάλι; πάλιν

All verse occurrences 5 in total. Source PDF: III.8 (p. 26); III.10 (p. 26); LIII.5 (p. 176); LVI.11 (p. 188); LVII.9 (p. 192)

Lexical references LSJ πάλιν (n76910)

Παλλάς

Pallas · Pallas; Athena · OL1324

Pallas is the battle-rousing maiden in Prayer.38 and Zeus’s sole-born offspring at XXXII.1. The name refers to Athena in these contexts, linking martial action with the filial designation that opens her hymn. It should not be explained merely from the similar-looking verb πάλλω.

See also Ἀθηνᾶ [OL0044]; μονογενής [OL1155]; πάλλω [OL1325]

Source forms Παλλάδα; Παλλὰς

All verse occurrences 2 in total. Source PDF: Prayer.38 (p. 16); XXXII.1 (p. 116)

Lexical references LSJ Παλλάς (n77017)

πάλλω

pallō · To shake; to brandish; to spring in movement · OL1325

Herakles brandishes a branch while driving away ruin at XII.15. Dionysos at XLVI.4 “kept shaking” danced steps through the thickets: ποτε and the narrative construction support an imperfect, not a present command to dance. The apparatus reports πάλλει against printed πάλλες, a shift that should not be used to rewrite the adopted address silently.

See also χορεύω [OL1934]; κλάδος [OL0919]; Διόνυσος [OL0446]

Source forms πάλλες; πάλλων

All verse occurrences 2 in total. Source PDF: XII.15 (p. 60); XLVI.4 (p. 158)

Lexical references LSJ πάλλω (n77030)

παμβασίλεια

pambasileia · Queen of all · OL1326

Nature, Rheia, Hera, Artemis, Health, Semele, and earth receive παμβασίλεια. The word elevates the addressed figure's sovereignty within the local hymn; applied to earth, it also personifies the domain called queen of all. It is the queen-title, not the differently accented abstract παμβασιλεία for absolute monarchy, and its repeated use does not establish one exclusive ruler over all others.

See also βασίλεια [OL0294]; παμβασιλεύς [OL1327]; μόνος [OL1156]

Source forms παμβασίλεια; παμβασίλειαν

All verse occurrences 9 in total. Source PDF: X.16 (p. 48); XI.2 (p. 52); XIV.7 (p. 64); XVI.2 (p. 70); XVI.9 (p. 70); XVIII.6 (p. 74); XXXVI.11 (p. 132); XLIV.1 (p. 154); LXVIII.1 (p. 224)

Lexical references LSJ παμβασίλεια2 (n77054)

παμβασιλεύς

pambasileus · King of all · OL1327

Zeus is παμβασιλεύς at LXXIII.3, in a sequence that calls him great, far-wandering, and avenging. The compound gives royal authority universal scope in this praise, while the neighbouring epithets retain their distinct force.

See also παμβασίλεια [OL1326]; βασιλεύς [OL0295]; Ζεύς [OL0707]

Source forms παμβασιλῆα

All verse occurrences 1 in total. Source PDF: LXXIII.3 (p. 240)

Lexical references LSJ παμβασιλεύς (n77055)

παμμάκαρ

pammakar · Wholly blessed; all-blessed · OL1328

At XIX.3 Zeus's thunder shakes the seat of the παμμάκαρες. The plural is substantive for the all-blessed gods, whose abode is the object shaken. The intensifier does not make the noun denote all human recipients of blessings.

See also μάκαρ [OL1086]; θεός [OL0778]

Source forms παμμακάρων

All verse occurrences 1 in total. Source PDF: XIX.3 (p. 78)

Lexical references LSJ πάμμακαρ (n77065)

παμμήτειρα

pammēteira · Mother of all · OL1329

Nature and Demeter are each παμμήτειρα at the openings of their hymns. The compound concentrates comprehensive maternity into one epithet, while their different surrounding names and activities remain intact. It is not a separate anonymous goddess who replaces both addressees.

See also μήτηρ [OL1143]; φύσις [OL1897]; Δημήτηρ [OL0416]

Source forms παμμήτειρα

All verse occurrences 2 in total. Source PDF: X.1 (p. 46); XL.1 (p. 144)

Lexical references LSJ παμμήτειρα (n77084)

παμποίκιλος

pampoikilos · All-varied; richly diverse · OL1330

Fortune holds mortals' παμποίκιλος livelihood at LXXII.6. The adjective stresses its varied possibilities, preparing for the contrast between abundant possessions and poverty in the following lines. Diversity here concerns human circumstances, not merely ornamental colour.

See also βίοτος [OL0309]; ποικίλος [OL1448]; τύχη [OL1786]

Source forms παμποίκιλός

All verse occurrences 1 in total. Source PDF: LXXII.6 (p. 238)

Lexical references LSJ παμποίκιλος (n77119)

παμφάγος

pamphagos · All-devouring · OL1331

Herakles and Hephaistos are all-devouring, and Zeus's storm weapon consumes all in its rush. The fire context makes consumption vivid for Hephaistos and the bolt; Herakles's epithet belongs to a broader cosmic praise that pairs devouring with begetting. None is a statement about the singers' diet or a direct instruction for sacrifice.

See also παγγενέτωρ [OL1310]; πῦρ [OL1573]; ὁρμή [OL1281]

Source forms παμφάγε; παμφάγον

All verse occurrences 3 in total. Source PDF: XII.6 (p. 58); XIX.10 (p. 80); LXVI.5 (p. 218)

Lexical references LSJ παμφάγος (n77134)

παμφαής

pamphaēs · All-shining · OL1332

Protogonos is an all-shining shoot at VI.5 while also hidden and unspeakable. The adjective supplies radiance, making its coexistence with concealment a genuine feature of the line rather than an error to be removed by translation.

See also κρύφιος [OL0977]; φάος [OL1835]; ἔρνος [OL0618]

Source forms παμφαὲς

All verse occurrences 1 in total. Source PDF: VI.5 (p. 32)

Consequential readings AV015_04

Lexical references LSJ παμφαής (n77135)

παμφανόων

pamphanoōn · Blazing forth; intensely shining · OL1333

At XIX.13 παμφανόωντα describes the thunderbolt that makes earth and sea shudder. This participial formation gives its brilliant appearance; it should not be used to invent a finite verb attested elsewhere in this corpus.

See also παμφαής [OL1332]; κεραυνός [OL0901]

Source forms παμφανόωντα

All verse occurrences 1 in total. Source PDF: XIX.13 (p. 80)

Lexical references LSJ παμφανόων (n77141)

πάμφλεκτος

pamphlektos · Blazing throughout; all-burning · OL1334

πάμφλεκτος belongs to the storm-object sequence at XIX.6, alongside speed, shuddering, and mighty force. Its burning quality contributes to the collective terror of the thunderstorm; the grammar should not be narrowed to one isolated object more confidently than the coordinated list permits.

See also πῦρ [OL1573]; κεραυνός [OL0901]; ὀβριμόθυμος [OL1225]

Source forms παμφλέκτους

All verse occurrences 1 in total. Source PDF: XIX.6 (p. 78)

Lexical references LSJ πάμφλεκτος (n77151)

Πάν

Pan · Pan; pastoral and cosmic divine name · OL1335

The word

Πάν is a divine name, with forms such as Πᾶνα, Πανός, and Πανί. It must be distinguished from ordinary forms of πᾶς, “all,” even where the hymn deliberately brings Pan into relation with totality. The name identifies a pastoral god whose local portrayal also reaches the scale of the entire cosmos.

In the work

Prayer.15 invokes Pan beside the famed nymphs, and LI.8 pictures them leaping with him over mountains. This company gives a concrete landscape and movement to the name. XI.1 calls him strong and pastoral, then “the whole sum of the cosmos”; XI.2–3 enumerate heaven, sea, earth, and undying fire as his limbs. The universal description is therefore explicit in this hymn, not merely inferred from the spelling of his name. Yet it does not erase the pastoral associations stated in the very same opening.

At XXXIV.24–25 mortals call the addressed Apollo Pan, a two-horned god sending the whistlings of winds. The second-person naming clause makes this a local identification, not a separate figure’s cameo in Apollo’s praise. Wind, musical sound and divine form meet within the harmonic scene. This explicit naming need not become a universal equation of every appearance of Apollo and Pan: the other passages retain their own companionships and cosmic bodily images.

Places to Read

Prayer.15 (source PDF p. 12). Pan invoked beside the nymphs.

XI.1 (source PDF p. 52). Pastoral Pan explicitly named the cosmic whole.

XI.3 (source PDF p. 52). The listed cosmic constituents are his limbs.

XXXIV.25 (source PDF p. 126). Read with XXXIV.24: mortals call the addressed Apollo two-horned Pan.

LI.8 (source PDF p. 168). Pan as the nymphs’ companion in mountain leaping.

In this edition

The English retains Pan’s name while translating σύμπαν as the whole sum. This distinction makes the text’s association with totality visible without turning it into a

proved historical etymology. Related Πανικός describes a particular fearful excitation in his hymn, and ordinary παν- compounds elsewhere do not all refer to Pan.

See also

νόμιος [OL1201]; νύμφη [OL1215]; μέλος [OL1119]; κόσμος [OL0950]; Πανικός [OL1344]; Παιάν [OL1314]

Source forms Πᾶνα; Πανὶ; Πανός

All verse occurrences 5 in total. Source PDF: Prayer.15 (p. 12); XI.1 (p. 52); XI.3 (p. 52); XXXIV.25 (p. 126); LI.8 (p. 168)

Heading or rubric ΠΑΝΟΣ · XI.heading · source PDF p. 52. XI. ΠΑΝΟΣ

Local sense Pan as the hymn's divine recipient

Lexical references LSJ Πάν (n77169)

παναίολος

panaiolos · glancing; star-spangled · OL1336

Ouranos is παναίολος amid a sequence of colour and changing-form epithets (IV.7). The English “all-shifting” stresses movement, but LSJ specifically recognizes “star-spangled” here: the richness of the sky’s visible brilliance is equally important. The printed nominative-form address contrasts with the apparatus’s reported vocative παναίολε.

See also αἰολόμορφος [OL0066]

Source forms παναίολος

All verse occurrences 1 in total. Source PDF: IV.7 (p. 28)

Lexical references LSJ παναίολος (n77206)

Further source LSJ, παναίολος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

παναυγής

panaugēs · all-radiant · OL1337

Physis is addressed as wholly radiant at X.3, between descriptions of her governing and universal powers. The compound concerns brilliance, not the act of seeing everything. The edition prints the vocative παναυγές where its apparatus reports nominative παναυγής.

See also πανδερκής [OL1340]

Source forms παναυγές

All verse occurrences 1 in total. Source PDF: X.3 (p. 46)

Lexical references LSJ παναυγής (n77278)

πανδαμάτειρα

pandamateira · all-subduing goddess · OL1338

The feminine formation calls Physis the subduer of all at X.26, beside destiny, allotment and fire-breathing power. It belongs with πανδαμάτωρ, which the same hymn also applies to her, but preserves a distinct feminine way of naming the agent.

See also πανδαμάτωρ [OL1339]

Source forms πανδαμάτειρα

All verse occurrences 1 in total. Source PDF: X.26 (p. 50)

Lexical references LSJ πανδαμάτωρ (n77295)

πανδαμάτωρ

pandamatōr · all-subduer · OL1339

Aither, Physis, the Mother and Hephaistos each receive this title, so the capacity to overcome all is not restricted to one divine figure. At X.3 Physis is both all-subduing and herself unsubdued. The form πανδαμάτορ is vocative; πανδαμάτωρ can also stand in direct address, including to a goddess.

See also πανδαμάτειρα [OL1338]; ἀδάμαστος [OL0029]

Source forms πανδαμάτορ; πανδαμάτωρ

All verse occurrences 4 in total. Source PDF: V.3 (p. 30); X.3 (p. 46); XXVII.12 (p. 102); LXVI.5 (p. 218)

Lexical references LSJ πανδαμάτωρ (n77295)

πανδερκής

panderkēs · all-seeing · OL1340

The adjective joins celestial vision to moral oversight without reducing either to the other. It describes the eyes of Helios and Apollo, but also Dike herself and Nemesis’s scrutiny of mortal life. At IX.7 Selene’s all-seeing character accompanies wakefulness and stars, a different setting from the explicit judgment of LXI–LXII.

See also ὄμμα [OL1261]; δίκη [OL0439]

Source forms πανδερκέος; πανδερκές; πανδερκὲς; πανδερκής

All verse occurrences 6 in total. Source PDF: IV.8 (p. 28); VIII.1 (p. 38); IX.7 (p. 44); XXXIV.8 (p. 122); LXI.2 (p. 202); LXII.1 (p. 206)

Lexical references LSJ πανδερκής (n77304)

πανδώτειρα

pandōteira · giver of all · OL1341

Physis, Earth and Demeter share this feminine giving-title. In Demeter’s hymn it stands beside the nourishment of grain (XL.3); in Earth’s hymn it accompanies both nourishment and destruction (XXVI.2). Universal giving is therefore one aspect of the praised power, not a guarantee that every action is beneficial.

See also παντοδότειρα [OL1352]; παντολέτειρα [OL1358]

Source forms πανδώτειρα

All verse occurrences 3 in total. Source PDF: X.16 (p. 48); XXVI.2 (p. 98); XL.3 (p. 144)

Lexical references LSJ πανδώτειρα (n77340)

πανεχθής

panekhthēs · utterly hateful · OL1342

The accusative plural describes the purposes that Nemesis is asked to stop, with the noun γνώμας arriving in the following line (LXI.11–12). It condemns those purposes as deeply hateful; it is not itself another name for Nemesis or for the people she judges.

See also γνώμη [OL0379]; παύω [OL1384]

Source forms πανεχθεῖς

All verse occurrences 1 in total. Source PDF: LXI.11 (p. 204)

Lexical references LSJ πανεχθής (n77404)

πάνθειος

pantheios · of all the gods · OL1343

Leto, Amphietes and Silenos are invited to a πάνθειος rite. The adjective qualifies τελετή, giving the celebration a comprehensive divine scope. The phrase names the character of a rite, not a building, and should not be converted into an architectural “Pantheon.”

See also τελετή [OL1714]; πᾶς [OL1375]

Source forms πάνθειον

All verse occurrences 3 in total. Source PDF: XXXV.7 (p. 128); LIII.9 (p. 176); LIV.7 (p. 178)

Lexical references LSJ πάνθειος (n77432)

Πανικός

Panikos · of Pan; Panic · OL1344

The final petition to Pan asks him to send the Πανικός frenzy to the ends of the earth (XI.23). Its association with the god is explicit, but its desired location is far from the worshippers. The adjective thus marks a power from whose disturbing effects Pan himself is asked to provide relief.

See also Πάν [OL1335]; οἶστρος [OL1240]

Source forms Πανικὸν

All verse occurrences 1 in total. Source PDF: XI.23 (p. 56)

Lexical references LSJ Πανικός (n77457)

παννέφελος

pannephelos · cloud-filled; wholly clouded · OL1345

The adjective describes the cloud-filled streams in Zeus’s lightning scene (XIX.4) and the mass of clouded air Boreas must disperse (LXXX.3). The common feature is pervasive cloud, while the governing nouns distinguish a storm’s moving waters from accumulated air.

See also νεφέλη [OL1191]; στάσις [OL1644]

Source forms παννεφέλοις; παννέφελον

All verse occurrences 2 in total. Source PDF: XIX.4 (p. 78); LXXX.3 (p. 260)

Lexical references LSJ παννέφελος (n77476)

πάνρυτος

panrytos · all-flowing; fluid throughout · OL1346

Physis is called πάνρυτος beside circularity and life in changing forms (X.23). “All-flowing” is apt if it retains the broader sense of fluidity recognized by LSJ here. The word need not make Physis a river or limit her mobility to liquid water.

See also φύσις [OL1897]

Source forms πάνρυτε

All verse occurrences 1 in total. Source PDF: X.23 (p. 50)

Lexical references LSJ πάνρυτος (n77535)

Further source LSJ, πάνρυτος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πάνσοφος

pansophos · all-wise · OL1347

Selene and Physis are addressed as all-wise, the former amid descriptions of her celestial course, the latter beside giving and sustaining (IX.10; X.16). Wisdom is the praised capacity, rather than merely visual brightness. Sharing the epithet does not erase the different activities emphasized in each hymn.

See also σοφία [OL1637]; σελήνη [OL1617]

Source forms πάνσοφε

All verse occurrences 2 in total. Source PDF: IX.10 (p. 44); X.16 (p. 48)

Lexical references LSJ πάνσοφος (n77550)

πάντῃ

pantēi · everywhere; on every side · OL1348

The adverb expands the reach of Protogonos's wing-driven whirling through the cosmos (VI.7) and Bakchos's circling about Kadmos's house (XLVII.2). Its scope can be cosmic or local. At XLVII.2 the verse prints πάντη, while the apparatus prints πάντῃ and reports περὶ πάντα, "around all things," as the alternative phrase.

See also περικιόνιος [OL1403]

Source forms πάντη; πάντῃ

All verse occurrences 2 in total. Source PDF: VI.7 (p. 32); XLVII.2 (p. 160)

Consequential readings AV072_01

Lexical references LSJ πάντῃ (n77613)

πάντιμος

pantimos · all-honoured · OL1349

This epithet praises the honour accorded to powers as different as Rhea, Proteus, Law and the Erinyes. It does not name their particular functions or claim that each is honoured in the same way. The frequently printed πάντιμ' is the elided singular address; πάντιμοι at LXIX.1 addresses the goddesses together.

See also τιμή [OL1741]; σεμνός [OL1619]

Source forms πάντιμ'; πάντιμε; πάντιμοι; πάντιμος

All verse occurrences 6 in total. Source PDF: XIV.5 (p. 64); XXV.4 (p. 96); LXIII.3 (p. 208); LXIV.12 (p. 214); LXIX.1 (p. 228); LXXIX.7 (p. 258)

Lexical references LSJ πάντιμος (n77615)

παντογένεθλος

pantogenethlos · all-generating; of every kind · OL1350

The word

παντογένεθλος joins comprehensiveness with generation or kind. In direct address it can call a deity the begetter of all; with a plural noun it can also characterize things of

every kind. That distinction matters more than supplying one English equivalent everywhere. The three forms here reflect different grammatical attachments, not three independently established divine titles.

In the work

Zeus is all-generating immediately before “beginning of all things and end of all” (XV.7). Hera receives the same adjective after being named mother of rains and nurse of winds (XVI.4). Both contexts make generative agency prominent. In Eros’s hymn, however, παντογένεθλα qualifies the breaths that green-fruited Rhea feeds for mortals (LVIII.6). Those breaths belong to the broad domain whose keys and tiller Eros holds. Calling them “all-generating” gives them productive power; “of every kind” emphasizes the range of life-sustaining airs. The syntax establishes what is qualified but does not by itself choose between those senses.

Places to Read

XV.7 (source PDF p. 68). Generation joined to beginning and end.

XVI.4 (source PDF p. 70). Hera’s generating and nourishing powers.

LVIII.6 (source PDF p. 194). The disputed description of the breaths, not of Rhea herself.

In this edition

The English consistently uses “all-begetting,” while LSJ distinguishes “of every kind” at LVIII.6 from the generative sense at XV.7. The alternative is therefore substantive, not a correction of a supposed grammatical error. At LVIII.6 the edition also adopts the name Ῥέα against reported θεά, “goddess”; that separate decision identifies the feeder without settling the adjective.

See also

πνεῦμα [OL1441]; Ῥέα [OL1588]; πατήρ [OL1382]

Source forms παντογένεθλ’; παντογένεθλα; παντογένεθλε

All verse occurrences 3 in total. Source PDF: XV.7 (p. 68); XVI.4 (p. 70); LVIII.6 (p. 194)

Lexical references LSJ παντογένεθλος (n77619)

Further source LSJ, παντογένεθλος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

παντοδίαιτος

pantodiaitos · all-consuming; living in all · OL1351

The word

παντοδίαιτος describes a comprehensive relation to subsistence or way of life. Its single occurrence in the supplied verse addresses Hephaistos, whom the hymn has already called untiring fire. “All-consuming” and “living in all” are materially different orientations: one concerns what fire takes in, the other the breadth of its presence.

In the work

At LXVI.5 the epithet follows “all-devouring,” “all-subduing” and “highest of all.” An all-consuming interpretation continues the sequence’s active power over everything. Yet the following lines name aither, sun, stars, moon and light as the god’s limbs, then place him in every house, city, people and mortal body. Those developments make an

indwelling interpretation intelligible as well. The ending asks the same fire-power to approach gently and stop its raging madness. The hymn thus holds productive presence and destructive capacity together, rather than forcing the adjective to eliminate one side.

Places to Read

LXVI.5 (source PDF p. 218). The compound between consuming power and the following account of divine presence.

In this edition

The aligned English chooses “living in all,” but LSJ gives “all-consuming” for this locus. The lexicon retains both, with the immediate “all-devouring” favouring the consuming association and the subsequent dwelling-language supporting the translation’s emphasis. This is a lexical interpretive difference; it should not be misreported as a printed variant replacing παντοδίαιτε.

See also

πῦρ [OL1573]; παμφάγος [OL1331]; στοιχεῖον [OL1652]

Source forms παντοδίαιτε

All verse occurrences 1 in total. Source PDF: LXVI.5 (p. 218)

Lexical references LSJ παντοδίαιτος (n77628)

Further source LSJ, παντοδίαιτος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

παντοδότειρα

pantodoteira · givers of all things · OL1352

The Moirai are called παντοδότειραι at LIX.18, immediately before the description of their taking necessity from mortals. The plural feminine title stresses what they give. It is closely related in sense to πανδώτειρα but remains a separate compound, not a spelling variant to be silently substituted.

See also πανδώτειρα [OL1341]; μοῖρα [OL1151]

Source forms παντοδότειραι

All verse occurrences 1 in total. Source PDF: LIX.18 (p. 198)

Lexical references LSJ παντοδότειρα (n77630)

παντοδυνάστης

pantodynastēs · master of all · OL1353

Herakles and Dionysos receive the vocative παντοδυνάστα (XII.4; XLV.2). In the former hymn it accompanies fierce spirit and urgent supplication; in the latter it follows a sequence of Bacchic names. The title praises comprehensive mastery without specifying one administrative office or one exclusive ruler.

See also παντοκράτωρ [OL1357]

Source forms παντοδυνάστα

All verse occurrences 2 in total. Source PDF: XII.4 (p. 58); XLV.2 (p. 156)

Lexical references LSJ παντοδυνάστης (n77632)

παντοθαλής

pantothalēs · all-flourishing; making all flourish · OL1354

Apollo is παντοθαλής as the hymn turns to his harmonizing of the whole celestial circuit with the lyre (XXXIV.16). The flowering language gives the cosmic ordering a productive, flourishing character. The source’s vocative παντοθαλές and reported παντοθαλής are forms of the same adjective.

See also θάλλω [OL0765]

Source forms παντοθαλές

All verse occurrences 1 in total. Source PDF: XXXIV.16 (p. 124)

Lexical references LSJ παντοθαλής (n77636)

παντοῖος

pantoios · of every kind · OL1355

The Mother gives mortals παντοίων ἀγαθῶν, good things of every sort (XXVII.10). The adjective emphasizes variety rather than just the amount of a single benefit. In the apparatus to X.20, παντοῖα is also reported where the verse adopts πότνια, “lady”; that is a separate textual alternative.

See also ἀγαθός [OL0003]; πότνια [OL1523]

Source forms παντοίων

All verse occurrences 1 in total. Source PDF: XXVII.10 (p. 102)

Consequential readings AV019_08

Lexical references LSJ παντοῖος (n77640)

παντοκράτειρα

pantokrateira · all-ruling goddess · OL1356

The feminine title addresses Physis and Persephone (X.4; XXIX.10). Persephone’s instance stands beside her fruit-laden maidenhood, joining dominion to fertility. Its relationship to παντοκράτωρ is lexical, but the feminine formation deserves its own access rather than being treated as a printed masculine form.

See also παντοκράτωρ [OL1357]; Φερσεφόνη [OL1844]

Source forms παντοκράτειρα

All verse occurrences 2 in total. Source PDF: X.4 (p. 46); XXIX.10 (p. 108)

Lexical references LSJ παντοκράτειρα (n77642)

παντοκράτωρ

pantokratōr · all-ruler · OL1357

Plouton is παντοκράτωρ at XVIII.17, in a sequence emphasizing his divinity, sanctity and honour. The noun-form functions as an address even though it is not a special vocative ending. Read the totalizing praise within this hymn’s portrayal of the chthonic ruler, alongside the related feminine title elsewhere.

See also παντοκράτειρα [OL1356]; Πλούτων [OL1440]

Source forms παντοκράτωρ

All verse occurrences 1 in total. Source PDF: XVIII.17 (p. 76)

Lexical references LSJ παντοκράτωρ (n77645)

παντολέτειρα

pantoleteira · destroyer of all · OL1358

Earth is all-destroying in the same line that calls her all-nourishing, all-giving and fulfilment-bringing (XXVI.2). The epithet preserves the destructive side of the hymn's comprehensive account. Translating the whole sequence only as fertility would remove an intentional contrast.

See also πανδώτειρα [OL1341]; πάντροφος [OL1363]

Source forms παντολέτειρα

All verse occurrences 1 in total. Source PDF: XXVI.2 (p. 98)

Lexical references LSJ παντολέτειρα (n77646)

παντοτεχνής

pantotekhnēs · skilled in every craft · OL1359

Physis's παντοτεχνές stands beside "moulder" and the imagery of many foundations (X.20). The compound presents her productivity through craft-language: she has the range of every art, rather than simply one specialized skill. It does not require that the hymn be describing a human workshop.

See also τέχνη [OL1731]; πλάστειρα [OL1429]

Source forms παντοτεχνές

All verse occurrences 1 in total. Source PDF: X.20 (p. 48)

Lexical references LSJ παντοτεχνής (n77675)

παντοτινάκτης

pantotinaktēs · shaker of everything · OL1360

Zeus is invoked as παντοτινάκτης after earth-shaker, increaser and purifier (XV.8). The compound broadens shaking beyond the earth named in the neighbouring epithet. Its force is active and expansive: Zeus is the shaker, not something shaken.

See also τινάσσω [OL1744]; σεισίχθων [OL1613]

Source forms παντοτινάκτα

All verse occurrences 1 in total. Source PDF: XV.8 (p. 68)

Lexical references LSJ παντοτινάκτης (n77677)

παντοφυής

pantophyēs · all-producing; of every growth · OL1361

Pan's παντοφυές immediately precedes "begetter of all" (XI.10). The English "of every growth" highlights his comprehensive relation to living growth; LSJ also supports the active "all-producing." The adjacent generative title makes that productive interpretation especially pertinent, without requiring a single exclusive rendering.

See also γενέτωρ [OL0359]; φύσις [OL1897]

Source forms παντοφυές

All verse occurrences 1 in total. Source PDF: XI.10 (p. 54)

Lexical references LSJ παντοφυής (n77687)

Further source LSJ, παντοφυής. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

παντόχροος

pantokhroos · of every colour · OL1362

The Horai are many-coloured amid varied scents and flower-associated breezes (XLIII.4). Colour is one part of a deliberately multisensory description. The adjective’s plural ending belongs to the goddesses, not to the breezes surrounding them.

See also ὥρα [OL1965]; πολύοδμος [OL1482]

Source forms παντόχροοι

All verse occurrences 1 in total. Source PDF: XLIII.4 (p. 152)

Lexical references LSJ παντόχροος (n77690)

πάντροφος

pantrophos · nourishing all · OL1363

Physis and Earth receive this epithet. It locates their universal reach in nourishment, while Earth’s neighbouring “all-destroying” prevents that nourishing role from becoming her whole description (XXVI.2). The same vocative form can address a feminine deity.

See also τροφή [OL1777]; παντολέτειρα [OL1358]

Source forms πάντροφε

All verse occurrences 2 in total. Source PDF: X.12 (p. 48); XXVI.2 (p. 98)

Lexical references LSJ παντρόφος (n77694)

πανυπέρτατος

panypertatos · highest of all; supremely exalted · OL1364

The epithet raises Ouranos, Helios, Physis, Herakles, Nemesis and Hephaistos to a position of supreme eminence within their respective praises. At XIX.2, however, it qualifies the radiance of lightning rather than the god directly. The surrounding noun and construction determine what is being exalted.

See also πᾶς [OL1375]; δαίμων [OL0390]

Source forms πανυπέρτατε; πανυπέρτατον

All verse occurrences 7 in total. Source PDF: IV.8 (p. 28); VIII.17 (p. 40); X.4 (p. 46); XII.6 (p. 58); XIX.2 (p. 78); LXI.9 (p. 204); LXVI.5 (p. 218)

Lexical references LSJ πανυπέρτατος (n77702)

πανυπέρφρων

panyperphrōn · utterly overweening · OL1365

Nemesis is asked to end purposes described as impure, πανυπέρφρονας and changeable (LXI.12). Here the intensified compound condemns arrogant presumption. It should not be confused with the favourable exaltation expressed by πανυπέρτατος, even though both begin with a totalizing prefix.

See also γνώμη [OL0379]; πανυπέρτατος [OL1364]

Source forms πανυπέρφρονας

All verse occurrences 1 in total. Source PDF: LXI.12 (p. 204)

Lexical references LSJ πανυπέρφρων (n77703)

παράκοιτις

parakoitis · consort; female bed-companion · OL1366

The Prayer calls Hera the blooming παράκοιτις of aegis-bearing Zeus (Prayer.16). The feminine noun identifies her relationship to him as spouse or bed-companion. Unlike a general title of honour, it has a named partner supplied by the genitive.

See also πόσις [OL1518]

Source forms παράκοιτιν

All verse occurrences 1 in total. Source PDF: Prayer.16 (p. 12)

Lexical references LSJ παράκοιτις (n78221)

παραμύθιον

paramythion · consolation; soothing relief · OL1367

Sleep works a sacred παραμύθιον for every grief (LXXXV.6). The neuter noun names the comfort or relief produced, not a person who speaks comforting words. Its setting makes repose the consoling action; no spoken discourse is mentioned.

See also ὕπνος [OL1811]; λύπη [OL1069]

Source forms παραμύθιον

All verse occurrences 1 in total. Source PDF: LXXXV.6 (p. 270)

Lexical references LSJ παραμύθιον (n78445)

παράρυθμος

pararythmos · in measure; out of rhythm · OL1368

The word

The printed παράρυθμος concerns relation to rhythm or measure, but the direction of that relation is disputed. The supplied spelling has one ρ after παρά; LSJ's access form παράρρυθμος has two. The spelling difference is worth preserving, but it does not itself decide between movement with the beat and movement outside it.

In the work

The Kouretes are leapers with armed steps, foot-stampers, whirlers and criers of euhoi. At XXXI.3 they become lyre-strikers, παράρυθμοι and treaders with light footfalls. A rhythmic interpretation connects music to coordinated movement. The English "out of rhythm" gives a contrasting, disruptive quality to the same scene. The surrounding energetic dance vocabulary can accommodate vigorous movement, but vigour alone cannot establish rhythmic disorder. The word therefore deserves more than an unqualified gloss borrowed from the translation.

Places to Read

XXXI.3 (source PDF p. 114). The musical and footfall context that makes the competing readings consequential.

In this edition

LSJ gives "out of time" as a general orientation but specifically recognizes "in time or measure" at this Orphic locus. The edition's apparatus additionally asks about

πολύρυθμοι, “of many rhythms”; that is an editorial query, not the adopted verse or a securely reported manuscript reading. Keep the source’s παράρυθμοι, the translation’s choice and the lexical alternative separate. None of these words by itself identifies a human musical performance witnessed by the hymn.

See also

ποσσίκροτος [OL1519]; ῥομβητής [OL1601]; κρουσιλύρης [OL0974]

Source forms παράρυθμοι

All verse occurrences 1 in total. Source PDF: XXXI.3 (p. 114)

Consequential readings AV049_02

Lexical references LSJ παράρρυθμος (n78702)

Further source LSJ, παράρρυθμος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

παρεγκλίνω

parenklinō · tilt aside; turn out of balance · OL1369

Those condemned by Dikaiosyne have greedily tilted judgment aside, using the heavy scale-pans (LXIII.7). The dative πλάστιγξι expresses the instrument rather than an accusative object. The verb gives unfair dealing a physical image of disturbed balance. The accompanying greed and the hymn’s rejection of a larger share make the deviation morally charged, not a neutral change of direction.

See also πλάστιγξ [OL1430]; πλείων [OL1431]

Source forms παρεγκλίναντες

All verse occurrences 1 in total. Source PDF: LXIII.7 (p. 208)

Lexical references LSJ παρεγκλίνω (n79189)

πάρεδρος

paredros · seated companion · OL1370

Aphrodite is the august πάρεδρος of Bakchos (LV.7), a companion imagined as sitting beside him. The genitive names whose company she shares. This establishes association, but “spouse” would add a relationship not supplied by this noun.

See also Βάκχος [OL0286]; σύνθρονος [OL1674]

Source forms πάρεδρε

All verse occurrences 1 in total. Source PDF: LV.7 (p. 180)

Lexical references LSJ πάρεδρος (n79211)

πάρειμι

pareimi · be present; attend · OL1371

Hekate is asked to be present at the rites, and Prothyraia is present in childbirth pains (I.9; II.4). The verb emphasizes attendance rather than the journey of arrival. The Muses’ παρῆτε belongs to a modal clause, “with whomever you may be present” (LXXVI.3). At II.4 the adopted παροῦσ’ ἀνίαις replaces reported παροῦσα νέαις, whose feminine plural is less explicit about the distress.

See also πελάζω [OL1392]

Source forms παρεῖναι; παρῆτε; παροῦσ’

All verse occurrences 3 in total. Source PDF: I.9 (p. 18); II.4 (p. 20); LXXVI.3 (p. 246)

Consequential readings AV005_01

Lexical references LSJ πάρειμι1 (n79223)

παρεκβαίνω

parekbainō · step aside; deviate · OL1372

Mnemosyne is described as never straying aside while awakening everyone’s understanding (LXXVII.8). The negative οὔτι is essential: the hymn praises dependable recollection through the absence of deviation, not through a power to wander.

See also Μνημοσύνη [OL1148]

Source forms παρεκβαίνουσ’

All verse occurrences 1 in total. Source PDF: LXXVII.8 (p. 250)

Lexical references LSJ παρεκβαίνω (n79261)

παρέχω

parekhō · provide; supply · OL1373

Hera supplies mortals with soul-nourishing breezes, and the Mother supplies them with nourishment (XVI.3; XXVII.6). Both clauses pair the same participle with προσηνεῖς, “kindly” or “beneficial.” The direct object tells what is supplied, while the dative marks its human recipients.

See also προσηνής [OL1546]; τροφή [OL1777]

Source forms παρέχουσα

All verse occurrences 2 in total. Source PDF: XVI.3 (p. 70); XXVII.6 (p. 100)

Lexical references LSJ παρέχω (n79526)

παρθένος

parthenos · maiden; virgin · OL1374

The Nymphs are called fragrant maidens at LI.11. At LV.25 unwedded maidens occur among the singers of Aphrodite’s praise, alongside Nymphs. The noun identifies youthful feminine figures, while the separate adjective ἄδμηται makes unmarried status explicit in the latter passage.

See also νύμφη [OL1215]; κόρη [OL0943]

Source forms παρθένοι

All verse occurrences 2 in total. Source PDF: LI.11 (p. 170); LV.25 (p. 184)

Lexical references LSJ παρθένος (n79595)

πᾶς

pas · all; every; whole · OL1375

The word

πᾶς may include every member of a group, describe a whole object, or stand substantivally for “all things.” Case, number and accompanying nouns are decisive. In particular, πάντα can be masculine accusative singular as well as neuter plural. Its many compounds belong to separate entries, since their meaning cannot be read simply as another inflection of πᾶς.

In the work

The hymns use comprehensive language at different scales. Hephaistos holds every house, every city and all peoples (LXVI.8); the two instances of πάντα in that line have different agreements. Mnemosyne holds the whole mind at LXXVII.4, not an unnamed collection of things. Nemesis sees, hears and judges everything at LXI.8, where repeated neuter plurals connect totality with oversight. Physis's "you are all things" is stronger still: X.28 makes a predication about the goddess and follows it with her making all these things. These constructions should not all become one unexamined claim about divine identity. Equally, "all" can be bounded by its noun, as a whole year, every creature or all mortals receiving a benefit.

Places to Read

X.28 (source PDF p. 50). Predication and production of all things.

LXI.8 (source PDF p. 204). Three acts of comprehensive scrutiny.

LXVI.8 (source PDF p. 220). Masculine singular and neuter plural πάντα in one line.

LXXVII.4 (source PDF p. 250). The whole mind rather than unspecified things.

LXXVIII.12 (source PDF p. 254). All mortals as recipients in the adopted construction.

In this edition

At X.28 the adopted σὺ ἔσσι, attributed to Hermann, gives "you are"; reported σοὶ εἰσί gives "are for/to you," changing the relation to totality. At LXXVIII.12 printed πᾶσι, attributed to Abel, makes all mortals recipients of livelihood, against reported πάντα. Elided πάντ' and πάνθ' require the same attention to their underlying case and number.

See also

σύμπας [OL1664]; πρόπας [OL1541]; πολύς [OL1492]; παντοῖος [OL1355]

Source forms πᾶν; πάνθ'; πάντ'; πάντα; πάντες; πάντεσσί; πάντεσσιν; παντός; παντὸς; πάντων; πᾶς; πᾶσα; πᾶσαν; πάσης; πᾶσι; πᾶσιν

All verse occurrences 103 in total. Source PDF: Prayer.4 (p. 10); Prayer.42 (p. 16); I.7 (p. 18); II.5 (p. 20); II.6 (p. 20); III.2 (p. 24); III.7 (p. 24); III.11 (p. 26); III.12 (p. 26); IV.2 (p. 28; 2 occurrences); IV.5 (p. 28); V.3 (p. 30); VII.6 (p. 34); VIII.17 (p. 40); X.9 (p. 46); X.18 (p. 48); X.28 (p. 50; 2 occurrences); XI.10 (p. 54); XI.19 (p. 56); XII.6 (p. 58); XII.14 (p. 60); XIII.8 (p. 62); XV.5 (p. 68); XV.7 (p. 68; 2 occurrences); XVI.7 (p. 70; 2 occurrences); XIX.20 (p. 82); XXII.8 (p. 88); XXV.2 (p. 96); XXV.6 (p. 96); XXV.9 (p. 96); XXVII.1 (p. 100); XXVII.8 (p. 102); XXVIII.6 (p. 104); XXIX.16 (p. 110); XXXIII.6 (p. 120; 2 occurrences); XXXIV.11 (p. 124); XXXIV.15 (p. 124); XXXIV.16 (p. 124); XXXIV.19 (p. 126); XXXIV.26 (p. 126); XXXVII.4 (p. 134); XXXVII.6 (p. 134); XXXVIII.13 (p. 138); XL.12 (p. 146); XLV.5 (p. 156); XLVII.4 (p. 160); XLVIII.5 (p. 162); L.8 (p. 166); LIV.2 (p. 178); LIV.7 (p. 178); LV.4 (p. 180); LV.5 (p. 180); LV.25 (p. 184); LVI.3 (p. 186); LVII.8 (p. 192); LVIII.4 (p. 194); LVIII.8 (p. 194); LIX.14 (p. 198); LXI.5 (p. 202); LXI.6 (p. 202); LXI.8 (p. 204; 3 occurrences); LXII.6 (p. 206); LXIII.8 (p. 208); LXIII.15 (p. 210); LXIV.10 (p. 214); LXIV.12 (p. 214); LXVI.8 (p. 220; 3 occurrences); LXVII.1 (p. 222); LXVIII.4 (p. 224); LXVIII.8 (p. 226); LXVIII.11 (p. 226; 2 occurrences); LXIX.10 (p. 230); LXX.4 (p. 232); LXXVI.4 (p. 246); LXXVII.4 (p. 250); LXXVII.6 (p. 250); LXXVII.8 (p. 250); LXXVIII.10 (p. 254; 2 occurrences); LXXVIII.12 (p. 254); LXXX.5 (p. 260); LXXXIII.4 (p. 266; 2 occurrences); LXXXV.1 (p. 270); LXXXV.2 (p. 270); LXXXV.3 (p. 270; 2 occurrences); LXXXV.6 (p. 270); LXXXVI.17 (p. 274); LXXXVII.1 (p. 276); LXXXVII.2 (p. 276); LXXXVII.6 (p. 276); LXXXVII.8 (p. 278)

Heading or rubric πᾶν · XXVI.rubric · source PDF p. 98. θυμίαμα πᾶν σπέρμα πλὴν κυάμων καὶ ἀρωμάτων

Local sense all seed in the Earth prescription, qualified by stated exclusions

Heading or rubric πάντα · LIII.rubric · source PDF p. 176. θυμίαμα πάντα πλὴν λιβάνου, καὶ σπένδε γάλα

Local sense all offerings in the Amphietes prescription, then qualified by an exception

Consequential readings AV018_04; AV072_01; AV085_06; AV107_01; AV118_01

Lexical references LSJ πᾶς1 (n79904)

πασιφαής

pasiphaēs · shining for all · OL1376

Helios, Artemis and Adonis receive this radiance-word in different constructions. At LVI.4 it qualifies Adonis as a shining shoot; at XXXVI.3 it accompanies Artemis's torch-bearing. The apparatus also preserves alternatives: VIII.14 reports παμφαῆ, while LVI.4 reports σὺ πᾶσιν. Those are not additional adopted occurrences of the compound.

See also παναυγής [OL1337]; φάος [OL1835]

Source forms πασιφαές; πασιφαὲς

All verse occurrences 3 in total. Source PDF: VIII.14 (p. 40); XXXVI.3 (p. 130); LVI.4 (p. 186)

Consequential readings AV015_04; AV085_06

Lexical references LSJ πασιφαής (n79921)

παταγέω

patageō · clatter; crash · OL1377

The Clouds are the subject of παταγεῦσαι, a feminine plural participle describing their noisy, wind-driven course (XXI.5). Their movement is both audible and forceful. The printed form is not an instruction to the worshippers to make a clattering sound.

See also πάταγος [OL1379]; πνεῦμα [OL1441]

Source forms παταγεῦσαι

All verse occurrences 1 in total. Source PDF: XXI.5 (p. 86)

Lexical references LSJ παταγέω (n79986)

παταγοδρόμος

patagodromos · clattering in its course · OL1378

The compound qualifies the cry accompanying lightning's radiance at XX.3. It joins a crashing sound to rushing motion rather than naming a separate runner. Its dative agreement with αὐδῇ keeps the description attached to the audible aspect of the storm.

See also πάταγος [OL1379]; αὐδή [OL0245]

Source forms παταγοδρόμῳ

All verse occurrences 1 in total. Source PDF: XX.3 (p. 84)

Lexical references LSJ παταγοδρόμος (n79989)

πάταγος

patagos · clatter; crashing noise · OL1379

The Clouds hold a shudder-inducing πάταγος in the bosom of the air (XXI.4). The noun names the frightening noise of the storm. The following line's related verb παταγέω turns the same acoustic quality into an action of the moving clouds.

See also παταγέω [OL1377]; νεφέλη [OL1191]

Source forms πάταγον

All verse occurrences 1 in total. Source PDF: XXI.4 (p. 86)

Lexical references LSJ πάταγος (n79990)

Παταρήιος

Patarēios · Patarian; of Patara · OL1380

Apollo’s address Παταρήιε associates him with Patara, beside Branchian and Didymean titles (XXXIV.7). Despite its opening letters, this is not a clattering-word. The apparatus attributes the adopted local epithet to Wiel and reports ἐκάεργε, “far-working,” which would replace geography with an action-oriented title.

See also Ἀπόλλων [OL0184]

Source forms Παταρήιε

All verse occurrences 1 in total. Source PDF: XXXIV.7 (p. 122)

Consequential readings AV053_07

πατάσσω

patassō · strike; beat upon · OL1381

The feminine passive participle describes the sea struck by sweet-breathing breezes around the earth (XXII.3). The breezes supply the acting force, and Thalassa receives their strokes. The verb therefore evokes a wind-beaten surface, not a goddess striking someone else.

See also θάλασσα [OL0759]; αὔρα [OL0252]

Source forms πατασσομένην

All verse occurrences 1 in total. Source PDF: XXII.3 (p. 88)

Lexical references LSJ πατάσσω (n79998)

πατήρ

patēr · father; ancestor · OL1382

The word

πατήρ expresses a father-relation or serves as an honorific address. A following genitive may identify offspring, but an unqualified “father” need not supply an unstated genealogy. The common vocative πάτερ, the accusative πατέρα and the plural πατέρων remain forms of the same noun even when their functions differ.

In the work

Helios and Herakles are fathers of time (VIII.13; XII.3), while Kronos is father of gods and people (XIII.1). The explicit objects make these broader than a conventional human family. Zeus and Proteus are also addressed simply as father. Physis is called father, mother, nurse and foster-mother of all at X.18: the masculine noun remains visible beside the feminine titles, even though the addressee is a goddess. Trieterikos combines “father of gods” with “son” at LII.6, while Sabazios is addressed as “father” and “son of Kronos” at XLVIII.1. Only the latter sonship names Kronos as parent. The plural in the Titans’ hymn instead names the worshippers’ own fathers, whose forefathers the Titans are. Appended Ares supplies another explicit relation, father of Nike, without belonging to the core hymn’s wording.

Places to Read

X.18 (source PDF p. 48). Masculine father beside feminine parental titles.

VIII.13 (source PDF p. 40). Fatherhood of time.

XXXVII.2 (source PDF p. 134). The worshippers' fathers and their ancestors.

LII.6 (source PDF p. 172). Father and son in one address.

LXXXVIII.4 (source PDF p. 280). Explicit fatherhood of Nike in appended Ares.

In this edition

The English generally makes these relationships clear, but "father" should not be silently rewritten as "mother" for Physis or expanded into a named child where none is given. Reported κόσμε πατήρ at IV.3 belongs to the apparatus; the adopted verse instead has κοσμοκράτορ, "world-ruler." It is not an extra primary occurrence of this noun.

See also

μήτηρ [OL1143]; πρόγονος [OL1534]; υἱός [OL1794]; σπέρμα [OL1640]

Source forms πάτερ; πατέρ'; πατέρων; πατήρ

All verse occurrences 11 in total. Source PDF: VIII.13 (p. 40); X.18 (p. 48); XII.3 (p. 58); XIII.1 (p. 62); XIX.1 (p. 78); XXV.10 (p. 96); XXXVII.2 (p. 134); XLVIII.1 (p. 162); LII.6 (p. 172); LXXXIII.1 (p. 266); LXXXVIII.4 (p. 280)

Consequential readings AV009_02

Lexical references LSJ πατήρ (n80011)

παυσίπονος

pausiponos · relieving toil or pain · OL1383

At L.6 the adjective agrees with ἄκος, the remedy in which Lysios appears to mortals. Relief from toil belongs to the remedy-image rather than being a free-standing name in the printed construction. The apparatus reports masculine παυσίπονος, which would attach the description directly to the god instead.

See also παύω [OL1384]; ἄκος [OL0079]

Source forms παυσίπονον

All verse occurrences 1 in total. Source PDF: L.6 (p. 166)

Consequential readings AV075_05

Lexical references LSJ παυσίπονος (n80130)

παύω

pauō · stop; bring to an end; still · OL1384

The word

παύω makes an activity, condition or experience cease. Its emotional or ethical value comes from what is stopped, not from the verb alone. Present participles can characterize a divine power as habitually stopping something; the aorist imperative παῦσον asks for a decisive cessation in the present petition.

In the work

Asklepios stops harsh diseases and death-dooms, while Korybas stills the apparitions of a frightened, unholy soul (LXVII.4; XXXIX.10). Both are protective cessations, but the

objects distinguish bodily affliction from disturbing appearances. Nemesis stops hateful purposes as she grants good understanding (LXI.11–12), making cessation part of moral improvement. Hephaistos is asked to stop the raging madness of untiring fire (LXVI.12). The striking counterexample is Death, who ends the prime of the young at LXXXVII.7. Here the same verb names the threatened loss against which the closing petition asks for long life. “Heal” would therefore be too narrow as a general translation.

Places to Read

XXXIX.10 (source PDF p. 142). Stilling apparitions.

LXI.11 (source PDF p. 204). Ending harmful purposes.

LXVI.12 (source PDF p. 220). Direct request to restrain raging fire.

LXVII.4 (source PDF p. 222). Medical relief within the hymn’s praise.

LXXXVII.7 (source PDF p. 278). Death’s harmful ending of youthful prime.

In this edition

The English varies “stop,” “still,” “put an end to” and “end” according to the object. Those variations do not identify different Greek verbs. At LXVI.12 the adjacent text about fire and bodily burning should remain in view: the prayer seeks restraint of destructive fire, not a simple assertion that all fire must cease. The compound παυσίπονος narrows cessation specifically toward toil or pain.

See also

παυσίπονος [OL1383]; πόνος [OL1504]; θάνατος [OL0767]

Source forms παύουσα; παῦσον; παύων

All verse occurrences 5 in total. Source PDF: XXXIX.10 (p. 142); LXI.11 (p. 204); LXVI.12 (p. 220); LXVII.4 (p. 222); LXXXVII.7 (p. 278)

Lexical references LSJ παύω (n80140)

Πάφιος

Paphios · Paphian · OL1385

The adjective identifies the Paphian maiden in Hermes’s parentage statement, immediately naming her as Aphrodite (LVII.4). Its feminine genitive agrees with κούρης. “Paphian” is thus a local designation of the named goddess, not another unnamed parent to be added to the sentence.

See also Ἀφροδίτη [OL0265]

Source forms Παφίης

All verse occurrences 1 in total. Source PDF: LVII.4 (p. 190)

πέδη

pedē · fetter; bond · OL1386

Sleep binds bodies in fetters explicitly described as never forged of bronze (LXXXV.4). The noun gives sleep’s immobilizing power the force of restraint, while the adjective keeps the image from becoming a description of literal metal shackles.

See also ὕπνος [OL1811]; ἀχάλκευτος [OL0267]

Source forms πέδῃσι

All verse occurrences 1 in total. Source PDF: LXXXV.4 (p. 270)

Lexical references LSJ πέδη (n80223)

πεδίον

pedion · plain; open field · OL1387

Mise’s holy plains are wheat-bearing at XLII.8, a cultivated landscape rather than a fiery one. Aphrodite’s plains provide room for golden chariots, while the Moirai’s plain is marked by allotted fate (LV.18; LIX.8). The same landscape noun takes its particular character from these adjoining descriptions.

See also πυροφόρος [OL1584]; πέδον [OL1388]

Source forms πεδίοις; πεδίοισι; πεδίῳ

All verse occurrences 3 in total. Source PDF: XLII.8 (p. 150); LV.18 (p. 182); LIX.8 (p. 196)

Lexical references LSJ πεδίον2 (n80240)

πέδον

pedon · ground; surface · OL1388

The Prayer names Delphi’s sacred ground; Pan’s hymn names the boundless surface of earth supported on him (Prayer.8; XI.13). “Floor” can convey the supporting plane, but need not mean an interior room. The noun ranges from a particular holy locality to the earth’s whole surface.

See also πεδίον [OL1387]

Source forms πέδον

All verse occurrences 2 in total. Source PDF: Prayer.8 (p. 10); XI.13 (p. 54)

Lexical references LSJ πέδον (n80257)

πείθω

peithō · persuade; obey · OL1389

Physis is sweet to those who obey her, whereas Death is not won over by prayers or entreaties (X.15; LXXXVII.9). The middle/passive forms are central: πειθομένοισι describes compliant people, and πείθῃ addresses Death as one who cannot be persuaded. Neither is the noun πειθώ, “persuasion.”

See also πειθώ [OL1390]

Source forms πείθῃ; πειθομένοισι

All verse occurrences 2 in total. Source PDF: X.15 (p. 48); LXXXVII.9 (p. 278)

Consequential readings AV128_01

Lexical references LSJ πείθω (n80327)

πειθώ

peithō · persuasion; Persuasion · OL1390

The word

πειθώ is the feminine noun “persuasion,” not the first-person verb πείθω, “I persuade.” Its nominative can become a divine naming-expression, while the dative πειθοῖ can describe persuasion as a means or attendant condition. Capitalization in English is helpful for reading, but it does not replace the Greek construction.

In the work

Physis is addressed through self-sufficiency, Dike and the many-named persuasion of the Charites at X.13. Here persuasion participates in a sequence of qualities or powers used to name the goddess. The reference to the Charites locates it in an attractive, gracious relation rather than physical compulsion. Aphrodite’s πειθοῖ at LV.9 stands with pleasure in the bed. “Through persuasion” conveys the instrumental association; reading a personified Peitho as her companion is possible but not grammatically compulsory. The two uses connect persuasion with divine attraction while retaining different syntactic roles: one names, the other qualifies how pleasure is experienced.

Places to Read

X.13 (source PDF p. 48). Persuasion among the naming-predications of Physis.

LV.9 (source PDF p. 180). Dative persuasion in the erotic description.

In this edition

The English capitalizes “Persuasion” in the Physis passage but uses ordinary “persuasion” in Aphrodite’s. This is a reasoned interpretive distinction, not evidence that the source contains two unrelated nouns. The neighbouring verb πείθω must be consulted separately: obedience to Physis and Death’s resistance to entreaty belong to that verbal entry, not to additional attestations of the noun.

See also

πείθω [OL1389]; Ἀφροδίτη [OL0265]; χάρις [OL1913]

Source forms πειθοῖ; πειθώ

All verse occurrences 2 in total. Source PDF: X.13 (p. 48); LV.9 (p. 180)

Lexical references LSJ Πειθώ (n80328)

πελαγοδρόμος

pelagodromos · sea-running · OL1391

The adjective qualifies the unstable rush of ships in Leukothea’s hymn (LXXIV.5). It identifies a course across the open sea, while ἄστατος stresses insecurity. The petition consequently concerns mastery of dangerous travel, not simply the spectacle of swift sailing.

See also πόντος [OL1510]; ὁρμή [OL1281]

Source forms πελαγοδρόμος

All verse occurrences 1 in total. Source PDF: LXXIV.5 (p. 242)

Lexical references LSJ πελαγοδρόμος (n80398)

πελάζω

pelazō · draw near; approach · OL1392

The word

πελάζω describes coming near, with different forms fitting invitation, purpose and a completed approach. An infinitive can express what the speaker calls upon a deity to do. The passive-shaped πελάσθη can have an intransitive “came near” force, so morphology alone does not require an outside agent who brought something close.

In the work

The Eumenides and Dream are asked to approach with appropriate purposes (LXX.11; LXXXVI.17). Their arrival is qualified by the disposition in which it occurs, not desired unconditionally. Daimon is likewise summoned to approach as a formidable leader (LXXIII.1). Death’s approach is deliberately delayed until after long life (LXXXVII.10). The Titans’ hymn provides the opposite perspective: something from chthonic ancestors may already have approached the houses, and the petition responds to that possibility (XXXVII.8). Proximity can therefore be welcome, dangerous or acceptable only at the right time. Translating every instance as a simple favourable “come” would flatten the distinction.

Places to Read

XXXVII.8 (source PDF p. 134). An approach from the ancestors, potentially unwelcome.

LXX.11 (source PDF p. 232). Approach qualified by reverent purposes.

LXXIII.1 (source PDF p. 240). The editorially adopted infinitive.

LXXXVI.17 (source PDF p. 274). Dream’s favourable approach as a purpose.

LXXXVII.10 (source PDF p. 278). Death asked to come only after long life.

In this edition

At LXXIII.1 the edition adopts πελάσαι ἠγήτορα, attributed to Wiel, against the difficult reported μεγαλανηγήτορα. The adopted infinitive expressly supplies the requested approach. At XXXVII.8 reported οἴκοις ἐπελάσθη differs from printed οἴκοισι πελάσθη in the placement of the vowel at the word boundary; it does not justify inventing a different ancestral event.

See also

πάρειμι [OL1371]; προσέρχομαι [OL1544]; συνέρχομαι [OL1670]

Source forms πελάζειν; πελάζῃς; πελάσαι; πελάσθη

All verse occurrences 5 in total. Source PDF: XXXVII.8 (p. 134); LXX.11 (p. 232); LXXIII.1 (p. 240); LXXXVI.17 (p. 274); LXXXVII.10 (p. 278)

Consequential readings AV111_01; AV128_02

Lexical references LSJ πελάζω (n80403)

πέλω

pelō · be; come to be · OL1393

Other access forms πέλομαι

Every generation comes from the Titans at XXXVII.6, where πέλει expresses existence or coming-to-be. Prayer.42 uses the epic ἔπλετο in a statement about the greatness of Beginning and End. These forms belong to the same broad being/becoming vocabulary, not to a verb inferred afresh from ἔπλετο alone.

See also γένεσις [OL0356]; πέρας [OL1399]

Source forms ἔπλετο; πέλει

All verse occurrences 2 in total. Source PDF: Prayer.42 (p. 16); XXXVII.6 (p. 134)

Consequential readings AV093_06

Lexical references LSJ πέλομαι (n80503); LSJ πέλω (n80522)

πέμπω

pempō · send; dispatch; convey · OL1394

The word

πέμπω describes sending something toward a recipient or away to a destination. Its object and directional phrases decide whether the action bestows a benefit or removes a harm. The petitions use imperatives, infinitives and optatives; participles also describe the god’s characteristic activity. These are different constructions of one ordinary but versatile verb.

In the work

Rains are sent to mother earth, prosperity to initiates and a favourable wind to ships. Kronos and chthonic Hermes are asked to send a good completion of life or work (XIII.10; LVII.12). Law is asked to send remembrance of himself, extending sending beyond tangible gifts (LXIV.13). By contrast, Artemis sends sicknesses and pains to mountain peaks, and Rhea dispatches defilements and dooms to earth’s limits (XXXVI.16; XIV.14). The action is beneficial because of its destination, not because its object is good. The destructive griefs of LXXIII.8 themselves send ruin across the earth, showing that neither divine agency nor benevolence belongs inherently to the verb. Dawn’s sending Night below earth is instead a description of the daily transition.

Places to Read

XXI.7 (source PDF p. 86). Rain sent toward a beneficial destination.

XXXVI.16 (source PDF p. 132). Illness sent away.

LXIV.13 (source PDF p. 214). Remembrance as the requested gift.

LXXIII.8 (source PDF p. 240). Sending that spreads destruction.

LXXVIII.5 (source PDF p. 252). Assertion rather than petition in the adopted form.

In this edition

The printed πέμπεις in Dawn’s hymn (LXXVIII.5) is indicative, “you send,” against the apparatus’s reported optative πέμποις, “may you send.” The difference separates assertion from wish. Elsewhere the English “may you send” accurately signals an optative, whereas an infinitive may depend on the preceding invocation rather than stand as a direct command.

See also

ἀποπέμπω [OL0186]; ἐκπέμπω [OL0514]; προπέμπω [OL1542]

Source forms πέμπε; πέμπει; πέμπειν; πέμπεις; πέμποις; πέμπουσ’; πέμπουσα; πέμπων

All verse occurrences 14 in total. Source PDF: XIII.10 (p. 62); XIV.14 (p. 66); XXI.7 (p. 86); XXII.10 (p. 88); XXIII.7 (p. 90); XXIV.9 (p. 94); XXV.11 (p. 96); XXXVI.16 (p. 132); LVII.12 (p. 192); LXIV.13 (p. 214); LXXIII.8 (p. 240); LXXVIII.5 (p. 252); LXXXII.5 (p. 264); LXXXII.7 (p. 264)

Lexical references LSJ πέμπω (n80557)

πενία

penia · poverty · OL1395

Tyche assigns evil poverty to some mortals in contrast with the varied lives she apportions (LXXII.8). The noun names material deprivation. Its unpleasantness is explicit

in κακήν; the passage does not present poverty as a chosen discipline or an independent divine person.

See also πλοῦτος [OL1439]; τύχη [OL1786]

Source forms πενίην

All verse occurrences 1 in total. Source PDF: LXXII.8 (p. 238)

Lexical references LSJ πενία (n80610)

πεντήκοντα

pentēkonta · fifty · OL1396

Nereus glories in fifty daughters, and the Nereids' hymn calls its addressees fifty maidens (XXIII.2; XXIV.3). The repeated numeral links the father's company with the collective invocation. It supplies a stated count, not a list of fifty individually named figures.

See also Νηρεύς [OL1193]; Νηρηΐς [OL1194]

Source forms πεντήκοντα

All verse occurrences 2 in total. Source PDF: XXIII.2 (p. 90); XXIV.3 (p. 92)

Lexical references LSJ πεντήκοντα (n80819)

πεπαίνω

pepainō · ripen; bring to maturity · OL1397

Physis is the releaser of things that are ripening at X.17. The genitive participle πεπαινομένων depends on λύτειρα and leaves the ripening things unnamed. Its opening πεπ- belongs to the verb's present stem, so the form describes ripening in progress rather than automatically asserting completed maturation.

See also λύτειρα [OL1078]; φύσις [OL1897]

Source forms πεπαινομένων

All verse occurrences 1 in total. Source PDF: X.17 (p. 48)

Consequential readings AV019_06

Lexical references LSJ πεπαίνω (n80891)

πέπλος

peplos · robe; covering · OL1398

The Stars illuminate Night's dark robe (VII.10), while the Horai clothe themselves in dewy robes of flowers (XLIII.6). In both cases clothing gives visible form to a wider natural scene. The noun itself remains a robe or covering; the darkness and flowers are supplied by its context.

See also νύξ [OL1217]; ὥρα [OL1965]

Source forms πέπλον; πέπλους

All verse occurrences 2 in total. Source PDF: VII.10 (p. 36); XLIII.6 (p. 152)

Lexical references LSJ πέπλος (n80926)

πέρας

peras · limit; boundary; end · OL1399

Other access forms πεῖραρ

The word

πέρας names an end or limit, whether a boundary in space or a counterpart to beginning. The epic πείρατα belongs to the related πεῖραρ formation and is included as an access form, not disguised as a singular πέρας actually printed at that locus. The identity of what has a limit determines the local force.

In the work

The Prayer invokes Beginning and End together (Prayer.42), making the terms recipients of address rather than merely describing the order of recitation. Nereus is earth's boundary and the beginning of all while also being the sea's floor (XXIII.4). The surrounding spatial images favour a boundary or extremity, not simply the moment at which earth will cease to exist. Apollo holds the limits of the whole cosmos while seeing its roots below (XXXIV.14–15). His comprehensive reach embraces foundations and extremities. These uses give the noun cosmic weight without demanding that all three passages share one technical definition of "limit."

Places to Read

Prayer.42 (source PDF p. 16). End invoked beside Beginning.

XXIII.4 (source PDF p. 90). Nereus as the earth's boundary.

XXXIV.14 (source PDF p. 124). The epic plural for the cosmos's limits.

In this edition

The English appropriately varies "End" and "limit." Capitalization in the Prayer marks the local personifying invocation; it does not supply an independent mythological biography. At XXXIV.14 the source prints πείρατα, so readers approaching through that epic form should reach this discussion without being told that the ordinary singular headword is what the verse contains.

See also

ἀρχή [OL0212]; τέρμα [OL1720]; πυθμήν [OL1569]

Source forms πείρατα; Πέρας; πέρας

All verse occurrences 3 in total. Source PDF: Prayer.42 (p. 16); XXIII.4 (p. 90); XXXIV.14 (p. 124)

Lexical references LSJ πεῖραρ (n80346); LSJ πέρας (n80978)

περιβάλλω

periballō · cast around; encompass · OL1400

Ouranos is the guardian spread around everything at IV.5. The passive participle περιβληθείς portrays his encompassing position, alongside his celestial and earthly reach. It need not introduce an unmentioned agent who physically wrapped heaven around the world.

See also οὐρανός [OL1298]; φύλαξ [OL1893]

Source forms περιβληθείς

All verse occurrences 1 in total. Source PDF: IV.5 (p. 28)

Consequential readings AV009_05

Lexical references LSJ περιβάλλω (n81130)

περίδρομος

peridromos · running round; circling · OL1401

Pan is called a runner-about as he is invited to come, while Helios is the circling eye of the world (XI.4; VIII.14). The shared compound concerns movement around an area or circuit. Its local noun distinguishes the mobile god from the solar eye-image.

See also ὄμμα [OL1261]; περικυκλάς [OL1404]

Source forms περίδρομε; περίδρομον

All verse occurrences 2 in total. Source PDF: VIII.14 (p. 40); XI.4 (p. 52)

Lexical references LSJ περίδρομος1 (n81283)

περικαλλής

perikallēs · very beautiful · OL1402

The adjective praises the lovely youth mentioned among benefits dependent on the Charites (LX.8). It agrees with ἥβης, not with the goddesses themselves. The verse belongs to the supplied text's relocated LX.6–9 passage, so it should be read in that hymn rather than counted again under LXIX.

See also ἥβη [OL0719]

Source forms περικαλλέος

All verse occurrences 1 in total. Source PDF: LX.8 (p. 200)

Lexical references LSJ περικαλλής (n81460)

περικιόνιος

perikionios · pillar-encircling · OL1403

The word

περικιόνιος is the adopted epithet of Bakchos in hymn XLVII. Its pillar-related force is clarified by the poem's surrounding account of encirclement and support. A lexical explanation should begin with that action rather than treating the title as sufficient evidence for a complete reconstruction of a building or cult object.

In the work

The opening calls the god pillar-encircling and wine-giving. The relative clause then describes him winding around Kadmos's house on every side and stopping the earth's violent quakings (XLVII.1–3). A fire-bearing flash has shaken the ground amid the storm-blast's rushing, after which a "bond of all things" runs up. The protective circling explains why the compound is more than a decorative architectural adjective: the god's movement checks the destructive shaking. Yet the poem's compressed description leaves the precise physical relation of pillars, house and rising bond less explicit than the English title might suggest. Its closing request returns to the revelling god's joyful approach.

Places to Read

XLVII.1 (source PDF p. 160). The epithet whose following narrative supplies its local explanation.

In this edition

The English “pillar-encircling” gives a useful orientation while the Greek must be read with ἑλισσόμενος, “winding,” and the house-scene. At XLVII.2 the apparatus adopts the adverbial “on every side” against reported “around all things”; at .4 “shook” replaces a reported “conquered.” Those nearby choices affect the explanatory scene, but they are not variant forms of περικιόνιος itself.

See also

πάντῃ [OL1348]; πρηστήρ [OL1532]; ῥοῖζος [OL1600]

Source forms περικιόνιον

All verse occurrences 1 in total. Source PDF: XLVII.1 (p. 160)

Heading or rubric ΠΕΡΙΚΙΟΝΙΟΥ · XLVII.heading · source PDF p. 160. XLVII. ΠΕΡΙΚΙΟΝΙΟΥ

Local sense Perikionios, a Dionysian title

Lexical references LSJ περικιόνιος (n81519)

περικυκλάς

perikyklas · circling about · OL1404

The feminine plural calls the Horai circling powers between their ever-blooming and sweet-faced descriptions (XLIII.5). Their recurrent movement fits the surrounding growth imagery. The compound marks their motion, not a geographical group of islands.

See also περίδρομος [OL1401]; ὥρα [OL1965]

Source forms περικυκλάδες

All verse occurrences 1 in total. Source PDF: XLIII.5 (p. 152)

Lexical references LSJ περικυκλάς (n81607)

περικυμαίνω

perikymainō · surge in waves around · OL1405

Oceanus is the subject of περικυμαίνει as he breaks in waves around the earth’s bounding circle (LXXXIII.3). The compound unites wave-motion with enclosure. “Flows around” should retain this surging water-image rather than reduce the line to a purely geometrical boundary.

See also Ὠκεανός [OL1959]; κύκλος [OL1000]

Source forms περικυμαίνει

All verse occurrences 1 in total. Source PDF: LXXXIII.3 (p. 266)

Lexical references LSJ περικυμαίνω (n81616)

πέριξ

perix · all around · OL1406

In Pan’s cosmic description, πέριξ locates Oceanus’s waters around the earth (XI.15). The adverb establishes the surrounding relation; the accompanying verb gives the rolling movement. It is not another name for the water or its circular boundary.

See also περικυμαίνω [OL1405]; Ὠκεανός [OL1959]

Source forms πέριξ

All verse occurrences 1 in total. Source PDF: XI.15 (p. 54)

Lexical references LSJ πέριξ (n81749)

περίσεμνος

perisemnos · wholly august; deeply revered · OL1407

The opening instruction to Musaeus calls the sacrificial service περισέμνην (Prayer.1). The adjective intensifies its revered character before the long invocation begins. Its object is the service to be learned, not Musaeus's personal rank or a separate class of divinity.

See also σεμνός [OL1619]; θυηπολία [OL0805]

Source forms περισέμνην

All verse occurrences 1 in total. Source PDF: Prayer.1 (p. 10)

Lexical references LSJ περίσεμνος (n82083)

περιτέρμων

peritermōn · bounding all around · OL1408

The adjective qualifies the earth's encircling boundary, around which Oceanus surges (LXXXIII.3). Here the circle bounds the earth, an active relation supported by the context. Translating it merely as "bounded" would reverse the direction of that relation.

See also κύκλος [OL1000]; πέρας [OL1399]

Source forms περιτέρμονα

All verse occurrences 1 in total. Source PDF: LXXXIII.3 (p. 266)

Lexical references LSJ περιτέρμων (n82359)

περίφαντος

periphantos · manifest; conspicuous · OL1409

Zeus is called περίφαντος in the lightning hymn's opening invocation (XX.1), alongside greatness, holiness and loud crashing. The epithet stresses conspicuous manifestation. Its setting gives visibility a storm-lit context without making the word itself a technical name for lightning.

See also φαίνω [OL1830]

Source forms περίφαντον

All verse occurrences 1 in total. Source PDF: XX.1 (p. 84)

Lexical references LSJ περίφαντος (n82445)

περίφρων

periphrōn · deep in counsel; thoughtful · OL1410

Physis is περίφρων beside experience and the bringing of motion (X.21). In this praise-sequence it commends intelligence or resourceful thought. The unfavourable "overweening" possible in other uses is not demanded here; that would conflict with the immediate orientation of the address.

See also πολύπειρος [OL1487]; πανυπέρφρων [OL1365]

Source forms περίφρον

All verse occurrences 1 in total. Source PDF: X.21 (p. 50)

Lexical references LSJ περίφρων (n82513)

Πέρσειαν

Perseian · Perseian epithet of Hekate · OL1411

The printed accusative Πέρσειαν characterizes Hekate in the opening hymn (I.4). A connection with Perses is plausible, but the supplied form does not by itself settle a reconstructed nominative. The apparatus attributes Πέρσειαν to Hermann and reports περσίαν. Neither the variant nor the English “Perseia” warrants replacing the source with a plant-name or a different patronymic formation.

See also Ἑκάτη [OL0508]

Source forms Πέρσειαν

All verse occurrences 1 in total. Source PDF: I.4 (p. 18)

Consequential readings AV004_06

πέτρα

petra · rock · OL1412

The sea breaks long waves against beaches and rocks at XXII.4. The dative plural marks the surfaces receiving their impact. Unlike the rock-flowing description of the Nymphs, this passage makes the rock a resistant shore, not the source from which water emerges.

See also πετρόρρυτος [OL1413]

Source forms πέτρῃσί

All verse occurrences 1 in total. Source PDF: XXII.4 (p. 88)

Lexical references LSJ πέτρα (n82758)

πετρόρρυτος

petrorrytos · flowing from rock · OL1413

The Nymphs are rock-flowing amid clear voices, humming and mountain movement (LI.9). The adjective associates them with water emerging from rocky ground. The supplied πετρόρρυτοι has double ρ; LSJ’s access spelling πετρόρυτος has one, an orthographic distinction that need not change the local sense.

See also πέτρα [OL1412]; πηγαῖος [OL1414]

Source forms πετρόρρυτοι

All verse occurrences 1 in total. Source PDF: LI.9 (p. 168)

Lexical references LSJ πετρόρυτος (n82799)

Further source LSJ, πετρόρυτος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πηγαῖος

pēgaios · of springs · OL1414

The Nymphs are spring-associated at LI.6, beside running, dew-clothing and light footsteps. The adjective anchors those mobile divine figures in a watery landscape. It describes their relation to springs rather than identifying one individually named spring.

See also πηγή [OL1415]; νύμφη [OL1215]

Source forms πηγαῖαι

All verse occurrences 1 in total. Source PDF: LI.6 (p. 168)

Lexical references LSJ πηγαῖος (n82865)

πηγή

pēgē · spring; source · OL1415

Thalassa's hymn uses πηγή for a spring teeming with the Nymphs' streams (XXII.8). The Titans are instead "beginnings and springs" of mortals (XXXVII.4), where water-source language expresses generation. The two passages share the idea of an origin from which something issues, without making the Titans literal fountains.

See also πηγαῖος [OL1414]; ἀρχή [OL0212]

Source forms πηγαὶ; πηγῆς

All verse occurrences 2 in total. Source PDF: XXII.8 (p. 88); XXXVII.4 (p. 134)

Lexical references LSJ πηγή (n82881)

πηγόρρυτος

pēgorrytos · flowing from springs · OL1416

The earth's moistures are πηγόρρυτοι in Oceanus's hymn (LXXXIII.5). The adjective specifies their source and movement, while χθόνιοι places them below. It belongs grammatically to the moistures, not to Oceanus as an independent epithet.

See also πηγή [OL1415]; ἰκμάς [OL0831]

Source forms πηγόρρυτοι

All verse occurrences 1 in total. Source PDF: LXXXIII.5 (p. 266)

Lexical references LSJ πηγόρρυτος (n82890)

πήδημα

pēdēma · leap; springing movement · OL1417

Notos is invoked as a swift leap through the air at LXXXII.1. The noun makes the wind's movement itself the opening form of address. Swiftness and wet travel come from its modifiers; the "leap" is not a narrated jump by a human dancer.

See also νότος [OL1207]; πτέρυξ [OL1564]

Source forms πήδημα

All verse occurrences 1 in total. Source PDF: LXXXII.1 (p. 264)

Lexical references LSJ πήδημα (n82902)

πῆμα

pēma · affliction; torment · OL1418

Asklepios charms away the painful afflictions of human diseases (LXVII.2). The plural πήματα names the sufferings produced by illness, not the diseases' causes. It should be distinguished from the adjective πήμων, which describes a power as harmful.

See also πήμων [OL1419]; νόσος [OL1204]

Source forms πήματα

All verse occurrences 1 in total. Source PDF: LXVII.2 (p. 222)

Lexical references LSJ πῆμα (n82972)

πήμων

pēmōn · baneful; ruin-bringing · OL1419

The Prayer invokes a Daimon harmful to mortals alongside a most divine Daimon (Prayer.31). The accusative πήμονα is an adjective agreeing with Δαίμονα, not an inflected form of the neuter noun πῆμα. The distinction keeps the harmful agent separate from the harm it causes.

See also πῆμα [OL1418]; δαίμων [OL0390]

Source forms πήμονα

All verse occurrences 1 in total. Source PDF: Prayer.31 (p. 14)

Lexical references LSJ πήμων (n82978)

πῖδαξ

pidax · spring; fountain · OL1420

Pan rejoices among goatherds at springs and among cattle-herders (XI.8). The plural πίδακας locates him in a pastoral landscape supplied with water. The noun identifies the springs themselves, whereas related adjectives elsewhere characterize divine figures by their association with such places.

See also πηγή [OL1415]; Πάν [OL1335]

Source forms πίδακας

All verse occurrences 1 in total. Source PDF: XI.8 (p. 52)

Lexical references LSJ πῖδαξ (n83052)

Πιερίς

Pieris · Pierian · OL1421

The Muses are addressed collectively as Πιερίδες beside their renown and splendid fame (LXXVI.2). The name provides their Pierian designation. It is not the feminine adjective πίειρα, “rich” or “fertile,” despite their visual resemblance.

See also Μοῦσα [OL1160]; πίων [OL1428]

Source forms Πιερίδες

All verse occurrences 1 in total. Source PDF: LXXVI.2 (p. 246)

Lexical references LSJ Πιερία (n83060)

πικρός

pikros · bitter; harsh · OL1422

Physis is bitter to the base but sweet to those who obey (X.15), so the adjective expresses the recipient’s contrasting experience. In appended Ares it qualifies the κακότης to be driven from the speaker (LXXXVIII.12). There “bitter” marks its painful quality without independently deciding whether κακότης means cowardice or a broader badness.

See also γλυκύς [OL0377]; κακότης [OL0863]

Source forms πικρὴ; πικρὴν

All verse occurrences 2 in total. Source PDF: X.15 (p. 48); LXXXVIII.12 (p. 282)

Lexical references LSJ πικρός (n83139)

πίμπρημι

pimprēmi · burn; set alight · OL1423

The angered Kouretes burn the people themselves at XXXVIII.16–17: καὶ αὐτοὺς is the object of πιμπράντες across the line break. The apparatus reports πιμπλάντες, from the language of filling, against printed πιμπράντες. This changes the action itself, not merely its spelling; the adopted text describes burning, not the Kouretes themselves being on fire.

See also πῦρ [OL1573]; πίπτω [OL1424]

Source forms πιμπράντες

All verse occurrences 1 in total. Source PDF: XXXVIII.17 (p. 138)

Consequential readings AV061_05

Lexical references LSJ πίμπρημι (n83183)

πίπτω

piptō · fall · OL1424

High-crowned trees fall uprooted to the earth in the Kouretes' storm-scene (XXXVIII.18). The singular πίπτει has a neuter plural subject, δένδρεα, a regular Greek agreement pattern. The verb describes the trees' collapse rather than making the Kouretes themselves fall.

See also πίμπρημι [OL1423]; δένδρον [OL0404]

Source forms πίπτει

All verse occurrences 1 in total. Source PDF: XXXVIII.18 (p. 140)

Lexical references LSJ πίπτω (n83253)

πίστις

pistis · trust; good faith; Pistis · OL1425

The word

πίστις names trust, reliability or good faith. In the Prayer it is personified as Pistis through direct inclusion among the invoked powers. That construction is more specific than simply asserting that the speaker believes something, but it does not make "faith" a ready-made statement of a later doctrinal category.

In the work

Prayer.25 places Pistis beside Dike and the blameless Thesmodoteira in a continuing catalogue introduced by "I call." The accusative Πίστιν is therefore a recipient of invocation. Its neighbours make trust intelligible within an ordered field of justice and ordinances, although the line gives no separate account of its acts, parentage or adherents. The important lexical movement is from a quality or relation of good faith to an addressed power. Elsewhere Helios is called πιστοφύλαξ, guardian of good faith or truth, but that compound is a related expression, not another occurrence of this noun.

Places to Read

Prayer.25 (source PDF p. 14). Personified Trust invoked beside Dike and Thesmodoteira.

In this edition

The aligned English retains “Pistis,” preserving the personification but leaving an English-only reader without the ordinary lexical orientation. “Trust” or “Good Faith” supplies that orientation without pretending to exhaust the noun’s wider range. This supplied occurrence should not be multiplied by importing the verbal πείθω or the distinct noun πειθώ, “persuasion,” simply because all belong to neighbouring semantic territory.

See also

πιστοφύλαξ [OL1426]; δίκη [OL0439]; πειθώ [OL1390]

Source forms Πίστιν

All verse occurrences 1 in total. Source PDF: Prayer.25 (p. 14)

Lexical references LSJ πίστις (n83319)

πιστοφύλαξ

pistophylax · guardian of good faith · OL1426

Helios is πιστοφύλαξ at VIII.17, beside supreme eminence and aid to all. “Guardian of good faith” and LSJ’s orientation toward truth both locate the compound in reliable dealing or fidelity. The title does not supply an institutional office or specify a procedure for judging promises.

See also πίστις [OL1425]; φύλαξ [OL1893]

Source forms πιστοφύλαξ

All verse occurrences 1 in total. Source PDF: VIII.17 (p. 40)

Lexical references LSJ πιστοφύλαξ (n83329)

Further source LSJ, πιστοφύλαξ. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πιφαύσκω

piphauskō · reveal; make manifest · OL1427

Lysios reveals himself to whichever mortals or immortals he wishes (L.9). In the printed text the infinitive πιφαύσκειν depends on ἐθέλεις, with σε as its object. The reported participle πιφαύσκων would organize the clause differently; the adopted construction explicitly connects revelation with the god’s choice.

See also φαίνω [OL1830]; ἐθέλω [OL0495]

Source forms πιφαύσκειν

All verse occurrences 1 in total. Source PDF: L.9 (p. 166)

Consequential readings AV075_07

Lexical references LSJ πιφαύσκω (n83383)

πίων

piōn · rich; fertile · OL1428

Physis is πίειρα between the fostering of growth and the release of ripening things (X.17). The adjective’s richness is productive and fertile in this setting, not specifically monetary. Its feminine form should not be mistaken for the geographical name Pieria or for the Muses’ Pierian title.

See also Πιερίς [OL1421]; πεπαίνω [OL1397]

Source forms πίειρα

All verse occurrences 1 in total. Source PDF: X.17 (p. 48)

Lexical references LSJ πίων (n83385)

πλάστειρα

plasteira · moulder; fashioner · OL1429

The feminine agent noun calls Physis a moulder at X.20. The surrounding descriptions of craft and creation make the shaping sense concrete without identifying a particular material. It names the fashioning power, not a shaped product.

See also παντοτεχνής [OL1359]; πολύκτιτος [OL1472]

Source forms πλάστειρα

All verse occurrences 1 in total. Source PDF: X.20 (p. 48)

Lexical references LSJ πλάστειρα (n83497)

πλάστιγξ

plastinx · scale-pan; balance · OL1430

The heavy scale-pans at LXIII.7 occur in the portrayal of people who greedily tilt judgment aside. The instrument gives inequality a visible form of lost balance. The hymn's subsequent preference for equality explains why the image is accusatory rather than a neutral description of weighing.

See also παρεγκλίνω [OL1369]; πλείων [OL1431]

Source forms πλάστιγξι

All verse occurrences 1 in total. Source PDF: LXIII.7 (p. 208)

Lexical references LSJ πλάστιγξ (n83503)

πλείων

pleiōn · more; the larger share · OL1431

The word

πλείων is comparative, "more," and τὸ πλέον makes its neuter form a substantive: "the more" or "the larger share." In these hymns the construction concerns an excess sought over others, not an automatically specified quantity of money. The article and ethical context are essential to the force of the phrase.

In the work

Dike confronts those wanting τὸ πλέον through unjust counsels (LXII.7). The object of desire becomes objectionable through the stated injustice of the means and purposes, rather than through an unexplained rule that every increase is wrong. Dikaiosyne then hates τὸ πλέον and rejoices in equality (LXIII.10). Earlier in that hymn, greedy people have tipped heavy scales aside; later, the desired life moves through even balances. The comparative therefore belongs to a sustained picture of unfair advantage and restored proportion. These two neighbouring hymns mutually clarify the phrase without requiring a lost noun for a particular possession.

Places to Read

LXII.7 (source PDF p. 206). Unjust desire for the larger share.

LXIII.10 (source PDF p. 210). Excess explicitly opposed to equality.

In this edition

The English “larger share” interprets the substantivized comparative helpfully. The abstract noun πλεονεξία may be useful for comparison in a wider ethical discussion, but it is not the Greek word printed at these loci. A reader should be able to retrieve πλέον directly and see how a common comparative acquires a pointed moral meaning from wanting, unjust counsel, hatred and equality.

See also

πολύς [OL1492]; ἰσότης [OL0846]; πλάστιγξ [OL1430]; δίκη [OL0439]

Source forms πλέον

All verse occurrences 2 in total. Source PDF: LXII.7 (p. 206); LXIII.10 (p. 210)

Lexical references LSJ πλείων1 (n83669)

πλῆθος

plēthos · abundance; multitude · OL1432

Tyche fashions an abundance of possessions for some people (LXXII.7). The genitive κτεάνων tells what there is much of, and πολύολβον presents it as prosperity. Here πλῆθος is not a political populace or a countable assembly.

See also κτέανον [OL0980]; πενία [OL1395]

Source forms πλῆθος

All verse occurrences 1 in total. Source PDF: LXXII.7 (p. 238)

Lexical references LSJ πλῆθος (n83774)

πλήθω

plēthō · be full; abound · OL1433

Tyche is called to come abounding in blessings over prosperous possessions (LXXII.10). The participle πλήθουσαν describes her fullness, with ὄλβοισι naming what fills that abundance. It complements the hymn’s noun πλῆθος but is a separate verbal construction.

See also πλῆθος [OL1432]; ὄλβος [OL1248]

Source forms πλήθουσαν

All verse occurrences 1 in total. Source PDF: LXXII.10 (p. 238)

Lexical references LSJ πλήθω (n83784)

πλήν

plēn · except; apart from · OL1434

The offering rubrics use πλήν to impose real exclusions: Earth’s prescription excludes beans and aromatics from its seed offering, while Amphietes’ excludes frankincense (XXVI.rubric; LIII.rubric). The word governs the named exceptions. An expansive “all” earlier in each rubric therefore cannot be read as cancelling the restriction.

See also πᾶς [OL1375]; σπέρμα [OL1640]

Heading or rubric πλὴν · XXVI.rubric · source PDF p. 98. θυμίαμα πᾶν σπέρμα πλὴν κυάμων καὶ ἀρωμάτων

Local sense marks exceptions within the Earth and Amphietes prescriptions

Heading or rubric πλὴν · LIII.rubric · source PDF p. 176. θυμίαμα πάντα πλὴν λιβάνου, καὶ σπένδε γάλα

πλοκίη

plokiē · interwoven; entwined · OL1435

Physis is πλοκίη at X.11, between gracious encounter and loving, manifold mingling. “Braided” gives the English image, but literal hair is not specified. LSJ treats the identification with an interweaving epithet as probable. The apparatus attributes πλοκίη to Hermann and reports πλόκη; the exact printed forms are safer guides than silently converting either into a fully settled dictionary normalization.

See also πολύμικτος [OL1477]

Source forms πλοκίη

All verse occurrences 1 in total. Source PDF: X.11 (p. 48)

Consequential readings AV019_02

Lexical references LSJ πλόκιος (n83941)

Further source LSJ, πλόκιος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πλουτοδότειρα

ploutodoteira · giver of wealth · OL1436

Demeter is the wealth-giving goddess beside “feeder of the corn-ear” at XL.3. The neighbourhood links prosperity to agricultural nourishment. The feminine title names her as giver; it does not make her identical with the separately named Ploutos.

See also πλοῦτος [OL1439]; πλουτοδοτέω [OL1437]

Source forms πλουτοδότειρα

All verse occurrences 1 in total. Source PDF: XL.3 (p. 144)

Lexical references LSJ πλουτοδοτήρ (n83982)

πλουτοδοτέω

ploutodoteō · give wealth; enrich · OL1437

Plouton enriches the mortal race with the fruits of the years at XVIII.5. The participle’s object identifies the beneficiaries, while the dative names the means. Wealth here arrives as recurring produce, an important complement to the god’s chthonic dominion.

See also Πλούτων [OL1440]; καρπός [OL0878]

Source forms πλουτοδοτῶν

All verse occurrences 1 in total. Source PDF: XVIII.5 (p. 74)

Lexical references LSJ πλουτοδοτέω (n83981)

πλουτοδότης

ploutodotēs · giver of wealth · OL1438

Daimon is a wealth-giver when he enters a house in abundance (LXXIII.4). The following reversal, in which he chills mortal life, makes this one side of his changing effect. The

title identifies a beneficial action rather than promising uninterrupted household prosperity.

See also πλοῦτος [OL1439]; δαίμων [OL0390]

Source forms πλουτοδότην

All verse occurrences 1 in total. Source PDF: LXXIII.4 (p. 240)

Lexical references LSJ πλουτοδότης (n83983)

πλοῦτος

ploutos · wealth; prosperity; Ploutos · OL1439

The word

πλοῦτος is wealth or material prosperity and can also be personified as Ploutos. The nominative Πλοῦτος is not a short form or alternate spelling of Πλούτων, the chthonic ruler. Their related prosperity associations make careful separation especially useful in this collection.

In the work

Demeter is asked for wealth rich in blessing together with queen Health (XL.20). Wealth is a desired good, but its companionship with health already places it among several conditions of a flourishing life. Zeus is asked for the blameless glory or standing of wealth at XV.11. The request therefore qualifies how prosperity is held or regarded, rather than merely seeking accumulation. In Health's hymn, Ploutos is personified as a giver of prosperity sweet with festivities (LXVIII.9). Yet the surrounding claim makes everything unprofitable without Health. Even the wealth-giver's benefits depend on another condition. Personification does not remove wealth from that practical argument about human wellbeing.

Places to Read

XV.11 (source PDF p. 68). Wealth qualified by blameless standing.

XL.20 (source PDF p. 146). Wealth sought together with Health.

LXVIII.9 (source PDF p. 226). Personified Ploutos within the argument for Health's necessity.

In this edition

The English uses ordinary "wealth" in the petitions and the name "Ploutos" in LXVIII.9. That distinction follows the local personification while the lexical identity remains the same. By contrast, the name Plouton requires its own article, including its different inflections. The verbal πλουτοδοτέω in Plouton's hymn describes enrichment through seasonal fruit but does not turn Πλούτων into an attestation of πλοῦτος.

See also

Πλούτων [OL1440]; πενία [OL1395]; πλουτοδότειρα [OL1436]; ὄλβος [OL1248]

Source forms πλοῦτον; Πλοῦτος; πλούτου

All verse occurrences 3 in total. Source PDF: XV.11 (p. 68); XL.20 (p. 146); LXVIII.9 (p. 226)

Lexical references LSJ πλοῦτος1 (n83987)

Πλούτων

Ploutōn · Plouton · OL1440

The word

Πλούτων names the chthonic ruler, distinct from Πλοῦτος, Wealth. The source includes a nominative used in address, ordinary genitive and accusative forms, and a consequential elided accusative. The difference between Πλούτων and Πλούτων’ at one difficult locus is not merely decorative punctuation.

In the work

Hymn XVIII calls Plouton chthonic Zeus and keeper of all earth’s keys, then describes him enriching mortals with yearly fruits. In Persephone’s hymn he is her husband and the powerful figure to whom the speaker’s eventual journey will lead (XXIX.3, 20). These clauses establish relationship and destination without needing a general account of the underworld. Meilinoe’s origin is much harder. LXXI.3 explicitly names the sacred bed of Zeus son of Kronos; .4 then prints Πλούτων’ in a clause of deception and mingling. The English takes the action as Zeus playing false as Plouton. The following line’s anger, two-bodied skin and pulling action remain difficult, so the name’s case cannot by itself settle the whole narrative.

Places to Read

XVIII.4 (source PDF p. 74). Plouton’s name and earth-keys.

XXIX.3 (source PDF p. 108). His relationship to Persephone.

XXIX.20 (source PDF p. 110). Plouton as the destination of the eventual journey.

LXXI.4 (source PDF p. 234). Elided accusative versus reported nominative.

In this edition

The apparatus attributes Πλούτων’ to Gesner and reports nominative Πλούτων. The apostrophe permits an elided accusative Πλούτωνα; the reported nominative would make Plouton an expressed subject. The translation’s “as Plouton” remains a difficult interpretation, not something established by that apostrophe. Moreover, ψευσθείς is morphologically passive, as the ψεύδω article explains. Neither choice removes the Zeus already printed in .3. The text should therefore preserve both the consequential editorial choice and the unresolved connected syntax.

See also

πλοῦτος [OL1439]; Φερσεφόνη [OL1844]; σπάω [OL1638]; Ζεύς [OL0707]; ψεύδω [OL1951]

Source forms Πλούτων; Πλούτων’; Πλούτωνα; Πλούτωνος

All verse occurrences 4 in total. Source PDF: XVIII.4 (p. 74); XXIX.3 (p. 108); XXIX.20 (p. 110); LXXI.4 (p. 234)

Heading or rubric ΠΛΟΥΤΩΝΑ · XVIII.heading · source PDF p. 74. XVIII. ΕΙΣ ΠΛΟΥΤΩΝΑ

Local sense Plouton as the hymn's divine recipient

Consequential readings AV033_01; AV108_03

Lexical references LSJ Πλούτων (n83992)

πνεῦμα

pneuma · breath; wind-blast; moving air · OL1441

The word

πνεῦμα can name breath or moving air. Its two occurrences here are plural, and neither should automatically be translated as an immaterial “spirit.” The object affected by the air and the action attributed to it provide a firmer starting point than later technical uses of the noun.

In the work

The Clouds are pulled back by πνεύματα while clattering in their headlong course (XXI.5). The dative πνεύμασιν gives the forces acting on them, so “blasts” makes good local sense. In Eros’s hymn, Rhea feeds πνεύματα for mortals (LVIII.6). These airs belong among the broad regions and contents over which Eros holds keys and tiller. Their adjective παντογένεθλα can mean all-generating or of every kind, changing whether their reproductive power or variety is emphasized. “Breaths” preserves their connection with living recipients without deciding that the verse has introduced a systematic doctrine of cosmic pneuma.

Places to Read

XXI.5 (source PDF p. 86). Wind-blasts acting on the Clouds.

LVIII.6 (source PDF p. 194). Nourished breaths with a disputed generative adjective.

In this edition

The English distinguishes “blasts” from “breaths,” a useful contextual difference rather than two independent Greek nouns. πνοή overlaps closely in the collection, including winds driving these same Clouds at XXI.2. The evidence does not sustain a rigid division in which πνεῦμα is always metaphysical and πνοή always weather. At LVIII.6 the adopted Rhea against reported “goddess” is a separate textual decision about the feeder.

See also

πνοή [OL1442]; παντογένεθλος [OL1350]; ἀήρ [OL0042]; Ῥέα [OL1588]

Source forms πνεύμασιν; πνεύματα

All verse occurrences 2 in total. Source PDF: XXI.5 (p. 86); LVIII.6 (p. 194)

Lexical references LSJ πνεῦμα (n84034)

πνοή

pnoē · breath; breeze; wind · OL1442

The word

πνοή names breath or a movement of air. The supplied text also uses expanded epic πνοιή forms, including πνοιαί and πνοιῇσιν. These are access and inflectional differences, not proof that each spelling carries a different kind of air. “Wind,” “breeze” and “breath” are selected through context.

In the work

Winds drive Clouds and are confined in hidden recesses in Nereus’s earthquake scene (XXI.2; XXIII.5–6). These forces are physically effective, not only pleasant atmospheric decoration. Persephone rejoices in meadow breezes, and flower-associated airs surround

the Horai (XXIX.12; XLIII.4). The Kouretes are themselves called life-generating and soul-nourishing breaths (XXXVIII.3, 22), turning the moving air into a divine predication rather than a separate force acting upon them. Rhea's hymn also places winds among the world's features associated with her. Across these uses the same noun connects atmosphere, life and divine power without requiring one exclusive physical explanation for all of them.

Places to Read

XXI.2 (source PDF p. 86). Winds as the Clouds' driving force.

XXIII.5 (source PDF p. 90). Winds confined in the earthquake scene.

XXIX.12 (source PDF p. 110). Beneficial meadow breezes.

XXXVIII.3 (source PDF p. 136). The Kouretes as life-generating breaths.

XXXVIII.22 (source PDF p. 140). The same powers as soul-nourishing breaths.

XLIII.4 (source PDF p. 152). Breezes in the Horai's flower-world.

In this edition

The English's changes of rendering preserve important differences of setting. The apparatus at XXI.2 reports πνοιαῖσιν against printed πνοιῇσιν, a variation within the noun's expanded forms rather than a change from winds to another substance. The nearby πνεύμασιν in XXI.5 confirms semantic overlap with πνεῦμα; the lexicon keeps the nouns separate while resisting an artificial doctrinal opposition between them.

See also

πνεῦμα [OL1441]; αὔρα [OL0252]; ἄνεμος [OL0142]; Κουρῆτες [OL0951]

Source forms πνοῇσιν; πνοιαί; πνοιαὶ; πνοιαῖς; πνοιὰς; πνοιῇσιν

All verse occurrences 7 in total. Source PDF: XIV.11 (p. 66); XXI.2 (p. 86); XXIII.5 (p. 90); XXIX.12 (p. 110); XXXVIII.3 (p. 136); XXXVIII.22 (p. 140); XLIII.4 (p. 152)

Lexical references LSJ πνοή (n84089)

ποθεινός

potheinos · longed for; desired · OL1443

This adjective praises Night, Victory, Persephone, Law and other powers as objects of longing. The seasons are likewise desired in Adonis's hymn. A dative often identifies those who desire them, as in θνητοῖσι, "by mortals"; the superlative forms heighten desirability without making the deity the one who longs.

See also ποθέω [OL1444]; πόθος [OL1445]

Source forms ποθειναί; ποθειναῖς; ποθεινέ; ποθεινή; ποθεινήν; ποθεινόταται; ποθεινοτάτη

All verse occurrences 10 in total. Source PDF: III.12 (p. 26); XXIX.11 (p. 110); XXXIII.1 (p. 120); LV.12 (p. 182); LVI.2 (p. 186); LX.5 (p. 200); LXIII.1 (p. 208); LXIV.12 (p. 214); LXXVI.3 (p. 246); LXXXIV.6 (p. 268)

Lexical references LSJ ποθεινός (n84201)

ποθέω

potheō · long for; desire · OL1444

The word

ποθέω expresses longing, while its passive participles characterize something as longed for. The perfect πεποθημένος can describe an established condition of desirability, not necessarily an event of desire now over. Contracted ποθεῖ and uncontracted ποθέεις belong to the same present stem.

In the work

The active objects create a sharp contrast: Herakles longs for peace, whereas Ares longs for sword-and-spear strife (XII.8; LXV.5). The verb names the strength of desire, not its moral approval. Health is the object of the world's longing (LXVIII.5), fitting the hymn's description of everything depending on her. The passive participles praise Victory and Liknites/Bakchos as eagerly desired, and the Zephyr breezes as longed for at anchorages (XXXIII.8; XLVI.2; LXXXI.3). Maritime relief and divine arrival are different benefits, but both can be awaited with this kind of longing. It is consequently important to ask who desires and who or what is desired in each clause.

Places to Read

XII.8 (source PDF p. 58). Longing directed toward peace.

LXV.5 (source PDF p. 216). The same active verb directed toward warfare.

LXVIII.5 (source PDF p. 224). The world's longing for Health.

XXXIII.8 (source PDF p. 120). Victory as desired in the adopted feminine form.

LXXXI.3 (source PDF p. 262). Breezes longed for at anchorages.

In this edition

At XXXIII.8 the edition adopts feminine πεποθημένη, attributed to Slothouwer, making Victory longed for. The reported πεποθημένῳ could attach differently, notably to the eye in the same phrase. The adjective ποθεινός and noun πόθος offer related access, but are not additional forms of the verb. Flight-forms such as πεποτημέναι belong elsewhere despite their similar appearance.

See also

ποθεινός [OL1443]; πόθος [OL1445]; ποτάομαι [OL1521]

Source forms πεποθημέναι; πεποθημένη; πεποθημένον; ποθέεις; ποθεῖ; ποθέων

All verse occurrences 6 in total. Source PDF: XII.8 (p. 58); XXXIII.8 (p. 120); XLVI.2 (p. 158); LXV.5 (p. 216); LXVIII.5 (p. 224); LXXXI.3 (p. 262)

Consequential readings AV052_04

Lexical references LSJ ποθέω (n84205)

πόθος

pothos · longing; desire · OL1445

Ares is asked to turn toward desire for the Kyprian goddess and the revels of Lyaios instead of war (LXV.7). The genitive names the object of longing. In this petition desire is a redirected impulse, not simply a further form of the martial appetite described earlier.

See also ποθέω [OL1444]; Ἀφροδίτη [OL0265]

Source forms πόθον

All verse occurrences 1 in total. Source PDF: LXV.7 (p. 216)

Lexical references LSJ πόθος (n84226)

ποικιλόβουλος

poikiloboulos · of intricate counsel · OL1446

Kronos and Hermes are praised for varied or intricate counsel (XIII.2; XXVIII.3). The compound concerns the resourcefulness of planning. Although such flexibility can be useful in cunning, neither occurrence requires “deceitful” as its definition.

See also πολύβουλος [OL1458]; βουλή [OL0325]

Source forms ποικιλόβουλ’; ποικιλόβουλε

All verse occurrences 2 in total. Source PDF: XIII.2 (p. 62); XXVIII.3 (p. 104)

Lexical references LSJ ποικιλόβουλος (n84271)

ποικιλόμυθος

poikilomythos · of varied speech; rich in tales · OL1447

Kronos and Hermes are ποικιλόμυθος in addresses concerned with their capacities and honour (XIII.5; XXVIII.8). The compound brings variety or intricacy into utterance and story. It is related to, but not interchangeable with, intricate counsel: the second element concerns speech rather than planning.

See also ποικιλόβουλος [OL1446]

Source forms ποικιλόμυθε

All verse occurrences 2 in total. Source PDF: XIII.5 (p. 62); XXVIII.8 (p. 106)

Lexical references LSJ ποικιλόμυθος (n84291)

ποικίλος

poikilos · varied; assorted · OL1448

The rubrics for Pan and the Mother prescribe ποικίλα as the fumigation offering (XI.rubric; XXVII.rubric). The neuter plural signals variety but does not enumerate materials. It licenses an assorted prescription in the text, not a reconstructed recipe with quantities or ingredients supplied from elsewhere.

See also θυμίαμα [OL0807]

Heading or rubric ποικίλα · XI.rubric · source PDF p. 52. θυμίαμα ποικίλα

Local sense a varied offering prescription, with materials unspecified

Heading or rubric ποικίλα · XXVII.rubric · source PDF p. 100. θυμίαμα ποικίλα

πολεμητόκος

polemētokos · war-producing; war-bearing · OL1449

Athena is πολεμητόκος in the line calling her male and female (XXXII.10). The compound presents her as bringing forth war, without deciding a male or female reproductive metaphor. The verse prints πολεμητόκε; the apparatus labels its adopted side πολεμήτοκε and reports πολεματόκε and πολεμοτόκε. Those are differences of formation

and accent, not merely one accent variant, and none alone settles the gendered interpretation.

See also πόλεμος [OL1451]; ἄρσην [OL0210]

Source forms πολεμητόκε

All verse occurrences 1 in total. Source PDF: XXXII.10 (p. 118)

Lexical references LSJ πολεμητόκος (n84417)

πολεμόκλονος

polemoklonos · stirring war · OL1450

Rhea, Athena and Ares are each described as war-stirring. The active sense fits the martial force of the addresses, including printed πολεμόκλονος for Athena (XXXII.2). At XXXII.2 the verse prints πολεμόκλονος, while the apparatus's adopted-side lemma is πολεμοκλόνος (sic), with reported πολεμόκλονε (-οκλόνε). This inspectable accent contrast is not by itself a sufficient reason to reverse the local meaning into "shaken by war."

See also πόλεμος [OL1451]; πολεμητόκος [OL1449]

Source forms πολεμόκλονε; πολεμόκλονος

All verse occurrences 3 in total. Source PDF: XIV.7 (p. 64); XXXII.2 (p. 116); LXV.4 (p. 216)

Lexical references LSJ πολεμόκλονος (n84428)

πόλεμος

polemos · war · OL1451

Nike judges in wars at deeds that win trophies (XXXIII.4). The plural supplies the setting in which her decisive power operates. It should be read with the neighbouring battle and strife vocabulary, while retaining its broader reference to wars rather than one blow or weapon.

See also νίκη [OL1196]; στάσις [OL1644]

Source forms πολέμοις

All verse occurrences 1 in total. Source PDF: XXXIII.4 (p. 120)

Lexical references LSJ πόλεμος (n84434)

πόλις

polis · city · OL1452

Every city is included among the places Hephaistos holds, between every house and all peoples (LXVI.8). The noun expands the scale from domestic space to civic settlement. The passage praises the extent of his presence rather than naming one city with a particular shrine.

See also οἶκος [OL1236]; ἔθνος [OL0496]

Source forms πόλιν

All verse occurrences 1 in total. Source PDF: LXVI.8 (p. 220)

Lexical references LSJ πόλις (n84494)

πολισσόος

polissoos · saviour of cities · OL1453

The appended Ares is addressed as πολισσόος among shield-bearing and bronze-armed descriptions (LXXXVIII.2). Protection of cities gives his martial strength a saving aspect. The supplied -σσόος formation belongs to this appended hymn and is retained rather than normalized to a different city-saving compound.

See also πόλις [OL1452]; Ἄρης [OL0198]

Source forms πολισσόε

All verse occurrences 1 in total. Source PDF: LXXXVIII.2 (p. 280)

Lexical references LSJ πολισσόος (n84499)

πόλος

polos · celestial vault; circuit · OL1454

Apollo blends and harmonizes the whole πόλος with his lyre (XXXIV.16, 19); the Mother is sceptred over it, and Oceanus is called its beginning. The English “pole” should retain this extensive celestial structure. A single geometrical axial point is too narrow for the whole circuit Apollo orders.

See also σκηπτοῦχος [OL1626]; κύκλος [OL1000]

Source forms πόλον; πόλου

All verse occurrences 4 in total. Source PDF: XXVII.4 (p. 100); XXXIV.16 (p. 124); XXXIV.19 (p. 126); LXXXIII.7 (p. 266)

Consequential readings AV127_02

Lexical references LSJ πόλος (n84566)

πολυαλγής

polyalgēs · much-paining; deeply painful · OL1455

The adjective agrees with the afflictions of human diseases that Asklepios soothes (LXVII.2). It measures the intensity or abundance of pain, not the number of different illnesses. Its placement makes relief from felt suffering central to the healing petition.

See also πῆμα [OL1418]; ἄλγος [OL0087]

Source forms πολυαλγέα

All verse occurrences 1 in total. Source PDF: LXVII.2 (p. 222)

Lexical references LSJ πολυαλγής (n84594)

πολυάνθεμος

polyanthemos · many-flowered · OL1456

Earth and the Horai are many-flowered, while Demeter’s many forms are themselves called πολυάνθεμοι (XL.17). The adjective thus attaches either to a goddess or to her manifestations. At XXVI.7 the adopted vocative πολυάνθεμε contrasts with reported πολυανθέσι, whose different form and attachment should remain visible.

See also πολυανθής [OL1457]; ἄνθος [OL0146]

Source forms πολυάνθεμε; πολυάνθεμοι

All verse occurrences 3 in total. Source PDF: XXVI.7 (p. 98); XL.17 (p. 146); XLIII.3 (p. 152)

Lexical references LSJ πολυάνθεμος (n84612)

πολυανθής

polyanthēs · rich in flowers · OL1457

The Nymphs are πολυανθεῖς beside their manifest and unseen appearances and their glen-dwelling character (LI.7). The -ανθής formation is distinct from πολυάνθεμος despite their overlapping flower-sense. The apparatus reports πολύανθοι, another related formation; it is not the adopted word.

See also πολυάνθεμος [OL1456]; νύμφη [OL1215]

Source forms πολυανθεῖς

All verse occurrences 1 in total. Source PDF: LI.7 (p. 168)

Consequential readings AV076_03

Lexical references LSJ πολυάνθεμος (n84612)

πολύβουλος

polyboulos · of many counsels · OL1458

Proteus's many counsels accompany knowledge of different times, while Dionysos is addressed as Eubouleus and πολύβουλος (XXV.4; XXX.6). In the latter passage the proper name and descriptive epithet are separate words. The apparatus's alternative wording changes that naming sequence and should not erase the distinction in the adopted verse.

See also ποικιλόβουλος [OL1446]; Εὐβουλεύς [OL0635]

Source forms πολύβουλε; πολύβουλος

All verse occurrences 2 in total. Source PDF: XXV.4 (p. 96); XXX.6 (p. 112)

Consequential readings AV048_02

Lexical references LSJ πολύβουλος (n84676)

πολυγηθής

polygēthēs · full of joy; gladdening · OL1459

The adjective can describe joyful powers and households, or fruit that brings joy to others. Health makes a house flourish full of gladness (LXVIII.4); Earth is asked to increase gladdening fruits (XXVI.10). The object described decides between experiencing gladness and producing it. Physis's vocative πολύγηθε belongs to this word despite its unusual ending.

See also γηθέω [OL0368]; καρπός [OL0878]

Source forms πολύγηθε; πολυγηθέα; πολυγηθεῖς; πολυγηθὴς; πολυγηθοῦς

All verse occurrences 7 in total. Source PDF: X.10 (p. 46); XXVI.10 (p. 98); XLIV.3 (p. 154); L.4 (p. 166); LI.3 (p. 168); LXVIII.4 (p. 224); LXXV.1 (p. 244)

Lexical references LSJ πολυγηθής (n84701)

πολυδαίδαλος

polydaidalos · richly intricate · OL1460

The starry arrangement around Earth is πολυδαίδαλος (XXVI.8). The adjective praises the intricacy of the κόσμος, not a single star. Its craft-like resonance enriches the visible pattern without requiring the passage to describe a manufactured representation of the sky.

See also κόσμος [OL0950]; ἄστρον [OL0229]

Source forms πολυδαίδαλος

All verse occurrences 1 in total. Source PDF: XXVI.8 (p. 98)

Lexical references LSJ πολυδαίδαλος (n84741)

πολυδέγμων

polydegmōn · receiver of many · OL1461

Plouton receives many in the context of his rule over mortals through death (XVIII.11). The title's object is implicit in that surrounding clause, not an unspecified abundance of gifts. The reported πολυδαῖμον is a different reading, judged false by LSJ at this locus, and should not be turned into a theology of multiple daimones.

See also Πλούτων [OL1440]; θάνατος [OL0767]

Source forms πολυδέγμον

All verse occurrences 1 in total. Source PDF: XVIII.11 (p. 76)

Consequential readings AV033_02

Lexical references LSJ πολυδέγμων (n84751)

Further source LSJ, πολυδέγμων. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

Further source LSJ, πολυδαίμων. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πολυεθνής

polyethnēs · of many kinds; of many groups · OL1462

The adjective accompanies sea-dwelling creatures in Dawn's catalogue of rejoicing life (LXXVIII.11). Its nearest attachment is to the marine beings, although the larger list also contains land and flying creatures. "Many nations" preserves the English metaphor but should not make these animal groups into human states.

See also ἔθνος [OL0496]

Source forms πολυεθνῶν

All verse occurrences 1 in total. Source PDF: LXXVIII.11 (p. 254)

Lexical references LSJ πολυεθνής (n84798)

πολυειδής

polyeidēs · of many kinds · OL1463

Earth brings forth fruit of many forms or kinds in the image of childbirth (XXVI.5). The adjective qualifies καρπόν, so the variety belongs to the produce. It is not itself a statement that the goddess has many bodily appearances, a use expressed elsewhere by other compounds.

See also πολύμορφος [OL1480]; καρπός [OL0878]

Source forms πολυειδῆ

All verse occurrences 1 in total. Source PDF: XXVI.5 (p. 98)

Lexical references LSJ πολυειδής (n84801)

πολυήρατος

polyēratos · much-loved; greatly desired · OL1464

Apollo’s hymn calls spring much-loved, and Adonis is addressed with the same adjective (XXXIV.23; LVI.6). Both seasonal beauty and a divine figure can be objects of this intense affection. The compound tells how desirable its object is, not who first originated the desire.

See also ποθεινός [OL1443]; ἔαρ [OL0483]

Source forms πολυήρατε; πολυηράτου

All verse occurrences 2 in total. Source PDF: XXXIV.23 (p. 126); LVI.6 (p. 186)

Lexical references LSJ πολυήρατος (n84847)

πολυθάλμιος

polythalmios · abundantly nourishing; flourishing · OL1465

Health is πολυθάλμιος in her opening address (LXVIII.1). The English “of many blossomings” stresses flourishing; LSJ’s “much-nourishing” brings out its sustaining aspect. The two emphases fit the hymn’s account of the good life supported by Health better than a narrowly botanical definition.

See also ὑγίεια [OL1787]; πολυθρέμμων [OL1466]

Source forms πολυθάλμιε

All verse occurrences 1 in total. Source PDF: LXVIII.1 (p. 224)

Lexical references LSJ πολυθάλμιος (n84856)

Further source LSJ, πολυθάλμιος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πολυθρέμμων

polythremmōn · nourishing many · OL1466

The Nymphs are πολυθρέμμονες alongside tenderness, delight in thickets and the fostering of growth (LI.13). The formation makes them active nourishers. It differs from πολύθρεπτος, which describes something as richly nourished rather than as doing the nourishing.

See also πολύθρεπτος [OL1467]; τρέφω [OL1760]

Source forms πολυθρέμμονες

All verse occurrences 1 in total. Source PDF: LI.13 (p. 170)

Lexical references LSJ πολυθρέμμων (n84875)

πολύθρεπτος

polythreptos · richly grown; well-nourished · OL1467

The Horai wear robes made from richly grown flowers (XLIII.6). The genitive πολυθρέπτων agrees with ἀνθῶν and describes the flowers’ abundant nurture. It does not call the robes or the goddesses “nourishers of many,” the active relation expressed by πολυθρέμμων.

See also πολυθρέμμων [OL1466]; πέπλος [OL1398]

Source forms πολυθρέπτων

All verse occurrences 1 in total. Source PDF: XLIII.6 (p. 152)

Lexical references LSJ πολύθρεπτος (n84876)

πολυΐ́στωρ

polyistōr · much-knowing; rich in learning · OL1468

At VII.12 πολυΐ́στορας qualifies the labours of the sacred rite, not a separately expressed group of learned initiates. The transferred description associates those labours with extensive knowledge or learning. The precise character of that learning is not specified, so the grammar is clearer than any reconstructed curriculum.

See also ἆθλος [OL0046]; τελετή [OL1714]

Source forms πολυΐ́στορας

All verse occurrences 1 in total. Source PDF: VII.12 (p. 36)

Lexical references LSJ πολυΐστωρ (n84897)

πολύκαρπος

polykarpos · rich in fruit · OL1469

Aphrodite's comprehensive generative reach includes what lives in the much-fruited earth (LV.6). The dative πολυκάρπῳ agrees with γαίῃ. It describes Earth's abundant productivity within this larger catalogue rather than counting a particular crop.

See also καρπός [OL0878]

Source forms πολυκάρπῳ

All verse occurrences 1 in total. Source PDF: LV.6 (p. 180)

Lexical references LSJ πολύκαρπος (n84915)

πολύκρεκτος

polykrektos · much-sounding; many-struck · OL1470

Apollo harmonizes the whole celestial circuit with a πολύκρεκτος lyre (XXXIV.16). "Many-struck" evokes repeated playing; "much-sounding" emphasizes its rich acoustic result. Neither supplies a definite number of strings, which the adjective does not state.

See also κιθάρα [OL0911]; πόλος [OL1454]

Source forms πολυκρέκτῳ

All verse occurrences 1 in total. Source PDF: XXXIV.16 (p. 124)

Lexical references LSJ πολύκρεκτος (n84978)

πολύκριτος

polykritos · widely differentiated; diverse · OL1471

The cosmic constituents move easily under Pan's commands even though they are πολύκριτα (XI.18). Their differentiation supplies the contrast that makes common obedience significant. The adjective does not mean that they have been convicted by a court, despite its connection with distinguishing or judging.

See also Πάν [OL1335]; κρίνω [OL0967]

Source forms πολύκριτα

All verse occurrences 1 in total. Source PDF: XI.18 (p. 56)

Lexical references LSJ πολύκριτος (n84984)

πολύκτιτος

polyktitos · productive of many creations · OL1472

Physis is πολύκτιτος both near the beginning of her hymn and in its sequence of craft and moulding terms (X.2, 20). LSJ supports an active “building much” interpretation. The English “of many foundings” is therefore best kept broad, rather than expanded into a catalogue of temples or cult foundations not named here.

See also πλάστειρα [OL1429]; παντοτεχνής [OL1359]

Source forms πολύκτιτε

All verse occurrences 2 in total. Source PDF: X.2 (p. 46); X.20 (p. 48)

Lexical references LSJ πολύκτιτος (n84999)

Further source LSJ, πολύκτιτος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πολύλλιστος

polyllistos · much-besought · OL1473

Athena, Leto and Antaia are addressed as much-besought queens. In Antaia’s hymn the speaker’s own “I beseech you” immediately enacts the quality named by the epithet (XLI.9). The form πολύλλιστος should remain distinct from the closely related πολύλλιτος applied to Herakles.

See also πολύλλιτος [OL1474]; λίτομαι [OL1054]

Source forms πολυλλίστη

All verse occurrences 3 in total. Source PDF: XXXII.14 (p. 118); XXXV.2 (p. 128); XLI.9 (p. 148)

Lexical references LSJ πολύλλιστος (n85027)

πολύλλιτος

polyllitos · much-besought · OL1474

Herakles is πολύλλιτος amid descriptions of fierce spirit and universal mastery (XII.4). The title characterizes him as the object of repeated or earnest entreaty. Its -λλιτος formation is not simply an inflection of the neighbouring πολύλλιστος, despite their shared practical meaning.

See also πολύλλιστος [OL1473]; Ἡρακλῆς [OL0751]

Source forms πολύλλιτε

All verse occurrences 1 in total. Source PDF: XII.4 (p. 58)

Lexical references LSJ πολύλλιτος (n85028)

πολύμητις

polymētis · of much counsel; resourceful · OL1475

Protogonos is addressed as πολύμητις when the petition asks him to approach rejoicing (VI.10). The compound commends ample counsel or resourceful intelligence, beside his many-seeded character. It does not imply deceptive intent or identify a specific plan.

See also μῆτις [OL1144]; πολύβουλος [OL1458]

Source forms πολύμητι

All verse occurrences 1 in total. Source PDF: VI.10 (p. 32)

Lexical references LSJ πολύμητις (n85072)

πολυμήχανος

polymēkhanos · resourceful; of many devices · OL1476

The opening of Physis’s hymn calls her an all-mother and a mother of many devices (X.1). The compound gives her generative activity a resourceful, inventive dimension. “Devices” need not mean mechanical equipment; the following hymn develops many forms of productive power.

See also μήτηρ [OL1143]; παντοτεχνής [OL1359]

Source forms πολυμήχανε

All verse occurrences 1 in total. Source PDF: X.1 (p. 46)

Lexical references LSJ πολυμήχανος (n85075)

πολύμικτος

polymiktos · of many minglings · OL1477

Physis is πολύμικτος beside interweaving, affection and knowledge (X.11). The adjective presents multiplicity through mixture, whether as her composition or her involvement in combinations. The line does not name the ingredients, so it cannot by itself establish a particular philosophical account of mixture.

See also πλοκίη [OL1435]

Source forms πολύμικτε

All verse occurrences 1 in total. Source PDF: X.11 (p. 48)

Lexical references LSJ πολύμικτος (n85079)

πολύμνηστος

polymnēstos · much-remembered · OL1478

In three invocations the adjective qualifies σπέρμα: the seed identified with Protogonos, with the seed of Eubouleus, and with Lysios (VI.4; XLII.2; L.2). The local force is passive, “much-remembered.” It praises the seed’s remembered standing rather than asserting that the seed itself remembers many things.

See also σπέρμα [OL1640]; μνημοσύνη [OL1149]

Source forms πολύμνηστον

All verse occurrences 3 in total. Source PDF: VI.4 (p. 32); XLII.2 (p. 150); L.2 (p. 166)

Lexical references LSJ πολύμνηστος (n85090)

Πολύμνια

Polymnia · Polymnia · OL1479

Polymnia is individually named among the Muses at LXXVI.9. The printed extra accent in Πολύμνιά accompanies the following enclitic τε and does not create another form of the name. The list supplies her identity as a Muse without assigning her a separate artistic specialty in this line.

See also Μοῦσα [OL1160]

Source forms Πολύμνιά

All verse occurrences 1 in total. Source PDF: LXXVI.9 (p. 248)

Lexical references LSJ Πολύμνια (n85092)

πολύμορφος

polymorphos · many-formed · OL1480

The adjective ranges across Protogonos, Eubouleus, Korybas, Adonis, Hestia, the avenging goddesses and the Muses. At XXV.3 it instead qualifies the forms involved in Proteus’s transformation of sacred matter. Variety of appearance is shared, but that grammatical difference matters: “many-formed forms” are not automatically named divinities or a doctrine of Platonic Forms.

See also ἰδέα [OL0819]; αἰολόμορφος [OL0066]

Source forms πολύμορφε; πολύμορφοι; πολυμόρφοις; πολύμορφον; πολυμόρφου

All verse occurrences 8 in total. Source PDF: XIV.1 (p. 64); XXV.3 (p. 96); XXIX.8 (p. 108); XXXIX.5 (p. 142); LVI.3 (p. 186); LXIX.12 (p. 230); LXXVI.3 (p. 246); LXXXIV.6 (p. 268)

Lexical references LSJ πολύμορφος (n85096)

πολύμοχθος

polymokhthos · much-toiling; full of hardship · OL1481

The compound frequently characterizes mortal life as burdened with labour. Yet Demeter rejoices in works involving much toil (XL.4), so effort is not always presented only as calamity. The adjective can belong to people or their work, including the toil-marked old man in Health’s hymn.

See also ἔργον [OL0599]

Source forms πολυμόχθοις; πολύμοχθος; πολυμόχθων

All verse occurrences 5 in total. Source PDF: XXIX.15 (p. 110); XXXVII.4 (p. 134); XL.4 (p. 144); LXVIII.10 (p. 226); LXXIII.5 (p. 240)

Lexical references LSJ πολύμοχθος (n85098)

πολύοδμος

polyodmos · many-scented; richly fragrant · OL1482

The Horai are πολύοδμοι among colours and flower-associated breezes (XLIII.4). The compound supplies the olfactory strand of this sensory portrait. It praises richness of fragrance, not a count or recipe of ritual perfumes.

See also παντόχροος [OL1362]; πνοή [OL1442]

Source forms πολύοδμοι

All verse occurrences 1 in total. Source PDF: XLIII.4 (p. 152)

Lexical references LSJ πολύοδμος (n85125)

πολυόλβιος

polyolbios · rich in blessings · OL1483

Night is πολυόλβιος when the closing petition addresses her as blessed and desired by all (III.12). The word links her with abundance and benefit rather than physical darkness. Its -όλβιος formation is distinct from πολύολβος, though the two compounds overlap closely in sense.

See also πολύολβος [OL1484]; νύξ [OL1217]

Source forms πολυόλβιε

All verse occurrences 1 in total. Source PDF: III.12 (p. 26)

Lexical references LSJ πολυόλβιος (n85133)

πολύολβος

polyolbos · rich in blessings; prosperous · OL1484

Gods, peace, life, wealth and possessions can all be πολύολβος. Hestia is also asked to make the initiates richly blessed (LXXXIV.4), shifting from divine praise to a hoped-for human condition. The adjective's range includes material prosperity but is broader than money: peace and a flourishing life are central examples.

See also ὄλβος [OL1248]; πολυόλβιος [OL1483]

Source forms πολύολβε; πολύολβοι; πολύολβον; πολυόλβους

All verse occurrences 12 in total. Source PDF: XXXII.8 (p. 116); XXXII.16 (p. 118); XXXVIII.2 (p. 136); XL.9 (p. 144); XL.20 (p. 146); XLIII.2 (p. 152); LX.3 (p. 200); LXIII.1 (p. 208); LXVI.9 (p. 220); LXXII.7 (p. 238); LXXXIII.6 (p. 266); LXXXIV.4 (p. 268)

Consequential readings AV064_06

Lexical references LSJ πολύολβος (n85134)

πολυόργιος

polyorgios · celebrated with many rites · OL1485

Protogonos's much-remembered seed is πολυόργιον at VI.4. The compound relates the invoked power to numerous ritual observances, with a passive "celebrated with" force supported by LSJ. Its ὄργια are rites, not the modern sexual meaning of "orgies."

See also σπέρμα [OL1640]

Source forms πολυόργιον

All verse occurrences 1 in total. Source PDF: VI.4 (p. 32)

Lexical references LSJ πολυόργιος (n85142)

Further source LSJ, πολυόργιος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πολυπάρθενος

polyparthenos · associated with many maidens · OL1486

Trieterikos is πολυπάρθενος beside delight in ivy and his own glorious youth (LII.12). The compound places many maidens in his divine company or association. It does not specify a sexual relationship with them, and should not be expanded into one merely from the prefix "many."

See also παρθένος [OL1374]

Source forms πολυπάρθενε

All verse occurrences 1 in total. Source PDF: LII.12 (p. 174)

Lexical references LSJ πολυπάρθενος (n85170)

πολύπειρος

polypeiros · much-experienced · OL1487

Physis, Herakles and Law are praised for extensive experience. Physis's second instance stands beside deep counsel, while Law's accompanies primordial age and harmless dwelling among people (X.21; LXIV.10). Experience contributes informed capacity, but the adjective does not itself supply an account of what each power has learned.

See also περίφρων [OL1410]; σοφία [OL1637]

Source forms πολύπειρε; πολύπειρος

All verse occurrences 4 in total. Source PDF: X.6 (p. 46); X.21 (p. 50); XII.13 (p. 60); LXIV.10 (p. 214)

Consequential readings AV018_06

Lexical references LSJ πολύπειρος (n85177)

πολύπλαγκτος

polyplanktos · much-wandering · OL1488

Tyche and Daimon are described directly as wide-wandering, whereas Antaia's hymn applies the adjective to the grief in which she searches (XLI.3). The transferred description joins distress to movement without laying out a travel itinerary. The same compound can therefore characterize a divine agent or an experience that accompanies her.

See also ἀνία [OL0148]; τύχη [OL1786]

Source forms πολύπλαγκτον; πολυπλάγκτῳ

All verse occurrences 3 in total. Source PDF: XLI.3 (p. 148); LXXII.5 (p. 238); LXXIII.3 (p. 240)

Lexical references LSJ πολύπλαγκτος (n85193)

πολυποίκιλος

polypoikilos · richly varied; many-patterned · OL1489

Earth, the Muses and a sacred rite are praised through rich variety. Nemesis, by contrast, hates a πολυποίκιλος speech that never stands still (LXI.4). The word's valuation changes with its object: intricate variety can be beautiful or evasive, and "deceptive" should not be imposed on the favourable passages.

See also λόγος [OL1056]; ποικίλος [OL1448]

Source forms πολυποίκιλε; πολυποίκιλοι; πολυποίκιλον

All verse occurrences 4 in total. Source PDF: VI.11 (p. 32); XXVI.4 (p. 98); LXI.4 (p. 202); LXXVI.11 (p. 248)

Lexical references LSJ πολυποίκιλος (n85227)

πολύποτμος

polypotmos · of many dooms · OL1490

The Eumenides are πολύποτμοι among nocturnal and frightening descriptions (LXX.9). The compound associates them with a multiplicity of fates or dooms. Its precise relation is less explicit: the line does not say simply that they possess, allot or inflict every fate.

See also μοῖρα [OL1151]

Source forms πολύποτμοι

All verse occurrences 1 in total. Source PDF: LXX.9 (p. 232)

Lexical references LSJ πολύποτμος (n85242)

πολυπότνια

polypotnia · greatly revered mistress · OL1491

Demeter is πολυπότνια to mortals in a line that also calls her sole-born and mother of many children (XL.16). The intensified feminine title praises her authority and reverence among human beings. It is a description of Demeter, not a second goddess introduced into the address.

See also πότνια [OL1523]; Δημήτηρ [OL0416]

Source forms πολυπότνια

All verse occurrences 1 in total. Source PDF: XL.16 (p. 146)

Lexical references LSJ πολυπότνια (n85243)

πολύς

polys · much; many · OL1492

The adjective marks quantity: many forms of Demeter, much gladness from Dionysos, abundant prosperity from the Nereids and a great multitude of wild creatures. Its agreement distinguishes plural “many” from singular “much.” Unlike πᾶς, it does not necessarily claim that every member or the entire amount is included.

See also πᾶς [OL1375]; πλῆθος [OL1432]

Source forms πολλαὶ; πολὺ; πολὺν

All verse occurrences 4 in total. Source PDF: XXIV.9 (p. 94); XL.17 (p. 146); XLV.7 (p. 156); LV.14 (p. 182)

Lexical references LSJ πολύς (n85306)

πολύσεμνος

polysemnos · greatly august; much-revered · OL1493

The compound intensifies σεμνός in addresses to goddesses and to Silenos, the nurse of Bakchos. Reverence is shared despite their different functions. At XXVI.6 the apparatus reports πολύσεπτε against adopted πολύσεμνε: their senses overlap, but the distinct Greek formations should remain retrievable.

See also σεμνός [OL1619]; περίσεμνος [OL1407]

Source forms πολύσεμνε

All verse occurrences 5 in total. Source PDF: II.1 (p. 20); XXII.9 (p. 88); XXVI.6 (p. 98); LIV.1 (p. 178); LXI.3 (p. 202)

Consequential readings AV042_04

Lexical references LSJ πολύσεμνος (n85311)

πολύσπορος

polysporos · many-seeded; rich in seed · OL1494

Protogonos is much-seeded when invited to approach, and Physis bears the same description beside swift delivery and seasonal impetus (VI.10; X.19). The seed-language expresses abundant generative capacity. It need not refer to a count of grains or to a list of individually named offspring.

See also σπέρμα [OL1640]; πρωτόγονος [OL1561]

Source forms πολύσπορε; πολύσπορος

All verse occurrences 2 in total. Source PDF: VI.10 (p. 32); X.19 (p. 48)

Consequential readings AV111_04

Lexical references LSJ πολύσπορος (n85346)

πολύστονος

polystonos · causing many groans · OL1495

Daimon is asked to drive away cares of many groans at LXXIII.7. The adjective makes the suffering of those cares audible. The apparatus reports πολύσπορα, “many-seeded,” instead; that alternative changes their characterization and is not an interchangeable spelling of the adopted lament-word.

See also κῆδος [OL0907]; πολύσπορος [OL1494]

Source forms πολύστονα

All verse occurrences 1 in total. Source PDF: LXXIII.7 (p. 240)

Consequential readings AV111_04

Lexical references LSJ πολύστονος (n85373)

πολύτεκνος

polyteknos · having many children · OL1496

Demeter is πολύτεκνος in the same line as μουνογενής (XL.16). The descriptions concern different relations: one speaks of the children she produces, the other of her own origin. Reading both as competing counts of her birth would manufacture a contradiction.

See also τέκνον [OL1707]

Source forms πολύτεκνε

All verse occurrences 1 in total. Source PDF: XL.16 (p. 146)

Lexical references LSJ πολύτεκνος (n85416)

πολυτίμητος

polytimētos · much-honoured · OL1497

The opening of Zeus’s hymn addresses him as πολυτίμητος before presenting testimony and prayer (XV.1–2). The formation stresses the honour he receives. The apparatus reports πολύτιμε, a closely related adjective, but the adopted -τίμητος remains separately identifiable.

See also πολύτιμος [OL1498]; τιμή [OL1741]

Source forms πολυτίμητε

All verse occurrences 1 in total. Source PDF: XV.1 (p. 68)

Consequential readings AV029_01

Lexical references LSJ πολυτίμητος (n85428)

πολύτιμος

polytimos · much-honoured; greatly valued · OL1498

Persephone is the much-honoured wife of Plouton at XXIX.3. The adjective praises her standing within that direct address and does not name a payment or material price. It overlaps with πολυτίμητος but is a distinct formation.

See also πολυτίμητος [OL1497]; Φερσεφόνη [OL1844]

Source forms πολύτιμε

All verse occurrences 1 in total. Source PDF: XXIX.3 (p. 108)

Consequential readings AV029_01

Lexical references LSJ πολύτιμος (n85430)

πολύυμνος

polyymnos · much-hymned; much-celebrated · OL1499

Aphrodite is addressed as πολύυμνος at LV.1. In the Muses' closing petition, however, πολύυμνον immediately qualifies the desired emulation they bring (LXXVI.12), rather than automatically naming the Muses themselves. The word concerns celebration in song, with its grammatical object supplied locally.

See also ὕμνος [OL1798]; ζῆλος [OL0710]

Source forms πολύυμνε; πολύυμνον

All verse occurrences 2 in total. Source PDF: LV.1 (p. 180); LXXVI.12 (p. 248)

Lexical references LSJ πολύυμνος (n85467)

πολύυπνος

polyypnos · sleep-filled; bringing abundant sleep · OL1500

Night delights in stillness called πολύυπνος (III.4). The English presents that stillness as full of sleep; LSJ emphasizes its capacity to bestow sound sleep. Both fit the surrounding quiet and repose, whereas the adjective does not count separate dreams.

See also ὕπνος [OL1811]; ἠρεμία [OL0752]

Source forms πολυύπνῳ

All verse occurrences 1 in total. Source PDF: III.4 (p. 24)

Lexical references LSJ πολύυπνος (n85469)

Further source LSJ, πολύυπνος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πολύφυλος

polyphylos · of many peoples · OL1501

Nemesis and Dike look upon the life of mortals described as πολύφυλοι (LXI.2; LXII.3). The adjective expands the range of humanity under their scrutiny across many groups or peoples. It qualifies the mortals, not the number of judges or kinds of justice.

See also φῦλον [OL1895]; θνητός [OL0795]

Source forms πολυφύλων

All verse occurrences 2 in total. Source PDF: LXI.2 (p. 202); LXII.3 (p. 206)

Consequential readings AV093_01

Lexical references LSJ πολύφυλος (n85525)

πολυώνυμος

polyōnymos · many-named; of many names · OL1502

The word

πολυώνυμος praises a figure as bearing or receiving many names. It does not by itself tell whether those names are personal names, local titles or descriptive epithets. Nor does sharing the adjective establish that every divine recipient is interchangeable with every other.

In the work

Prothyraia, Physis, Pan, Hera, the Mother, Artemis, Demeter and several Dionysian recipients are many-named. The local sequence shows how the praise works. In XLV.2 Bassaros and Bakcheus immediately precede πολυώνυμε, making multiplicity audible in the address itself. In X.13 the term accompanies Physis's naming through Dike and persuasion of the Charites. The Moirai receive the plural πολυώνυμοι (LIX.2), while at XLII.2 πολυώνυμον qualifies the seed of Eubouleus rather than functioning as an independent vocative. The range extends beyond simply counting names for Dionysos: the same capacity to receive varied address belongs to different kinds of divine power.

Places to Read

II.1 (source PDF p. 20). Many-named praise in the childbirth invocation.

X.13 (source PDF p. 48). The adjective among naming-predications of Physis.

XLV.2 (source PDF p. 156). Two Bacchic names directly beside the epithet.

XLII.2 (source PDF p. 150). Neuter agreement with seed.

LIX.2 (source PDF p. 196). Plural address to the Moirai.

In this edition

The English "of many names" is a sound orientation, but its repeated appearance should not replace attention to agreement and naming clauses. In particular, the neuter form in Mise's hymn belongs with σπέρμα. A local hymn may connect named identities explicitly, yet the adjective alone supplies no complete catalogue and no general identity formula for the collection. Related form-words such as πολύμορφος describe multiplicity of appearance, not automatically multiplicity of names.

See also

πολύμορφος [OL1480]; σπέρμα [OL1640]

Source forms πολυώνυμε; πολυώνυμοι; πολυώνυμον

All verse occurrences 14 in total. Source PDF: II.1 (p. 20); X.13 (p. 48); XI.10 (p. 54); XVI.9 (p. 70); XXVII.4 (p. 100); XXXVI.1 (p. 130); XL.1 (p. 144); XLI.1 (p. 148); XLII.2 (p. 150); XLV.2 (p. 156); L.2 (p. 166); LII.1 (p. 172); LVI.1 (p. 186); LIX.2 (p. 196)

Lexical references LSJ πολυώνυμος (n85595)

πομπός

pompos · escort; conductor · OL1503

Chthonic Hermes is the escort of grim-fated souls beneath the earth (LVII.6). The dative ψυχαῖς identifies those he conducts. The noun describes a guiding relation, distinct from simply sending something away or carrying a message.

See also Ἑρμῆς [OL0616]; ψυχή [OL1953]

Source forms πομπὸς

All verse occurrences 1 in total. Source PDF: LVII.6 (p. 190)

Lexical references LSJ πομπός (n85632)

πόνος

ponos · toil; painful labour · OL1504

Eileithyia releases childbirth pains, Night gives rest from toil, and Ares is asked to let go heart-grieving suffering (II.9; III.6; LXV.6). The noun's range connects effort and pain without making all three situations identical. Its particular burden is supplied by birth, rest or warfare.

See also παυσίπονος [OL1383]

Source forms πόνον; πόνους; πόνων

All verse occurrences 3 in total. Source PDF: II.9 (p. 22); III.6 (p. 24); LXV.6 (p. 216)

Lexical references LSJ πόνος (n85665)

πόντιος

pontios · of the sea · OL1505

The adjective characterizes Poseidon, a sea-swell and, explicitly, Zeus at LXIII.16. Its relation to the sea is secure, but translating the last occurrence directly as "Poseidon" would replace the printed name with an interpretation. The noun being qualified decides whether the passage describes a deity or the water's surface.

See also πόντος [OL1510]; Ποσειδῶν [OL1517]

Source forms πόντιε; πόντιον; πόντιος

All verse occurrences 4 in total. Source PDF: XVII.8 (p. 72); LV.20 (p. 184); LXIII.16 (p. 210); LXXV.8 (p. 244)

Lexical references LSJ πόντιος (n85675)

ποντογενής

pontogenēs · sea-born · OL1506

Aphrodite and the Zephyr breezes share this origin-word (LV.2; LXXXI.1). It states birth or emergence from the sea, not simply residence or travel upon it. The plural breeze-description and singular divine address should remain distinct even though the compound's force is shared.

See also πόντιος [OL1505]; ποντοπλάνος [OL1509]

Source forms ποντογενεῖς; ποντογενές

All verse occurrences 2 in total. Source PDF: LV.2 (p. 180); LXXXI.1 (p. 262)

Consequential readings AV122_01

Lexical references LSJ ποντογενής (n85681)

ποντομέδων

pontomedōn · ruler of the sea · OL1507

Poseidon is ποντομέδων between his deep-sea dwelling and noisy, earth-shaking power (XVII.4). The compound makes the sea his sphere of rule. It is more specific than the neighbouring πόντιος, which simply places a power in relation to the sea.

See also Ποσειδῶν [OL1517]; πόντιος [OL1505]

Source forms ποντομέδων

All verse occurrences 1 in total. Source PDF: XVII.4 (p. 72)

Lexical references LSJ ποντομέδων (n85686)

ποντοπλάνητος

pontoplanētos · travelling over the sea · OL1508

The Kouretes are asked to ward off dangers threatening sea-wandering mortals (XXXVIII.5). The compound belongs to the human travellers, not to the divine protectors. Its context emphasizes exposure to maritime danger rather than aimless or blameworthy wandering.

See also ποντοπλάνος [OL1509]; κίνδυνος [OL0913]

Source forms ποντοπλανήτων

All verse occurrences 1 in total. Source PDF: XXXVIII.5 (p. 136)

Lexical references LSJ ποντοπλάνητος (n85690)

ποντοπλάνος

pontoplanos · sea-roaming · OL1509

Dolphins roam the sea in the Nereids' hymn; ships do so in the prayer to Palaimon (XXIV.8; LXXV.6). The same compound accommodates living swimmers and human vessels. The latter passage adds storm-danger, which is not an intrinsic meaning of the adjective.

See also ποντοπλάνητος [OL1508]; πόντος [OL1510]

Source forms ποντοπλάνοι; ποντοπλάνοις

All verse occurrences 2 in total. Source PDF: XXIV.8 (p. 94); LXXV.6 (p. 244)

Lexical references LSJ ποντοπλάνος (n85691)

πόντος

pontos · sea; deep · OL1510

The word

πόντος is the sea, often rendered "deep" when the context stresses its foundations or extent. The epic genitive πόντοιο belongs to the same noun. No lexical rule requires every occurrence to name a personified Pontos; the construction usually identifies a cosmic region, watery habitat or route of travel.

In the work

The sea has roots held by Nereus, deep foundations inhabited by Poseidon and keys held by Proteus (XXIII.1; XVII.3; XXV.1). Those images make it a structured divine domain. It also feeds the bodies of marine creatures and groans in the Kouretes' upheaval (XXIV.5; XXXVIII.17), combining nourishment with vulnerability to violent disturbance. The petitions to Leukothea and Palaimon make the practical stakes explicit: initiates travel on the sea and need favourable wind and protection over land and water (LXXIV.10; LXXV.5). In cosmic catalogues it stands beside earth, aither or Tartaros. The scale changes, but the noun remains recognizably marine rather than becoming an abstract term for all motion.

Places to Read

XVII.3 (source PDF p. 72). The sea as Poseidon’s deep dwelling.

XXIII.1 (source PDF p. 90). Roots of the sea as foundations.

XXIV.5 (source PDF p. 92). The sea nourishing creatures.

XXXVIII.17 (source PDF p. 138). The sea groaning in violent upheaval.

LXXIV.10 (source PDF p. 242). Initiates at sea seeking a fair wind.

LXXV.5 (source PDF p. 244). Sea contrasted with land in a protective petition.

In this edition

The English alternates “sea” and “deep,” and the genitive constructions should be followed carefully. At LV.7 the adopted “in the depth of the sea” replaces reported wording coordinating “in the sea and in depth.” The difference concerns how depth belongs to the sea, not a new sea-name. Related marine compounds distinguish birth, rule and travel; they should not all be flattened into this noun.

See also

θάλασσα [OL0759]; ποντογενής [OL1506]; ποντοπλάνος [OL1509]

Source forms πόντοιο; πόντον; πόντος; πόντου; πόντῳ

All verse occurrences 20 in total. Source PDF: XI.14 (p. 54); XIV.11 (p. 66); XV.5 (p. 68); XVII.3 (p. 72); XVIII.13 (p. 76); XIX.18 (p. 82); XXIII.1 (p. 90); XXIII.4 (p. 90); XXIV.5 (p. 92); XXV.1 (p. 96); XXV.8 (p. 96); XXXVIII.17 (p. 138); LV.7 (p. 180); LVIII.5 (p. 194); LVIII.7 (p. 194); LXIV.3 (p. 212); LXXIV.3 (p. 242); LXXIV.10 (p. 242); LXXV.2 (p. 244); LXXV.5 (p. 244)

Lexical references LSJ πόντος (n85696)

πορεία

poreia · course; journey · OL1511

Night’s dark journey is what Dawn sends beneath the earth at her rising (LXXVIII.4–5). The noun is the object continued into the next line, not a description of Dawn’s own route. Its darkness comes from the modifiers, while πορεία supplies the movement or course.

See also νύξ [OL1217]; πέμπω [OL1394]

Source forms πορείην

All verse occurrences 1 in total. Source PDF: LXXVIII.4 (p. 252)

Lexical references LSJ πορεία (n85724)

πορίζω

porizō · provide; furnish · OL1512

Dawn furnishes all mortals with a livelihood available for work (LXXVIII.12). The dative identifies the recipients and βίοτον the provision. The claim concerns the opportunity and support for a workable life, rather than an explicit distribution of money.

See also βίοτος [OL0309]; παρέχω [OL1373]

Source forms πορίζεις

All verse occurrences 1 in total. Source PDF: LXXVIII.12 (p. 254)

Lexical references LSJ πορίζω (n85760)

πόρος

poros · passage; route · OL1513

The Zephyr breezes draw a gentle passage for ships at LXXXI.4, with light air completing the sailing image. The apparatus reports ὅρμον, an anchorage or harbour, against printed πόρον. The adopted noun emphasizes a way through, while the alternative would name a place of rest or arrival.

See also ὅρμος [OL1283]; ποντοπλάνος [OL1509]

Source forms πόρον

All verse occurrences 1 in total. Source PDF: LXXXI.4 (p. 262)

Consequential readings AV122_06

Lexical references LSJ πόρος (n85807)

πόρρωθεν

porrōthen · far away; from afar · OL1514

Death grants people a span of life insofar as he remains far from them (LXXXVII.2). The adverb marks protective distance, not the direction from which a messenger arrives. That spatial idea prepares for the closing request that Death approach only after long life.

See also πελάζω [OL1392]; θάνατος [OL0767]

Source forms πόρρωθεν

All verse occurrences 1 in total. Source PDF: LXXXVII.2 (p. 276)

Lexical references LSJ πρόσωθεν (n90417)

πορφύρεος

porphyreos · purple · OL1515

The Moirai walk veiled in purple cloths at LIX.7. The adjective describes the colour of the coverings, not the colour of the goddesses’ bodies. The apparatus’s πορφυρέαισι differs from printed πορφυρέῃσι in dialectal spelling rather than introducing a second hue.

See also ὀθόνη [OL1230]; μοῖρα [OL1151]

Source forms πορφυρέῃσι

All verse occurrences 1 in total. Source PDF: LIX.7 (p. 196)

Lexical references LSJ πορφύρεος (n85837)

πόρω

porō · allot; destine · OL1516

The attested forms describe what has been allotted: Physis’s destined portion and the day assigned to life (X.26; LXII.11). The perfect participle marks an established allotment. πόρω is a dictionary access form for this verbal family, not a claim that the source contains a finite present with that spelling.

See also αἶσα [OL0068]; μοῖρα [OL1151]

Source forms πεπρωμένη; πεπρωμένον

All verse occurrences 2 in total. Source PDF: X.26 (p. 50); LXII.11 (p. 206)

Lexical references LSJ πόρω (n85876)

Ποσειδῶν

Poseidōn · Poseidon · OL1517

The word

Ποσειδῶν is the lookup name for the god addressed here in the epic vocative Ποσείδαον, related to Ποσειδάων. Keeping the printed form visible matters: a dictionary headword need not reproduce the inflection actually spoken in the invocation. The name's two verse occurrences share a distinctive surrounding formula.

In the work

The Prayer and hymn XVII both call Poseidon earth-holder and dark-maned (Prayer.5; XVII.1). His own hymn develops this pairing of terrestrial stability and marine power: he holds a bronze trident, dwells in the sea's deep foundations, shakes salt water and has received the sea as his allotted portion. The closing request asks him to protect both the earth's seats and the good course of ships, bringing peace, health and blameless prosperity. The name therefore anchors a connected account of dangerous movement brought under protective control, not simply a catalogue entry for "god of the sea." Horse and chariot descriptions also remain part of that local portrait.

Places to Read

Prayer.5 (source PDF p. 10). The shared earth-holder and dark-maned address.

XVII.1 (source PDF p. 72). The name at the start of the marine-protection hymn.

In this edition

The apparatus at XVII.1 attributes Ποσείδαον to Abel and reports Ποσειδάον, an accent difference in the same name. Commentary elsewhere announces a fuller alternate Poseidon text, but that alternate is not actually supplied as Greek verse here and cannot be quoted or reconstructed as a second primary hymn. The two printed invocations remain the secure lexical evidence.

See also

πόντος [OL1510]; ποντομέδων [OL1507]; ῥοῖζος [OL1600]

Source forms Ποσείδαον

All verse occurrences 2 in total. Source PDF: Prayer.5 (p. 10); XVII.1 (p. 72)

Heading or rubric ΠΟΣΕΙΔΩΝΟΣ · XVII.heading · source PDF p. 72. XVII. ΠΟΣΕΙΔΩΝΟΣ

Local sense Poseidon as the hymn's divine recipient

Lexical references LSJ Ποσειδῶν (n85893)

πόσις

posis · husband · OL1518

The address Ῥέας πόσι calls Kronos Rhea's husband (XIII.7). The genitive fixes the partner and the vocative the person addressed. This πόσι is neither a form of πούς, "foot," nor the noun for drinking, despite the similar surface spelling.

See also Ῥέα [OL1588]; παράκοιτις [OL1366]

Source forms πόσι

All verse occurrences 1 in total. Source PDF: XIII.7 (p. 62)

Lexical references LSJ πόσις1 (n85907)

ποσσίκροτος

possikrotos · foot-stamping · OL1519

The Kouretes are foot-stamping among whirlers, mountain figures and criers of euhoi (XXXI.2). The compound explicitly locates the percussion in their feet. It gives bodily movement an audible aspect without specifying an additional musical instrument.

See also πούς [OL1524]; ῥομβητής [OL1601]

Source forms ποσσίκροτοι

All verse occurrences 1 in total. Source PDF: XXXI.2 (p. 114)

Lexical references LSJ ποσσίκροτος (n85919)

ποταμός

potamos · river · OL1520

Rivers are mastered by the Mother and flow from Oceanus (XXVII.8; LXXXIII.4). In both passages they occur beside the sea, remaining a distinct kind of water within a wider account of divine power. The noun alone does not identify particular named rivers.

See also πόντος [OL1510]; Ὠκεανός [OL1959]

Source forms ποταμοὶ

All verse occurrences 2 in total. Source PDF: XXVII.8 (p. 102); LXXXIII.4 (p. 266)

Lexical references LSJ ποταμός (n85953)

ποτάομαι

potaomai · fly; range on the wing · OL1521

The verb describes creatures flying in Proteus’s world, and the ranging movement of the Moirai and Erinyes. The perfect forms πεπότησθε and πεποτημέναι can express an ongoing winged condition. They belong to flight, not to ποθέω, “long for,” whose participles look deceptively similar.

See also πτηνός [OL1566]; ποθέω [OL1444]

Source forms πεποτημέναι; πεπότησθε; ποτῶνται

All verse occurrences 3 in total. Source PDF: XXV.8 (p. 96); LIX.5 (p. 196); LXIX.5 (p. 228)

Lexical references LSJ ποτάομαι (n85962)

ποτε

pote · at one time; sometimes · OL1522

The adverb helps express alternation in Apollo’s musical ordering, Adonis’s dwelling below and Meilinoe’s visible or dark appearances (XXXIV.18; LVI.10; LXXI.8). It works with particles and other time-words in the surrounding clause. Detached from that pattern, a bare “once” can misleadingly turn recurring contrast into one past event.

See also ἄλλοτε [OL0100]

Source forms ποτὲ

All verse occurrences 3 in total. Source PDF: XXXIV.18 (p. 124); LVI.10 (p. 188); LXXI.8 (p. 236)

Lexical references LSJ πότε (n85971)

πότνια

potnia · lady; mistress · OL1523

The word

πότνια is a reverential feminine title, “lady” or “mistress.” The syncopated πότνα and elided πότνι’ are forms of this same title, not names of different goddesses. It can stand alone in address or accompany a name or another designation.

In the work

Rhea is “Lady Rhea” as the hymn identifies her as daughter of Protogonos (XIV.1). Physis is a πότνια δαῖμον in a sequence of craft and fashioning powers (X.20). The Mother is addressed as lady both when invited to come at her prayers and when summoned to the rite with delight in the drum (XXVII.2, 11). Artemis likewise receives the title beside queenly and flourishing descriptions (XXXVI.11). Across these uses the word establishes respectful address; the individual noun, name or context supplies the recipient and her activity. The common title does not make “Lady” an exclusive personal name or prove that all the recipients are identical.

Places to Read

XIV.1 (source PDF p. 64). The reduced form πότνα with Rhea’s name.

X.20 (source PDF p. 48). The title chosen over reported “manifold.”

XXVII.2 (source PDF p. 100). Elided address within the invitation.

XXVII.11 (source PDF p. 102). The Mother summoned to the rite.

XXXVI.11 (source PDF p. 132). Artemis addressed as lady and queen.

In this edition

At X.20 the adopted πότνια replaces reported παντοῖα, “of every kind” or “manifold.” The difference changes the line from a reverential title to a characterization of variety, even though both could suit the surrounding praise. The English omits a direct “lady” equivalent at XXVII.2 but retains the invocation’s sense; readers following the Greek should still recognize the elided πότνι’.

See also

πολυπότνια [OL1491]; ἄνασσα [OL0136]; βασίλεια [OL0294]

Source forms Πότνα; πότνι’; πότνια

All verse occurrences 5 in total. Source PDF: X.20 (p. 48); XIV.1 (p. 64); XXVII.2 (p. 100); XXVII.11 (p. 102); XXXVI.11 (p. 132)

Consequential readings AV019_08

Lexical references LSJ πότνια (n86069)

ποῦς

pous · foot · OL1524

Feet appear in Physis’s silent turning, Helios’s four-stepping dance and the Kouretes’ ringing, dust-raising movement. The physical term is stable while the actions differ markedly. The epic datives ποσσὶ and ποσσίν belong with the genitive ποδῶν, not with πόσις, “husband.”

See also ποσσίκροτος [OL1519]; χορεύω [OL1934]

Source forms ποδῶν; ποσσὶ; ποσσὶν

All verse occurrences 4 in total. Source PDF: VIII.5 (p. 38); X.7 (p. 46); XXXVIII.9 (p. 136); XXXVIII.12 (p. 138)

Lexical references LSJ πούς (n86108)

Πραξιδίκη

Praxidikē · Praxidike; accomplisher of justice · OL1525

Persephone is addressed as Praxidike at XXIX.5, immediately before lovely hair and her relationship to Deo. The compound can be understood through the accomplishing or exacting of justice. The local naming remains an address to Persephone, not a reason to insert a separate figure into the sentence.

See also δίκη [OL0439]; Φερσεφόνη [OL1844]

Source forms Πραξιδίκη

All verse occurrences 1 in total. Source PDF: XXIX.5 (p. 108)

Lexical references LSJ Πραξιδίκη (n86179)

πραπίδες

prapides · heart; inward mind · OL1526

Bakchos is asked to come with rejoicing πραπίδες (XLVII.6). The plural bodily-mental term names the inward seat of his gladness, conventionally rendered “heart.” Its use does not divide him into several hearts or establish a distinct psychological faculty beside every other mind-word.

See also φρήν [OL1884]; ψηθέω [OL0368]

Source forms πραπίδεσσι

All verse occurrences 1 in total. Source PDF: XLVII.6 (p. 160)

Lexical references LSJ πραπίδες (n86189)

πραΰνοος

praynoos · gentle-minded · OL1527

Semele is asked to remain gentle-minded toward initiates (XLIV.11). At LXIX.13 the same adjective qualifies the view of life to be changed, not directly the plural goddesses receiving the command. The printed Ionic πρηΰνοον and reported πραΰνοον preserve the same compound and gentle disposition.

See also πραΰς [OL1528]; δόξα [OL0461]

Source forms πρηΰνοον

All verse occurrences 2 in total. Source PDF: XLIV.11 (p. 154); LXIX.13 (p. 230)

Lexical references LSJ πραῦνοος (n86245)

πραΰς

prays · gentle; gently · OL1528

In appended Ares, πρηὺ accompanies the shedding of radiance from above (LXXXVIII.10). The English takes it adverbially, “gently,” while agreement with neuter σέλας also permits “gentle radiance.” Both constructions temper the god’s brilliance; the printed form alone does not force a choice between them.

See also σέλας [OL1615]; πραΰνοος [OL1527]

Source forms πρηὺ

All verse occurrences 1 in total. Source PDF: LXXXVIII.10 (p. 282)

Lexical references LSJ πραῦς (n86253)

πρέσβειρα

presbeira · senior; venerable · OL1529

Physis and the Mother are πρέσβειρα in sequences of divine authority (X.2; XXVII.13). The English “eldest” brings out seniority, but the form is not the morphological superlative πρεσβίστη. Age, primacy and venerability overlap in this feminine title without supplying a precise chronological comparison.

See also πρέσβυς [OL1531]; πρεσβυγένεθλος [OL1530]

Source forms πρέσβειρα

All verse occurrences 2 in total. Source PDF: X.2 (p. 46); XXVII.13 (p. 102)

Lexical references LSJ πρέσβειρα (n86285)

πρεσβυγένεθλος

presbygenethlos · eldest-born; born before · OL1530

Ouranos is addressed as πρεσβυγένεθλος just before being called beginning and end of all (IV.2). The compound places his origin in a position of seniority. Its birth-language is more specific than simply calling a power old or venerable.

See also πρέσβειρα [OL1529]; πρωτόγονος [OL1561]

Source forms πρεσβυγένεθλ’

All verse occurrences 1 in total. Source PDF: IV.2 (p. 28)

Lexical references LSJ πρεσβυγένεθλος (n86301)

πρέσβυς

presbys · old; eldest; most venerable · OL1531

The Prayer invokes Night as πρεσβίστην, the superlative of the age or seniority adjective (Prayer.24). “Eldest” preserves the comparison while “most venerable” conveys its honorific force. The directly attested form differs from πρέσβειρα, used elsewhere without a superlative formation.

See also πρέσβειρα [OL1529]; νύξ [OL1217]

Source forms πρεσβίστην

All verse occurrences 1 in total. Source PDF: Prayer.24 (p. 14)

Lexical references LSJ πρέσβυς (n86305); LSJ πρέσβιστος (n86299)

πρηστήρ

prēstēr · storm-blast; violent whirlwind · OL1532

Zeus’s hymn lists πρηστῆρες with squalls, rain and thunderbolts; the Bakchos hymn describes the rushing of a πρηστήρ at Kadmos’s house (XIX.5; XLVII.5). The word combines violent storm-movement with the fiery context of these passages. No single modern meteorological category should be imposed on every instance.

See also ῥοῖζος [OL1600]; κεραυνός [OL0901]

Source forms πρηστῆρας; πρηστῆρος

All verse occurrences 3 in total. Source PDF: XIX.5 (p. 78); XIX.11 (p. 80); XLVII.5 (p. 160)

Lexical references LSJ πρηστήρ (n86342)

Πρίαπος

Priapos · Priapos · OL1533

Lord Priapos is one of the names assigned to the invoked Protogonos in VI.9, alongside Antauges. The source uses the epic-looking accusative Πρίηπον. This local naming is the relevant lexical fact; the line does not require an account of every independent tradition associated with Priapos.

See also πρωτόγονος [OL1561]; Ἀνταύγης [OL0156]

Source forms Πρίηπον

All verse occurrences 1 in total. Source PDF: VI.9 (p. 32)

Lexical references LSJ Πρίαπος (n86362)

πρόγονος

progonos · ancestor; forefather · OL1534

The Titans are the ancestors of the worshippers' fathers (XXXVII.2). Later the same hymn asks about an influence that may have approached the house from ancestors below the earth (XXXVII.8). The word establishes prior generations, while the surrounding clause determines whether it is a collective title or the source of a disturbing approach.

See also πατήρ [OL1382]; πελάζω [OL1392]

Source forms πρόγονοι; προγόνων

All verse occurrences 2 in total. Source PDF: XXXVII.2 (p. 134); XXXVII.8 (p. 134)

Lexical references LSJ πρόγονος (n86917)

προθύμως

prothymōs · readily; willingly · OL1535

Plouton and Hestia are each asked to receive the sacred offerings προθύμως (XVIII.3; LXXXIV.7). The adverb describes the hoped-for manner of divine reception. It does not assert that acceptance has already occurred, nor modify the amount or material of the offerings.

See also δέχομαι [OL0412]

Source forms προθύμως

All verse occurrences 2 in total. Source PDF: XVIII.3 (p. 74); LXXXIV.7 (p. 268)

Lexical references LSJ πρόθυμος (n87541)

Προθυραία

Prothyraia · Prothyraia; goddess before the doorway · OL1536

The name evokes a position before the doorway, but hymn II develops its significance through help in childbirth. Prothyraia is present in mortal pains and named in the concluding sequence with Artemis Eileithyia (II.4, 12). A threshold interpretation should

complement that explicit function rather than replace it with an invented building location.

See also Εἰλείθυια [OL0500]; πάρειμι [OL1371]

Source forms Προθυραία

All verse occurrences 2 in total. Source PDF: II.4 (p. 20); II.12 (p. 22)

Heading or rubric ΠΡΟΘΥΡΑΙΑΣ · II.heading · source PDF p. 20. II. ΠΡΟΘΥΡΑΙΑΣ

Local sense the goddess before the doorway, invoked in childbirth

Lexical references LSJ προθύραιος (n87542)

προκάλυμμα

prokalymma · covering; veil · OL1537

The heavenly προκάλυμμα at XIX.17 is in apposition to the garment named just before it: the covering is torn as the thunderbolt is released. It is neither the subject performing the release nor another word for the thunderbolt. The apparatus changes the releasing verb, while the covering-image remains.

See also χιτών [OL1926]; κεραυνός [OL0901]

Source forms προκάλυμμ’

All verse occurrences 1 in total. Source PDF: XIX.17 (p. 82)

Consequential readings AV035_02

Lexical references LSJ προκάλυμμα (n87629)

προλαμβάνω

prolambanō · anticipate; grasp beforehand · OL1538

Dream allows the good to be grasped beforehand in human purposes (LXXXVI.8). The passive participle προληφθέν agrees with τὸ καλόν, identifying what is anticipated. The compound concerns advance apprehension, not the later enjoyment of the good itself.

See also προχαίρω [OL1556]; γνώμη [OL0379]

Source forms προληφθέν

All verse occurrences 1 in total. Source PDF: LXXXVI.8 (p. 272)

Lexical references LSJ προλαμβάνω (n87911)

προμηθεύς

promētheus · Prometheus; provident one · OL1539

Kronos receives the lower-case printed address προμηθεῦ at XIII.7, while the English renders the name “Prometheus.” Both a naming interpretation and the lexical association with forethought are available. The line should retain that tension rather than silently capitalizing the Greek or declaring a fully settled identity equation.

See also πρόνοια [OL1540]; Κρόνος [OL0971]

Source forms προμηθεῦ

All verse occurrences 1 in total. Source PDF: XIII.7 (p. 62)

Lexical references LSJ προμηθεύς (n88017)

πρόνοια

pronoia · forethought; providential care · OL1540

The word

πρόνοια can express forethought, intention directed ahead or providential care. Its singular can be personified or used as a naming-predication; its plural can identify a deity's particular plans or dispositions. Translating every form as capitalized "Providence" risks concealing those grammatical differences.

In the work

The Prayer invokes good Pronoia among other divine powers (Prayer.30), while Physis is immortal πρόνοια beside everlasting life (X.27). These passages bring the noun into direct divine naming. Pan changes the natures of all through his προνοίαι (XI.19), so the plural expresses purposeful activity, not simply a second name appended to him. Proteus is asked to come to the celebrants with reverent προνοίαι (XXV.10), where the noun characterizes the desired manner or intentions of his approach. The same lexical field therefore supports cosmic ordering and the practical request for a god to be well disposed. The local agent and verb explain which aspect is prominent.

Places to Read

Prayer.30 (source PDF p. 14). Good Pronoia as an invoked power.

X.27 (source PDF p. 50). Providence as a predication of Physis.

XI.19 (source PDF p. 56). Plural providential plans through which Pan changes natures.

XXV.10 (source PDF p. 96). The intentions accompanying Proteus's approach.

In this edition

The English preserves the plural "providences" for Pan but uses singular "providence" for Proteus, although both Greek forms are plural προνοίαις. That stylistic difference should not be turned into a doctrinal division. The occurrences do not on their own identify a particular philosophical school or a single formal theory of Providence. The related address προμηθεῦ has its own ambiguity between a name and provident description.

See also

προμηθεύς [OL1539]; γνώμη [OL0379]; βουλή [OL0325]

Source forms πρόνοια; προνοίαις; Πρόνοιαν

All verse occurrences 4 in total. Source PDF: Prayer.30 (p. 14); X.27 (p. 50); XI.19 (p. 56); XXV.10 (p. 96)

Lexical references LSJ πρόνοια (n88094)

πρόπας

propas · all together; every one · OL1541

The Prayer includes all the Winds, while Prothyraia saves all and Demeter nourishes all mortals (Prayer.38; II.14; XL.7). The compound intensifies comprehensive inclusion. προπάντων is one inflected word here, not the two-word phrase πρὸ πάντων, "before all."

See also πᾶς [OL1375]

Source forms πρόπαντας; προπάντων

All verse occurrences 3 in total. Source PDF: Prayer.38 (p. 16); II.14 (p. 22); XL.7 (p. 144)

Lexical references LSJ πρόπας (n88259)

προπέμπω

propempō · escort; conduct forward · OL1542

Silenos escorts the august Lenaian observances together with the Bakchai (LIV.9). The participle describes his conducting role within the celebration. It is more specific than bare “send,” but the verse does not furnish a complete processional route or set of instructions.

See also πέμπω [OL1394]; πομπός [OL1503]

Source forms προπέμπων

All verse occurrences 1 in total. Source PDF: LIV.9 (p. 178)

Lexical references LSJ προπέμπω (n88275)

πρόπολος

propolos · attendant; minister · OL1543

Dawn is the attendant of life for mortals at LXXVIII.6, alongside her leadership of works. The genitive βίου supplies what she serves. This divine service helps explain the daily activity she enables, without turning the noun into proof of a human cult office in this passage.

See also ἠώς [OL0758]; βίος [OL0306]

Source forms πρόπολε

All verse occurrences 1 in total. Source PDF: LXXVIII.6 (p. 252)

Lexical references LSJ πρόπολος (n88356)

προσέρχομαι

proserkhomai · come to; approach · OL1544

Sleep comes to everyone while alone having power over all (LXXXV.3). The dative πᾶσι specifies the recipients of his approach. The verb presents universal visitation, in contrast to passages where a god’s arrival is desired only under particular conditions.

See also πελάζω [OL1392]; ὕπνος [OL1811]

Source forms προσέρχῃ

All verse occurrences 1 in total. Source PDF: LXXXV.3 (p. 270)

Lexical references LSJ προσέρχομαι (n89311)

πρόσευξις

proseuxis · prayer; address in prayer · OL1545

The speakers lay a πρόσευξις before Zeus alongside their releasing testimony (XV.2). The noun identifies the prayer being presented, not the god’s response to it. Its printed formation is πρόσευξις; the familiar προσευχή should not be substituted as though it were the attested word.

See also εὐχή [OL0688]; μαρτυρία [OL1097]

Source forms πρόσευξιν

All verse occurrences 1 in total. Source PDF: XV.2 (p. 68)

Lexical references LSJ πρόσευξις (n89332)

προσηνής

prosēnēs · kindly; gentle; beneficial · OL1546

The word

προσηνής describes a favourable, gentle or pleasant relation. It can apply to a person’s disposition or to something beneficially supplied. A dative often identifies those for whom the power or provision is kindly. The two-termination adjective serves masculine and feminine subjects without requiring separate lexical entries.

In the work

Prothyraia and Demeter are gracious to all (II.5; XL.12), while the Charites are asked to be always kindly to initiates (LX.11). The Kouretes receive the adjective beside fair breathing, fair weather and saving power (XXXVIII.24). In Hera’s hymn, however, προσηνεῖς agrees with soul-nourishing breezes, and in the Mother’s with nourishment (XVI.3; XXVII.6). Kindliness is expressed through what reaches mortals, not only through an inward divine emotion. These material uses are important counterweights to reading the word everywhere as a fixed moral personality trait. The petitions ask for a favourable encounter and its benefits.

Places to Read

II.5 (source PDF p. 20). Vocative graciousness toward all.

XVI.3 (source PDF p. 70). Kindly breezes supplied to mortals.

XXVII.6 (source PDF p. 100). Beneficial nourishment rather than a personal disposition.

XXXVIII.24 (source PDF p. 140). Gentleness among the Kouretes’ protective qualities.

XL.12 (source PDF p. 146). Demeter’s favourable relation to all.

LX.11 (source PDF p. 200). The Charites asked to remain kindly to initiates.

In this edition

The English alternates “gracious,” “gentle” and “kindly,” retaining the shared favourable orientation. At II.5 the adopted vocative προσηνές, attributed to Abel, replaces reported nominative προσηνής; the change concerns the form of direct address, not a new sense. The adjective should also be kept separate from other mildness words, whose contexts may overlap without establishing a rigid hierarchy of gentleness.

See also

πραΰς [OL1528]; εὔφρων [OL0686]; παρέχω [OL1373]

Source forms προσηνεῖς; προσηνές; προσηνής

All verse occurrences 6 in total. Source PDF: II.5 (p. 20); XVI.3 (p. 70); XXVII.6 (p. 100); XXXVIII.24 (p. 140); XL.12 (p. 146); LX.11 (p. 200)

Lexical references LSJ προσηνής (n89386)

πρόσθεν

prosthen · before; previously · OL1547

Proteus knows what was before as well as what is now and will be later (XXV.4–5). πρόσθεν supplies the past member of that temporal span. Its force is temporal here, not a location physically in front of the god.

See also Πρωτεύς [OL1558]

Source forms πρόσθεν

All verse occurrences 1 in total. Source PDF: XXV.5 (p. 96)

Lexical references LSJ πρόσθεν (n89405)

πρόσοψις

prosopsis · sight; welcome appearance · OL1548

Prothyraia is a sweet sight to women in labour and Helios a sweet sight to living beings (II.2; VIII.3). The feminine noun names the welcome appearance offered by either deity. Its grammatical gender remains feminine even when the addressee is the male Helios.

See also πρόσωπον [OL1550]; φαίνω [OL1830]

Source forms πρόσοψι

All verse occurrences 2 in total. Source PDF: II.2 (p. 20); VIII.3 (p. 38)

Lexical references LSJ πρόσοψις (n89872)

προσφωνέω

prosphōneō · address; speak to · OL1549

Dream addresses the souls of mortals and awakens their mind (LXXXVI.4). The dative identifies those addressed. Two lines later the same hymn speaks of silent disclosure, so this communication verb should be read alongside that deliberate contrast rather than made into a claim about ordinary audible speech alone.

See also σιγάω [OL1623]; προφαίνω [OL1551]

Source forms προσφωνῶν

All verse occurrences 1 in total. Source PDF: LXXXVI.4 (p. 272)

Consequential readings AV126_03

Lexical references LSJ προσφωνέω (n90351)

πρόσωπον

prosōpon · face; countenance · OL1550

The word

πρόσωπον is a face or countenance. In these hymns it often makes the quality of a divine encounter visible: the god comes with a fair, sacred, youthful or shining face. The dative can describe the accompanying aspect or manner of arrival rather than a separate instrument.

In the work

Hera is asked to approach favourably with a fair face (XVI.10), and Hippa comes to rites with a sacred, rejoicing countenance (XLIX.7). Amphietes’ face gleams, Aphrodite rejoices in her fair face, and Palaimon’s youthful face accompanies a kindly arrival.

Meilinoe’s final petition asks her to show initiates a favourable, sacred face after the hymn’s disturbing apparitions (LXXI.12). The face is thus a concrete counterpart to the requested change in effect. Zeus’s thunderbolt hymn differs: at XIX.15 plural faces glitter in the flashes while the thunderbolt crashes. That scene should not be turned automatically into one face belonging to Zeus.

Places to Read

XIX.15 (source PDF p. 80). Plural faces in lightning, not an assumed singular divine face.

XVI.10 (source PDF p. 70). Fair countenance and favourable arrival.

XLIX.7 (source PDF p. 164). Sacred face in the invitation to rites.

LIII.9 (source PDF p. 176). A gleaming face at the all-gods rite.

LXXI.12 (source PDF p. 236). The favourable face sought after frightening manifestations.

LXXV.4 (source PDF p. 244). Youthful countenance and kind approach.

In this edition

The elided πρόσωπ’ at XIX.15 represents plural πρόσωπα, with a singular verb compatible with a neuter plural subject. Reading an elided singular πρόσωπον would alter the printed morphology and the image. The noun’s ordinary face-sense is sufficient elsewhere; the text does not explicitly identify these countenances as theatrical or ritual masks. Translation should preserve the modifiers that make each appearance welcome or alarming.

See also

πρόσοψις [OL1548]; εὐμενής [OL0655]; φαίνω [OL1830]

Source forms πρόσωπ’; πρόσωπον; προσώπῳ

All verse occurrences 7 in total. Source PDF: XVI.10 (p. 70); XIX.15 (p. 80); XLIX.7 (p. 164); LIII.9 (p. 176); LV.16 (p. 182); LXXI.12 (p. 236); LXXV.4 (p. 244)

Lexical references LSJ πρόσωπον (n90433)

προφαίνω

prophainō · show forth; appear · OL1551

Helios is asked to display a sweet life, while Dream shows what is coming and may reveal signs of evil. At LXVI.7 the cosmic limbs of Hephaistos themselves shine forth: the use is intransitive rather than showing an object. At LXXXVI.6 the adopted προφαίνων replaces reported προφωνῶν, shifting the image from prior speech to prior showing.

See also προσφωνέω [OL1549]; σιγάω [OL1623]

Source forms πρόφαινε; προφαίνει; προφαίνων

All verse occurrences 4 in total. Source PDF: VIII.20 (p. 40); LXVI.7 (p. 218); LXXXVI.6 (p. 272); LXXXVI.18 (p. 274)

Consequential readings AV126_04

Lexical references LSJ προφαίνω (n90654)

προφανής

prophanēs · plainly visible; manifest · OL1552

Meilinoe is at one time visible, at another dark (LXXI.8). The adjective’s force emerges through that alternating construction. It describes one mode of her appearance, not an unchanging condition that would contradict the following darkness.

See also προφαίνω [OL1551]; σκοτόεις [OL1632]

Source forms προφανής

All verse occurrences 1 in total. Source PDF: LXXI.8 (p. 236)

Lexical references LSJ προφανής (n90656)

προφερής

propherēs · surpassing; more excellent · OL1553

The Prayer describes the prayer to be learned as προφερεστέρη than all others (Prayer.2). The feminine comparative agrees with εὐχή. Although the comparison ranges over the rest collectively, the printed form remains comparative, not a superlative silently substituted from parallel expressions.

See also εὐχή [OL0688]

Source forms προφερεστέρη

All verse occurrences 1 in total. Source PDF: Prayer.2 (p. 10)

Lexical references LSJ προφερής (n90668)

προφεύγω

propheugō · escape; get clear of · OL1554

In appended Ares the participle προφυγόντα describes the speaker escaping hostile battle-pressure and violent dooms (LXXXVIII.17). It supplies the hoped-for result within the petition. It is not a separate imperative addressed to the god to flee.

See also μόθος [OL1150]

Source forms προφυγόντα

All verse occurrences 1 in total. Source PDF: LXXXVIII.17 (p. 282)

Lexical references LSJ προφεύγω (n90672)

προφήτης

prophētēs · spokesman; interpreter · OL1555

Hermes is προφήτης of λόγος to mortals (XXVIII.4). The genitive and dative make his role one of conveying or interpreting speech for human recipients. “Prophet” is a possible English label, but predicting future events is not what this particular construction explicitly says.

See also λόγος [OL1056]; Ἑρμῆς [OL0616]

Source forms προφῆτα

All verse occurrences 1 in total. Source PDF: XXVIII.4 (p. 104)

Lexical references LSJ προφήτης (n90679)

προχαίρω

prokhairō · rejoice beforehand · OL1556

Dream’s anticipation of good enables people to rejoice in advance (LXXXVI.9). The participle belongs to the human beings whose lives are led onward with delights. It expresses the emotional consequence of advance knowledge, distinct from the apprehending itself in προλαμβάνω.

See also προλαμβάνω [OL1538]; χαίρω [OL1903]

Source forms προχαρέντων

All verse occurrences 1 in total. Source PDF: LXXXVI.9 (p. 272)

Lexical references LSJ προχαίρω (n90731)

προχοή

prokhoē · outflow; river mouth · OL1557

Meilinoe’s birth is located beside the outflows of Kokytos (LXXI.2). The plural names flowing outlets or mouths, with the river identified by the genitive. It supplies the scene, not a statement about who caused the birth.

See also Κωκυτός [OL1012]

Source forms προχοαῖς

All verse occurrences 1 in total. Source PDF: LXXI.2 (p. 234)

Lexical references LSJ προχοή1 (n90768)

Πρωτεύς

Prōteus · Proteus · OL1558

The hymn opens by calling Proteus the holder of the sea’s keys and later says first nature placed all things in him (XXV.1, 9). Those clauses connect maritime authority with comprehensive transformative capacity. The name’s occurrences should be read with the intervening account of changing matter and knowledge of time, rather than reduced to a general biography.

See also ὕλη [OL1795]; πρῶτος [OL1562]

Source forms Πρωτέα; Πρωτεῖ

All verse occurrences 2 in total. Source PDF: XXV.1 (p. 96); XXV.9 (p. 96)

Heading or rubric ΠΡΩΤΕΩΣ · XXV.heading · source PDF p. 96. XXV. ΠΡΩΤΕΩΣ

Local sense Proteus as the hymn's divine recipient

Consequential readings AV041_02

πρωτογένεια

prōtogeneia · first-born; primordial goddess · OL1559

Physis is πρωτογένεια among imperishability, ancient renown and honour-giving power (X.5). The form is a special feminine formation related to πρωτογενής. It characterizes the invoked goddess’s primacy, not a separately introduced mythological person named Protogeneia.

See also πρωτογενής [OL1560]; πρωτόγονος [OL1561]

Source forms πρωτογένεια

All verse occurrences 1 in total. Source PDF: X.5 (p. 46)

Lexical references LSJ πρωτογένεια (n90947)

πρωτογενής

prōtogenēs · first-born; primordial · OL1560

Proteus is πρωτογενής as the revealer of the beginnings of all nature (XXV.2). The epithet places him in an originating position. It is related to πρωτογένεια and πρωτόγονος but should remain a distinct Greek formation, not be merged with the proper name Protogonos.

See also πρωτογένεια [OL1559]; πρωτόγονος [OL1561]

Source forms πρωτογενῆ

All verse occurrences 1 in total. Source PDF: XXV.2 (p. 96)

Lexical references LSJ πρωτογενής (n90951)

πρωτόγονος

prōtogonos · first-born; Protogonos · OL1561

The word

πρωτόγονος can be an adjective of first birth or primacy and can function as the name Protogonos. These uses should remain connected but not collapsed. In particular, an adjective qualifying an object is not automatically a disguised mention of the named deity.

In the work

Hymn VI directly invokes Protogonos, and Rhea's hymn calls her his daughter (VI.1; XIV.1). Dionysos is first-born alongside twofold and thrice-born descriptions at XXX.2; Trieterikos is first-born beside Erikepaios, father of gods and son at LII.6. These clustered predicates emphasize more than one relation, so their numerical elements should not be treated as competing answers to one simple question. Herakles's πρωτογόνοις βολίσιν is different again: it characterizes his shafts as primordial or first-born (XII.10). Those shafts are not a fifth independent named Protogonos in the divine catalogue. The word's local attachment determines whether birth-language describes a power, identifies a figure or qualifies what he employs.

Places to Read

VI.1 (source PDF p. 32). Direct invocation of Protogonos.

XIV.1 (source PDF p. 64). Protogonos named as Rhea's father.

XII.10 (source PDF p. 60). Primordial shafts, not another personal-name occurrence.

XXX.2 (source PDF p. 112). First-born among distinct birth and nature predicates.

LII.6 (source PDF p. 172). First-born beside fatherhood and sonship.

In this edition

The English capitalizes the directly named Protogonos but uses "first-born" for the adjectival passages. That distinction is useful provided the shared Greek remains retrievable. The epic genitive Πρωτογόνοιο and elided πρωτογόν' retain their source forms. Related πρωτογενής and feminine πρωτογένεια express similar primacy with different formations and should not be silently substituted for this lemma.

See also

πρωτογενής [OL1560]; πρωτογένεια [OL1559]; πρῶτος [OL1562]; διφυής [OL0451]

Source forms πρωτογόν’; Πρωτογόνοιο; πρωτογόνοις; Πρωτόγονον; πρωτόγονον

All verse occurrences 5 in total. Source PDF: VI.1 (p. 32); XII.10 (p. 60); XIV.1 (p. 64); XXX.2 (p. 112); LII.6 (p. 172)

Heading or rubric ΠΡΩΤΟΓΟΝΟΥ · VI.heading · source PDF p. 32. VI. ΠΡΩΤΟΓΟΝΟΥ

Local sense First-born as the hymn's divine recipient

Lexical references LSJ πρωτόγονος (n90959)

πρῶτος

prōtos · first; foremost; primordial · OL1562

The word

πρῶτος marks priority. It may qualify a noun, as “first nature,” or describe a subject as first to perform an action. The latter use needs its verb: firstness in revealing, establishing and yoking is not one interchangeable claim about an absolute chronological beginning.

In the work

The Nereids first show forth the august rite of Bakchos and Persephone, with Kalliope and Apollo (XXIV.10–12). The Kouretes first establish a rite among people (XXXVIII.6), while Themis first reveals the oracle and later sacred rites (LXXIX.3, 8). These claims honour different recipients through originating action. The supplied hymns do not explicitly reconcile them into a single historical sequence, and a lexicon should not invent one. Demeter’s first yoking of oxen instead locates priority in agricultural work (XL.8). In Proteus’s hymn πρώτη directly qualifies φύσις, the primordial nature that placed all things in him (XXV.9), rather than describing Proteus as first to perform the depositing.

Places to Read

XXIV.10 (source PDF p. 94). First revelation attributed to the Nereids.

XXXVIII.6 (source PDF p. 136). First establishment attributed to the Kouretes.

LXXIX.3 (source PDF p. 256). Themis and the oracle.

LXXIX.8 (source PDF p. 258). Themis and sacred rites.

XL.8 (source PDF p. 144). Demeter’s agricultural priority.

XXV.9 (source PDF p. 96). First nature as a noun phrase.

In this edition

The English “first” is appropriately consistent but may conceal these changes in construction. At XL.8 the apparatus reports a relative pronoun and the simple verb for yoking against the adopted compound; both versions still credit Demeter with first yoking. The compound πρωτόγονος adds birth explicitly, whereas πρῶτος on its own does not say that every first actor was the first-born deity.

See also

πρωτόγονος [OL1561]; ἀρχή [OL0212]; τελετή [OL1714]

Source forms πρῶται; πρώτη; πρῶτοι

All verse occurrences 6 in total. Source PDF: XXIV.10 (p. 94); XXV.9 (p. 96); XXXVIII.6 (p. 136); XL.8 (p. 144); LXXIX.3 (p. 256); LXXIX.8 (p. 258)

Consequential readings AV064_05

Lexical references LSJ πρῶτος1 (n91038)

πτερόεις

pteroeis · winged · OL1563

Eros is winged amid bow-strength, fiery noise and swift impetus (LVIII.2). The adjective gives him wings without specifying their number, colour or construction. The movement and noise surrounding it enlarge the portrait but are not additional meanings of this single word.

See also πτέρυξ [OL1564]; πτηνός [OL1566]

Source forms πτερόεντα

All verse occurrences 1 in total. Source PDF: LVIII.2 (p. 194)

Lexical references LSJ πτερόεις (n91133)

πτέρυξ

pteryx · wing · OL1564

Protogonos glories in golden wings, then whirls through the world by their strokes (VI.2, 7). Notos moves on swift wings at LXXXII.2. The same noun serves visible adornment and the means of motion; the surrounding adjectives distinguish gold from speed.

See also πτερόεις [OL1563]; ῥιπή [OL1596]

Source forms πτερύγεσσι; πτερύγων

All verse occurrences 3 in total. Source PDF: VI.2 (p. 32); VI.7 (p. 32); LXXXII.2 (p. 264)

Lexical references LSJ πτέρυξ (n91170)

πτηνοπέδιλος

ptēnopedilos · winged-sandalled · OL1565

Hermes’s winged sandals occur beside friendship toward people and his role as spokesman of speech (XXVIII.4). The compound places the wings on his footwear, not on an unspecified part of his body. It gives his mobile service a concrete visual feature.

See also Ἑρμῆς [OL0616]; πτερόεις [OL1563]

Source forms πτηνοπέδιλε

All verse occurrences 1 in total. Source PDF: XXVIII.4 (p. 104)

Lexical references LSJ πτηνοπέδιλος (n91182)

πτηνός

ptēnos · winged; flying · OL1566

The adjective describes the thunderbolt as a flying weapon, Herakles’s missile-like means of expelling dooms, and winged creatures in catalogues of life. Its object is therefore crucial: XII.16 does not introduce a flock of birds. There the adjacent ἰοβόλοις also requires attention to the arrow and poison language.

See also ἰοβόλος [OL0837]; πτερόεις [OL1563]

Source forms πτηνοῖς; πτηνὸν; πτηνῶν

All verse occurrences 4 in total. Source PDF: XII.16 (p. 60); XIX.8 (p. 78); XXXVII.5 (p. 134); LXXVIII.11 (p. 254)

Lexical references LSJ πτηνός (n91183)

πτήσσω

ptēssō · cower; shrink in fear · OL1567

Wild beasts cower when thunder reaches their ears and when the armed Kouretes approach (XIX.14; XXXVIII.10). The verb describes a fearful lowering or shrinking response. Despite its opening letters, it is not a verb of flying.

See also πτηνός [OL1566]

Source forms πτήσσουσι; πτήσσουσιν

All verse occurrences 2 in total. Source PDF: XIX.14 (p. 80); XXXVIII.10 (p. 138)

Lexical references LSJ πτήσσω (n91187)

Πύθιος

Pythios · Pythian; of Pytho · OL1568

Apollo bears the Pythian title at XXXIV.3, while Themis's hymn names the Pythian ground where she ruled (LXXIX.5). The adjective can thus qualify a deity or a place. Its shared locality does not make the two grammatical uses interchangeable.

See also Πυθοῖ [OL1570]; Ἀπόλλων [OL0184]

Source forms Πύθιε; Πυθίῳ

All verse occurrences 2 in total. Source PDF: XXXIV.3 (p. 122); LXXIX.5 (p. 256)

Lexical references LSJ Πύθιος (n91372)

πυθμήν

pythmēn · bottom; foundation · OL1569

Nereus is the sea's πυθμήν, alongside earth's limit and the beginning of all (XXIII.4). "Floor" captures his foundational position in the water-world. The noun is a predication of the god, not a narrated visit by him to an independently named floor.

See also πέρας [OL1399]; Νηρεύς [OL1193]

Source forms πυθμὴν

All verse occurrences 1 in total. Source PDF: XXIII.4 (p. 90)

Lexical references LSJ πυθμήν (n91377)

Πυθοῖ

Pythoi · at Pytho · OL1570

Πυθοῖ locates Themis's former rule at Pytho, beside the phrase "on the Pythian ground" (LXXIX.5). It is a conventional locative place-form. Reading it as a separate divine name would lose the location supplied by the sentence.

See also Πύθιος [OL1568]; Θέμις [OL0775]

Source forms Πυθοῖ

All verse occurrences 1 in total. Source PDF: LXXIX.5 (p. 256)

Lexical references LSJ Πυθοῖ (n91379)

Πυθοκτόνος

Pythoktonos · slayer of Python · OL1571

Apollo is addressed as Python-slayer in a line containing Smintheus, Delphic and seer (XXXIV.4). The compound explicitly names a slaying relation to Python. It is distinct from the geographical adjective Pythian, even though both belong to the hymn's surrounding Delphic vocabulary.

See also Πύθιος [OL1568]; Ἀπόλλων [OL0184]

Source forms Πυθοκτόνε

All verse occurrences 1 in total. Source PDF: XXXIV.4 (p. 122)

Lexical references LSJ Πυθοκτόνος (n91383)

πύλη

pylē · gate · OL1572

Plouton's hymn locates the gates of Hades at Eleusis, while Persephone holds those gates beneath earth's hollows (XVIII.15; XXIX.4). The noun presents access to the underworld as a threshold under divine control. Neither occurrence supplies an architectural description of a surviving entrance.

See also Πλούτων [OL1440]; Φερσεφόνη [OL1844]

Source forms πύλαι; πύλας

All verse occurrences 2 in total. Source PDF: XVIII.15 (p. 76); XXIX.4 (p. 108)

Lexical references LSJ πύλη (n91489)

πῦρ

pyr · fire · OL1573

The word

πῦρ names fire, with genitive πυρός. In these hymns it can be a cosmic constituent, a divine predication, a bodily power or a destructive force. Those roles arise from the surrounding sentence; the noun does not by itself establish a complete elemental system or distinguish a separate substance for every god.

In the work

Pan's limbs include immortal fire (XI.3), and the later description of his cosmic body places the eye of the lightest fire above the summit (XI.17). Hephaistos is directly addressed as untiring fire at LXVI.1. His hymn then places his presence in heavenly lights, communities and mortal bodies. At the end the same unwearying fire has raging madness that he must stop (LXVI.12), while bodily burning remains part of the petition. Fire's beneficence and danger are held together rather than assigned to unrelated nouns. Hestia's hymn gives an enduring fire a central dwelling-place (LXXXIV.2), bringing the word into the imagery of a divine house.

Places to Read

XI.3 (source PDF p. 52). Immortal fire among Pan's limbs.

XI.17 (source PDF p. 56). Fire's lightness in the cosmic portrait.

LXVI.1 (source PDF p. 218). Hephaistos directly addressed as fire.

LXVI.12 (source PDF p. 220). The same fire's destructive madness restrained.

LXXXIV.2 (source PDF p. 268). Enduring fire and Hestia’s central dwelling.

In this edition

The English keeps “fire,” but its adjectives deserve equal attention: immortal, lightest, untiring and ever-living contribute different claims. The many πυρι- compounds should be read individually. In particular, wheat-bearing πυροφόροις at XLII.8 belongs to grain-language, not to this noun’s fire-family in that occurrence. Similar spelling is not sufficient to turn fertile plains into flames.

See also

στοιχεῖον [OL1652]; παντοδίαιτος [OL1351]; πυροφόρος [OL1584]; Ἑστία [OL0625]

Source forms πῦρ; πυρὸς

All verse occurrences 5 in total. Source PDF: XI.3 (p. 52); XI.17 (p. 56); LXVI.1 (p. 218); LXVI.12 (p. 220); LXXXIV.2 (p. 268)

Lexical references LSJ πῦρ (n91547)

πυραυγής

pyraugēs · fire-bright · OL1574

The appended Ares wheels a fire-bright circle among celestial constellations (LXXXVIII.6). The adjective qualifies the circle, not a weapon in the core Ares hymn. Its celestial setting belongs specifically to this appended text and should not be transferred unmarked into hymn LXV.

See also κύκλος [OL1000]; πυριαυγής [OL1575]

Source forms πυραυγέα

All verse occurrences 1 in total. Source PDF: LXXXVIII.6 (p. 280)

Lexical references LSJ πυραυγής (n91575)

πυριαυγής

pyriaugēs · gleaming with fire · OL1575

Zeus drives a fire-gleaming cosmos at XIX.1. The compound’s πυρι- formation is what the source prints, distinct from πυραυγής in appended Ares. The apparatus reports πυρσαυγέα, a related light-compound; the overlapping brilliance does not require an invented sharp distinction between different kinds of cosmic fire.

See also πυραυγής [OL1574]; κόσμος [OL0950]

Source forms πυριαυγέα

All verse occurrences 1 in total. Source PDF: XIX.1 (p. 78)

Consequential readings AV034_02

πυρίβρομος

pyribromos · fire-roaring; fire-thundering · OL1576

Zeus and Eros are both πυρίβρομος, joining fiery force to loud sound (XX.2; LVIII.2). At both loci the apparatus reports πυρίδρομον, “fire-running.” The choice is consequential: the adopted compound emphasizes roaring, while the alternative emphasizes course or movement.

See also πυρίδρομος [OL1577]

Source forms πυρίβρομον

All verse occurrences 2 in total. Source PDF: XX.2 (p. 84); LVIII.2 (p. 194)

Consequential readings AV036_03; AV089_02

Lexical references LSJ πυρίβρομος (n91672)

πυρίδρομος

pyridromos · fire-coursing · OL1577

Helios and the Stars traverse their courses with fire (VIII.11; VII.9). The compound brings motion and luminosity together. It should not be confused with πυρίβρομος, which concerns fiery noise and appears as a separate adopted reading where this motion-compound is reported in the apparatus.

See also πυρίβρομος [OL1576]; ἥλιος [OL0741]

Source forms πυρίδρομε; πυρίδρομοι

All verse occurrences 2 in total. Source PDF: VII.9 (p. 36); VIII.11 (p. 40)

Consequential readings AV036_03; AV089_02

Lexical references LSJ πυρίδρομος (n91685)

πυρίπνοος

pyripnoos · fire-breathing · OL1578

Aither, Physis and Trieterikos are fire-breathing. The source’s contracted πυρίπνους and fuller πυρίπνοε belong to the same adjective, preserving the same breath-image. At LII.3 the reported πυριπόλε is a different fire-compound, not another inflection that may automatically receive the breathing sense.

See also πῦρ [OL1573]; πνοή [OL1442]

Source forms πυρίπνοε; πυρίπνους

All verse occurrences 3 in total. Source PDF: V.3 (p. 30); X.26 (p. 50); LII.3 (p. 172)

Consequential readings AV078_05

Lexical references LSJ πυρίπνοος (n91723)

πυριρρόθιος

pyrirrothios · rushing with fire · OL1579

The Stars rush with fire as they circle in eddies (VII.4). LSJ recognizes the adopted πυριρρόθιοι as conjectural, and the apparatus reports περιθρόνια, associated lexically with being around a throne. The latter has difficult agreement here. Dictionary recognition of the adopted sense does not independently confirm its manuscript history.

See also πυρίδρομος [OL1577]; ῥοῖζος [OL1600]

Source forms πυριρρόθιοι

All verse occurrences 1 in total. Source PDF: VII.4 (p. 34)

Consequential readings AV012_05

Lexical references LSJ πυριρρόθιος (n91726)

Further source LSJ, πυριρρόθιος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πυρίσπορος

pyrisporos · born or sown in fire · OL1580

Dionysos is πυρίσπορος in the opening appeal of XLV.1, where the English explicitly reads “born of fire.” The compound presents his generation through fire, not an action of scattering flames. The separate printed πυροσπόρε in LII.2 has its own interpretive difficulty and should not be silently assimilated to this form.

See also πυροσπόρε [OL1583]; σπέρμα [OL1640]

Source forms πυρίσπορε

All verse occurrences 1 in total. Source PDF: XLV.1 (p. 156)

Lexical references LSJ πυρισπόρος (n91730)

πυριφεγγής

pyriphengēs · shining with fire · OL1581

Trieterikos is fire-shining beside earth-breaking and the address “youth of two mothers” (LII.9). The adjective describes his radiance. It does not by itself narrate a fiery birth or prescribe a fire used in a rite, senses requiring different contextual evidence.

See also πυρίσπορος [OL1580]; σέλας [OL1615]

Source forms πυριφεγγές

All verse occurrences 1 in total. Source PDF: LII.9 (p. 174)

Lexical references LSJ πυριφεγγής (n91748)

πυρόεις

pyroeis · fiery · OL1582

Helios, the Stars and the Clouds can all be fiery. In the Clouds’ hymn the description sits among thunder, loud roaring and watery travel (XXI.3), joining fire and moisture in a storm rather than making the clouds ordinary flames. The changing endings follow the gender and number of the figures described.

See also πῦρ [OL1573]; νεφέλη [OL1191]

Source forms πυρόεις; πυρόεντες; πυρόεσσαι

All verse occurrences 3 in total. Source PDF: VII.5 (p. 34); VIII.6 (p. 38); XXI.3 (p. 86)

Lexical references LSJ πυρόεις (n91781)

πυροσπόρε

pyrospore · fire-sowing; fire-born · OL1583

The word

πυροσπόρε is retained as the exact printed address-form because its lexical normalization and sense require care. It is a fire-compound with a seed or sowing association, but the relation can be active, sowing fire, or generative, born or sown from fire. Accent alone is not enough to resolve that relation securely in this edition.

In the work

Trieterikos receives πυροσπόρε between wine-vat and Nysian titles (LII.2). The next line calls him thigh-nourished, associated with the winnowing-fan, fire-breathing and lord of rites. Later he is fire-shining and a youth of two mothers. This dense combination makes

both fiery agency and fiery generation relevant to the portrait. It does not, however, explain precisely what action of sowing fire the god performs. The reader should therefore retain the translation's vivid active image while recognizing that a birth-oriented reading has independent lexical support.

Places to Read

LII.2 (source PDF p. 172). The exact printed form among Dionysian titles and fire-language.

In this edition

The English gives "sower of fire." LSJ's πυρόσπορος cites this locus for "born of fire," and its displayed accent differs from the source's πυροσπόρε. A separate adopted πυρίσπορε at XLV.1 is translated "born of fire." These facts justify cross-reference and an explicit alternative, not silent correction of the printed form or a claim that the active/passive distinction has been conclusively settled by accent. The source label remains the safest point of access.

See also

πυρίσπορος [OL1580]; πῦρ [OL1573]; σπέρμα [OL1640]; διμήτωρ [OL0441]

Source forms πυροσπόρε

All verse occurrences 1 in total. Source PDF: LII.2 (p. 172)

Lexical references LSJ πυρόσπορος (n91803)

Further source LSJ, πυρόσπορος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

πυροφόρος

pyrophoros · wheat-bearing; producing grain · OL1584

Mise delights in holy wheat-bearing plains at XLII.8. The agricultural noun πεδία and the surrounding Isis setting identify the grain-bearing sense of πυροφόρος here. Despite its resemblance to fire-compounds, this occurrence does not describe plains carrying flames.

See also πεδίον [OL1387]; πυρφόρος [OL1585]

Source forms πυροφόροις

All verse occurrences 1 in total. Source PDF: XLII.8 (p. 150)

Lexical references LSJ πυροφόρος2 (n91814)

πυρφόρος

pyrphoros · fire-bearing · OL1585

The fire-bearing flash accompanies Semele's birth-pangs and the shaking of Kadmos's ground (XLIV.4; XLVII.4). In both places the adjective qualifies αὐγή, the flash or brilliance. It is distinct from the wheat-bearing πυροφόροις of XLII.8; similar letters cannot override the different objects and contexts.

See also αὐγή [OL0242]; πυροφόρος [OL1584]

Source forms πυρφόρος; πυρφόρῳ

All verse occurrences 2 in total. Source PDF: XLIV.4 (p. 154); XLVII.4 (p. 160)

Lexical references LSJ πύρφορος (n91889)

πῶλος

pōlos · colt; horse · OL1586

In appended Ares the horses carrying the god appear within a celestial description (LXXXVIII.7). The noun preserves the animal image of his movement rather than identifying one of the constellations as a horse. This attestation belongs to the appended hymn, not the core Ares poem.

See also Ἄρης [OL0198]; πυραυγής [OL1574]

Source forms πῶλοι

All verse occurrences 1 in total. Source PDF: LXXXVIII.7 (p. 280)

Lexical references LSJ πῶλος (n91967)

P ρ Rho

ῥάβδος

rhabdos · wand; rod · OL1587

Chthonic Hermes charms all things with a sacred, sleep-giving wand (LVII.8). The dative marks the instrument of his action, while the adjectives explain its effect and character. The wand should not be confused with the band or fillet named by στροφιοῦχος in the other Hermes hymn.

See also Ἑρμῆς [OL0616]; στροφιοῦχος [OL1655]

Source forms ῥάβδῳ

All verse occurrences 1 in total. Source PDF: LVII.8 (p. 192)

Lexical references LSJ ῥάβδος (n92040)

Ῥέα

Rhea · Rhea; Rheia · OL1588

The word

Ῥέα is the goddess’s name, with the epic accusative Ῥείαν also printed in the Prayer. It is distinct from the adverb ῥεῖα, “easily.” The name identifies the recipient or actor, while parental, marital and cosmic relations are supplied by the accompanying words rather than derived from its spelling.

In the work

The Prayer places Rheia with Kronos and Tethys (Prayer.26). Kronos’s hymn calls him Rhea’s husband, and her own hymn makes her daughter of Protogonos, mother of Zeus and bed-partner of Kronos (XIII.7; XIV.1–5). Those relations coexist in the supplied praise. The same hymn combines lion-drawn movement, musical noise, martial strength and the production of earth, heaven, sea and winds. Its closing request seeks peace and the removal of pollution and dooms, so the formidable portrait serves a protective petition. In Eros’s hymn Rhea feeds breaths for mortals as a green-fruited goddess (LVIII.6), a locally nourishing action rather than another genealogy.

Places to Read

Prayer.26 (source PDF p. 14). The epic accusative Rheia in the collective invocation.

XIII.7 (source PDF p. 62). Rhea as Kronos’s spouse.

XIV.1 (source PDF p. 64). Her explicit relationship to Protogonos.

XIV.7 (source PDF p. 64). Rhea’s royal and martial address.

LVIII.6 (source PDF p. 194). The editorially adopted name of the nourishing goddess.

In this edition

At LVIII.6 the apparatus attributes the adopted Ῥέα to Wiel and reports the general noun θεά, “goddess.” The name therefore belongs to the edition’s chosen reading at that locus; the reported wording alone would not identify the feeder as Rhea. The Greek Ῥείαν in the Prayer and the English “Rheia” preserve a genuine access variation, not a second goddess.

See also

ῥεῖα [OL1589]; πρωτόγονος [OL1561]; Κρόνος [OL0971]; παντογένεθλος [OL1350]

Source forms Ἠρέα; Ἠρέας; Ἠρείαν

All verse occurrences 5 in total. Source PDF: Prayer.26 (p. 14); XIII.7 (p. 62); XIV.1 (p. 64); XIV.7 (p. 64); LVIII.6 (p. 194)

Heading or rubric ΡΕΑΣ · XIV.heading · source PDF p. 64. XIV. ΡΕΑΣ

Local sense Rhea as the hymn's divine recipient

Consequential readings AV089_03

Lexical references LSJ Ἠρέᾱ (n92255)

ῥεῖα

rheia · easily · OL1589

The cosmic constituents move easily at Pan’s commands, and things come to light easily through Zeus’s head (XI.18; XV.3). This adverb describes manner. It is not the goddess Rhea’s name; the syntax and printed breathing distinguish them. At XI.18 the reported θεῖα would instead call the things divine.

See also Ἠρέα [OL1588]; Πάν [OL1335]

Source forms ῥεῖα

All verse occurrences 2 in total. Source PDF: XI.18 (p. 56); XV.3 (p. 68)

Consequential readings AV023_01

Lexical references LSJ ῥεῖα (n92273)

ῥεῦμα

rheuma · current; stream · OL1590

The starry order around Earth wheels with dread currents at XXVI.9. The plural ῥεύματα supplies an image of powerful continuous movement. The setting is cosmic, so “streams” need not identify ordinary terrestrial rivers or a named body of water.

See also ῥύμα [OL1603]

Source forms ῥεύμασι

All verse occurrences 1 in total. Source PDF: XXVI.9 (p. 98)

Lexical references LSJ ῥεῦμα (n92305)

ῥήγνυμι

rhēgnymi · break forth; burst out · OL1591

Water breaks forth in the shadowed recess of the Moirai’s cave (LIX.4). The middle/passive form describes emergence in the scene rather than naming someone who breaks a separate object. The surrounding cave and water language supplies what is bursting out.

See also πηγή [OL1415]; ἄντρον [OL0161]

Source forms ῥήγνυται

All verse occurrences 1 in total. Source PDF: LIX.4 (p. 196)

Lexical references LSJ ῥήγνυμι (n92323)

ῥηξίχθων

rhēxikhthōn · earth-breaking; bursting from earth · OL1592

Lysios and Trieterikos receive the vocative ῥήξιχθον (L.5; LII.9). The English “earth-breaker” stresses breaking, while LSJ at LII.9 emphasizes bursting forth from earth. Emergence therefore remains a live interpretation. The compound alone does not decide between ploughing, an earthquake and other kinds of earth-opening action.

See also ῥήγνυμι [OL1591]; χθών [OL1924]

Source forms ῥήξιχθον

All verse occurrences 2 in total. Source PDF: L.5 (p. 166); LII.9 (p. 174)

Lexical references LSJ ῥηξίχθων (n92346)

Further source LSJ, ῥηξίχθων. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

ῥητός

rhētos · spoken; speakable · OL1593

Athena is both ἀρρήτη and ῥητή at XXXII.3. The positive term makes the contrast between the unsaid and the said explicit, whether understood through naming or expressibility. The pair’s paradox deserves preservation without turning it into a complete theory of ritual secrecy.

See also ἄρρητος [OL0208]; λόγος [OL1056]

Source forms ῥητή

All verse occurrences 1 in total. Source PDF: XXXII.3 (p. 116)

Lexical references LSJ ῥητός (n92378)

ῥίζα

rhiza · root; foundation · OL1594

Nereus holds the sea’s roots and Apollo sees roots below, extending plant-language to cosmic foundations (XXIII.1; XXXIV.14). The Kouretes’ storm, however, makes actual trees fall from their roots (XXXVIII.18). The physical tree passage helps keep the metaphorical force of the cosmic uses visible.

See also ῥίζωμα [OL1595]; δένδρον [OL0404]

Source forms ῥίζας; ῥιζῶν

All verse occurrences 3 in total. Source PDF: XXIII.1 (p. 90); XXXIV.14 (p. 124); XXXVIII.18 (p. 140)

Lexical references LSJ ῥίζα (n92406)

ῥίζωμα

rhizōma · rooting; foundation · OL1595

Acheron holds the roots or foundations of earth in Plouton’s hymn (XVIII.10). The noun gives earth an underlying support within the chthonic landscape. It is distinct in formation from ῥίζα and does not, merely by occurring, invoke a technical system of four elemental “roots.”

See also ῥίζα [OL1594]; Ἀχέρων [OL0268]

Source forms ῥιζώματα

All verse occurrences 1 in total. Source PDF: XVIII.10 (p. 74)

Lexical references LSJ ῥίζωμα (n92444)

ῥιπή

rhipē · stroke; sweep; thrust · OL1596

The strokes of Protogonos’s wings carry his whirling motion through the cosmos (VI.7). The genitive πτερύγων specifies their source, while the dative presents the means of movement. The noun describes the wings’ thrust, not an independently named wind.

See also πτέρυξ [OL1564]; δινεύω [OL0444]

Source forms ῥιπαῖς

All verse occurrences 1 in total. Source PDF: VI.7 (p. 32)

Lexical references LSJ ῥιπή (n92514)

ῥιπίζω

rhipizō · fan; sweep · OL1597

Boreas fans rain-born water with damp moisture at LXXX.4. The participle describes an action of the wind within the dispersal of clouded air. The reported word-order and spelling differences in the apparatus do not establish a different process merely because the same action is arranged differently.

See also Βορέας [OL0320]; ὕδωρ [OL1793]

Source forms ῥιπίζων

All verse occurrences 1 in total. Source PDF: LXXX.4 (p. 260)

Lexical references LSJ ῥιπίζω (n92517)

ῥοίζημα

rhoizēma · rushing sound; whirr · OL1598

The rushing sounds of leaves make the heavenly echo ring in the Kouretes’ upheaval (XXXVIII.19). The genitive identifies the leaves as their source. This noun names the audible result of movement, distinct from an agent such as ῥοιζήτωρ.

See also ῥοῖζος [OL1600]; φύλλον [OL1894]

Source forms ῥοιζήμασι

All verse occurrences 1 in total. Source PDF: XXXVIII.19 (p. 140)

Lexical references LSJ ῥοίζημα (n92659)

ῥοιζήτωρ

rhoizētōr · whirring mover; rushing one · OL1599

Helios and Protogonos are described as rushing or whirring agents (VIII.6; VI.5). For Protogonos, the masculine agent noun remains masculine beside the neuter image of a shining shoot. At VIII.6 the apparatus reports ῥιζωτήρ; its precise root-related sense is uncertain and should not replace the adopted sound-and-motion description.

See also ῥοῖζος [OL1600]; ῥοίζημα [OL1598]

Source forms ῥοιζῆτορ; ῥοιζήτορα

All verse occurrences 2 in total. Source PDF: VI.5 (p. 32); VIII.6 (p. 38)

Consequential readings AV014_02

Lexical references LSJ ῥοιζήτωρ (n92661)

ῥοῖζος

rhoizos · rushing sound; whirr; whistle · OL1600

The word

ῥοῖζος combines audible rushing with forceful movement. “Whirr,” “whistling rush” and “rushing” each bring out a different part of that acoustic image. The noun does not necessarily identify a musical instrument; the source often supplies air, sea or a storm as the moving and sounding medium.

In the work

Hera is shaken with airy rushings, and Poseidon shakes salt water with marine rushings (XVI.8; XVII.6). The corresponding datives keep sound close to the motion of elemental surroundings. Zeus’s thunderbolt turns in a boundless whirr (XIX.10), while the storm-blast’s rushings accompany the shaken ground at Kadmos’s house (XLVII.5). Law offers a less literal application: he drives worthless envy outside in the manner of a rushing whistle (LXIV.6). The expulsion borrows the force and speed of the acoustic image. Reading all these as the name of one ritual sound-making device would remove the objects and comparisons the verses actually provide.

Places to Read

XVI.8 (source PDF p. 70). Airy rushings in Hera’s movement.

XVII.6 (source PDF p. 72). Marine rushings and shaking water.

XIX.10 (source PDF p. 80). The thunderbolt’s boundless whirr.

XLVII.5 (source PDF p. 160). Rushing storm-force at Kadmos’s house.

LXIV.6 (source PDF p. 212). An explicit comparison for expelling envy.

In this edition

The English varies its rendering appropriately across these scenes. At LXIV.6 the Greek explicitly has τρόπον, “in the manner of,” which makes the comparison clearer than a bare “with a whistling rush” may suggest. The related ῥοιζήτωρ names a rushing agent, and ῥοίζημα a rushing sound or effect; those formations are separate entries rather than extra inflections of ῥοῖζος.

See also

ῥοιζήτωρ [OL1599]; ῥοίζημα [OL1598]; ῥόμβος [OL1602]; πρηστήρ [OL1532]

Source forms ῥοίζοις; ῥοίζοισι; ῥοίζου

All verse occurrences 5 in total. Source PDF: XVI.8 (p. 70); XVII.6 (p. 72); XIX.10 (p. 80); XLVII.5 (p. 160); LXIV.6 (p. 212)

Lexical references LSJ ῥοῖζος (n92662)

ῥομβητής

rhombētēs · whirler; spinner · OL1601

The Kouretes are ῥομβηταί alongside foot-stamping and cries of euhoi (XXXI.2). The immediate context supports whirlers in active movement. It does not explicitly place a bull-roarer in their hands or identify them as operators of a particular instrument.

See also ῥόμβος [OL1602]; ποσσίκροτος [OL1519]

Source forms ῥομβηταί

All verse occurrences 1 in total. Source PDF: XXXI.2 (p. 114)

Lexical references LSJ ῥομβητής (n92680)

ῥόμβος

rhombos · whirl; revolving motion; rhombos · OL1602

The word

ῥόμβος belongs to the vocabulary of whirling and revolving movement. The wider word can be associated with revolving objects or instruments, but a concrete instrument must be established by its local construction. In the two supplied occurrences, the immediate subjects are cosmic powers travelling in circuits.

In the work

Ouranos journeys in the whirlings of a rhombos at IV.4, immediately after being described as rolling spherewise about earth. The next line makes him an encompassing guardian. Helios drives his track in the whirlings of an endless rhombos at VIII.7, after seasonal dance, rushing motion and chariot imagery. The genitive ῥόμβου therefore participates in a description of celestial revolution in both passages. Its relationship to δίνη and δίνευμα intensifies circular movement rather than introducing a named human operator. One can retain the possibility of an object-image behind the language without turning that possibility into an event enacted by the worshippers.

Places to Read

IV.4 (source PDF p. 28). Ouranos's revolution within a spherewise and encompassing description.

VIII.7 (source PDF p. 38). Helios's course in endless whirling motion.

In this edition

The English transliterates "rhombos," preserving the Greek term but leaving its local force to explanation. "Revolving motion" is a useful orientation here, not an instruction to replace every wider sense of the word. The Kouretes' ῥομβηταί, "whirlers," belongs to a dance-setting and merits comparison; neither that agent noun nor these two cosmic passages explicitly attests the handling of a bull-roarer.

See also

ῥομβητής [OL1601]; δίνη [OL0445]; δίνευμα [OL0443]; ῥοῖζος [OL1600]

Source forms ῥόμβου

All verse occurrences 2 in total. Source PDF: IV.4 (p. 28); VIII.7 (p. 38)

Lexical references LSJ ῥόμβος (n92685)

ῥύμα

rhyma · stream; current · OL1603

Physis whirls a swift current in an ever-flowing eddy at X.22. The source accent and the surrounding movement support ῥύμα as a flowing current. It should not be confused with ῥῦμα, a different word associated with a towing-line or protection.

See also ῥεῦμα [OL1590]; στροφάλιγξ [OL1654]

Source forms ῥύμα

All verse occurrences 1 in total. Source PDF: X.22 (p. 50)

Lexical references LSJ ῥύμα1 (n92789)

ῥύομαι

rhyomai · ward off; protect from · OL1604

Health wards off disease’s grievous distress, while Palaimon averts harsh wrath on the sea’s swell (LXVIII.13; LXXV.8). The participles name protective action directed against the harmful object. They do not simply describe the protector moving away from the people seeking help.

See also ἀνία [OL0148]; μῆνις [OL1138]

Source forms ῥυομένη; ῥυόμενος

All verse occurrences 2 in total. Source PDF: LXVIII.13 (p. 226); LXXV.8 (p. 244)

Lexical references LSJ ῥύομαι (n92808)

Σ σ Sigma

Σαβάζιος

Sabazios · Sabazios · OL1605

The hymn addresses Sabazios as “father” and as “son of Kronos” (XLVIII.1). Only the sonship names a parent; the divine name identifies the recipient. The separately attested Σάβος in Hippa’s hymn is related naming evidence, not an ordinary case-form of Σαβάζιος.

See also Σάβος [OL1606]; πατήρ [OL1382]

Source forms Σαβάζιε

All verse occurrences 1 in total. Source PDF: XLVIII.1 (p. 162)

Heading or rubric ΣABAZIOY · XLVIII.heading · source PDF p. 162. XLVIII. ΣABAZIOY

Local sense Sabazios as the hymn's divine recipient

Lexical references LSJ Σαβάζιος (n92972)

Σάβος

Sabos · Sabos · OL1606

Hippa delights in the rites of holy Sabos at XLIX.2. The genitive Σάβου identifies whose rites are celebrated. It should remain searchable as the name Σάβος rather than being erased as though it were an inflection of the longer Σαβάζιος.

See also Σαβάζιος [OL1605]; τελετή [OL1714]

Source forms Σάβου

All verse occurrences 1 in total. Source PDF: XLIX.2 (p. 164)

Lexical references LSJ Σάβος (n92999)

Σαμοθρᾴκη

Samothraikē · Samothrace · OL1607

The Kouretes dwell in sacred Samothrace and are called lords there (XXXVIII.4, 21). The source prints Ionic Σαμοθρῄκην and Σαμοθρῄκῃ, with the accusative as object of ναιετάοντες, inhabiting, and the dative after ἐν marking location. These local statements establish the island’s role in the hymn without dating a historical cult or performance.

See also Κουρῆτες [OL0951]

Source forms Σαμοθρῄκῃ; Σαμοθρῄκην

All verse occurrences 2 in total. Source PDF: XXXVIII.4 (p. 136); XXXVIII.21 (p. 140)

Lexical references LSJ Σαμοθρᾴκη (n93200)

σαρκοφθόρος

sarkophthoros · flesh-destroying · OL1608

The Eumenides’ answering gleam is flesh-destroying at LXX.7. The adjective belongs to the radiance, intensifying the threatening visual description. It is not an instruction to destroy flesh in a ritual or a statement that the worshippers perform such an act.

See also αἴγλη [OL0050]; φάος [OL1835]

Source forms σαρκοφθόρον

All verse occurrences 1 in total. Source PDF: LXX.7 (p. 232)

Lexical references LSJ σαρκοφθόρος (n93374)

Σάτυρος

Satyros · Satyr · OL1609

All the Satyrs accompany Silenos to the rite at LIV.7. The verse's dative plural presents a company, whereas the supplied Greek heading has the singular genitive ΣΑΤΥΡΟΥ. The difference should remain visible rather than silently correcting the heading to match the verse's number.

See also Σιληνός [OL1625]; πάνθειος [OL1343]

Source forms Σατύροις

All verse occurrences 1 in total. Source PDF: LIV.7 (p. 178)

Heading or rubric ΣΑΤΥΡΟΥ · LIV.heading · source PDF p. 178. LIV. ΣΙΛΗΝΟΥ ΣΑΤΥΡΟΥ ΒΑΚΧΩΝ

Local sense the Satyr in the supplied singular Greek heading

Lexical references LSJ Σάτυρος (n93435)

σβέννυμι

sbennymi · quench; extinguish · OL1610

Helios and Adonis are described as quenched and shining (VIII.15; LVI.5). The middle/passive participle expresses the extinguished side of that pairing. Adonis's circling seasons and Helios's rays give different settings, so the repeated formula does not by itself establish one physical or seasonal mechanism for both.

See also λάμπω [OL1023]; σελήνη [OL1617]

Source forms σβεννύμενος

All verse occurrences 2 in total. Source PDF: VIII.15 (p. 40); LVI.5 (p. 186)

Lexical references LSJ σβέννυμι (n93491)

σεβάσμιος

sebasmios · revered; worthy of reverence · OL1611

Themis is revered at LXXIX.7, while Hermes's hymn calls the formidable instrument of the tongue revered among people (XXVIII.10). Reverence can thus attach to a divine person or an effective capacity. The adjective does not itself indicate that an object has undergone a consecration ceremony.

See also σεβασμός [OL1612]; σεμνός [OL1619]

Source forms σεβάσμιε; σεβάσμιον

All verse occurrences 2 in total. Source PDF: XXVIII.10 (p. 106); LXXIX.7 (p. 258)

Lexical references LSJ Σεβάσμιος (n93509)

σεβασμός

sebasmos · act of reverence; observance · OL1612

Plouton delights in pure acts of reverence alongside august celebrants (XVIII.18). The plural noun names actions or observances, while ὁσίοις characterizes them. It should

not be treated as merely another holiness adjective or collapsed into the people who perform the acts.

See also σεβάσμιος [OL1611]; ὅσιος [OL1288]

Source forms σεβασμοῖς

All verse occurrences 1 in total. Source PDF: XVIII.18 (p. 76)

Lexical references LSJ Σεβασμός (n93511)

σεισίχθων

seisikhthōn · earth-shaker · OL1613

Zeus is earth-shaking at XV.8, beside increasing, purification and the wider title “shaker of everything.” This compound names earth specifically as what is shaken. The occurrence is an address to Zeus, even if earth-shaking language is familiar from other gods.

See also παντοτινάκτης [OL1360]; σεισμός [OL1614]

Source forms σεισίχθων

All verse occurrences 1 in total. Source PDF: XV.8 (p. 68)

Lexical references LSJ σεισίχθων (n93581)

σεισμός

seismos · earthquake; shaking · OL1614

Nereus is asked to turn earthquakes away and send benefits to the initiates (XXIII.7). The noun names the dangerous shaking to be averted. The preceding account of disturbed foundations and confined winds supplies its local setting, rather than a general modern explanation of earthquakes.

See also σεισίχθων [OL1613]; Νηρεύς [OL1193]

Source forms σεισμοὺς

All verse occurrences 1 in total. Source PDF: XXIII.7 (p. 90)

Lexical references LSJ σεισμός (n93585)

σέλας

selas · radiance; gleam · OL1615

The Prayer invokes the Moon’s radiance, and hymn VII invokes that of the Stars. Zeus flashes radiance from clouds, while appended Ares sheds a tempered gleam on life. The noun names emitted or visible light across these contexts; it does not require the same source or effect in each.

See also σελασφόρος [OL1616]; αὐγή [OL0242]

Source forms σέλας

All verse occurrences 4 in total. Source PDF: Prayer.4 (p. 10); VII.1 (p. 34); XX.3 (p. 84); LXXXVIII.10 (p. 282)

Lexical references LSJ σέλας (n93616)

σελασφόρος

selasphoros · radiance-bearing · OL1616

Physis is light-bearing even within a nocturnal description (X.6). Aither's luminous growth likewise carries radiance at V.5. The compound expresses the bearing of brightness rather than its perception, and should be kept distinct from all-seeing epithets.

See also σέλας [OL1615]; πανδερκής [OL1340]

Source forms σελασφόρε; σελασφόρον

All verse occurrences 2 in total. Source PDF: V.5 (p. 30); X.6 (p. 46)

Consequential readings AV017_04

Lexical references LSJ σελασφόρος (n93620)

σελήνη

selēnē · moon; Selene · OL1617

The word

σελήνη names the moon and, in direct invocation, the goddess Selene. The expanded epic noun-form σεληναίη also occurs here. Its genitive σεληναίης should not be misread as a free-standing adjective requiring an invented missing noun. Divine naming and description of a visible heavenly light remain closely connected.

In the work

Hymn IX calls Selene a light-bearing queen, then uses Mene within the same address. Waxing and waning, female and male descriptions, nocturnal movement, horns and radiance develop the portrait before the saving petition. The noun's other occurrences place the moon in wider relations: Aither supports it with sun and stars (V.2), and Hephaistos's hymn lists it among the cosmic features called his limbs (LXVI.6–7). The Charites' hymn includes lunar light among benefits that cannot produce the joys of living apart from the goddesses (LX.6–9). These are different predicates and dependencies, not a reason to erase Selene's own distinct invocation.

Places to Read

IX.1 (source PDF p. 42). Selene directly invoked as goddess and queen.

V.2 (source PDF p. 30). The expanded noun-form in Aither's support relation.

LXVI.6 (source PDF p. 218). The moon among Hephaistos's visible cosmic limbs.

LX.6 (source PDF p. 200). Lunar light in the Charites' account of life's benefits.

In this edition

The English usually distinguishes capitalized "Selene" from ordinary "moon," following direct address versus descriptive listing. The shared Greek lemma remains important, as does the separate name Μήνη used within hymn IX. The LX.6–9 passage is located under the Charites in the supplied text; its moved textual history should not create a duplicate moon occurrence in another hymn.

See also

Μήνη [OL1137]; ἥλιος [OL0741]; ἄγαλμα [OL0005]; φάος [OL1835]

Source forms σεληναίης; Σελήνη; σελήνη; σελήνης

All verse occurrences 4 in total. Source PDF: V.2 (p. 30); IX.1 (p. 42); LX.6 (p. 200); LXVI.6 (p. 218)

Heading or rubric ΣΕΛΗΝΗΣ · IX.heading · source PDF p. 42. IX. ΣΕΛΗΝΗΣ

Local sense Moon as the hymn's divine recipient

Lexical references LSJ σελήνη (n93634)

Σεμέλη

Semelē · Semele · OL1618

The word

Σεμέλη is the name invoked in the Prayer and in hymn XLIV. The accusative Σεμέλην is governed by the calling verb in each case. A lexical account should connect those actual occurrences with the relationships the text states, rather than importing a complete biography into the name.

In the work

The Prayer places Semele beside those who cry euhoi with Bakchos (Prayer.34). Her own hymn first calls her Kadmos’s daughter, then names her and explicitly identifies her as the mother of thyrsos-bearing Dionysos (XLIV.1–3). Fiery brilliance and Zeus’s bolts frame the childbirth description. The hymn also says she received honours from Persephone and links those honours with trieteric observance, a fruitful birth-pang, a sacred table and mysteries (XLIV.6–9). It closes not with the narrative alone but with the request that she remain gentle-minded toward initiates. Her maternal relation and protective disposition are thus connected in the local praise.

Places to Read

Prayer.34 (source PDF p. 16). Semele within the broad invocation and Bacchic company.

XLIV.2 (source PDF p. 154). Her name within the explicit Kadmean and maternal description.

In this edition

The two primary name-occurrences do not include hymn XLI. That hymn invokes Antaia; its generative and Dionysian language should not be relabelled as an additional explicit Semele occurrence. Likewise, the fire-language in XLIV helps explain neighbouring Dionysian epithets, but it does not settle every disputed fire-birth compound elsewhere. The article keeps the named figure, the surrounding narrative and later lexical comparison distinct.

See also

Διόνυσος [OL0446]; πυρφόρος [OL1585]; πραΰνοος [OL1527]; μήτηρ [OL1143]

Source forms Σεμέλην

All verse occurrences 2 in total. Source PDF: Prayer.34 (p. 16); XLIV.2 (p. 154)

Heading or rubric ΣΕΜΕΛΗΣ · XLIV.heading · source PDF p. 154. XLIV. ΣΕΜΕΛΗΣ

Local sense Semele as the hymn's divine recipient

σεμνός

semnos · august; venerable; reverent · OL1619

The word

σεμνός marks revered, august or solemn character. It can describe a deity, a sacred action, an officiant or a human disposition. The English preference for “august” is a helpful translation convention, but the Greek does not establish an exclusive category separated by rigid boundaries from all other holiness and reverence terms.

In the work

Many goddesses are σεμναί in different functions, from childbirth to underworld power, and Kronos receives masculine σεμνέ. The range is wider than divine persons. The Nereids reveal an august rite (XXIV.10); Plouton delights in august celebrants beside pure acts of reverence (XVIII.18). The Prayer’s libation is august, while the soul with which Aphrodite is invoked is reverent or august (Prayer.44; LV.28). Hera is blended with august air (XVI.6), extending the vocabulary into a cosmic medium. These constructions connect the dignity of powers, observances and participants, without making all their roles identical. The adjective’s noun and case remain more informative than a fixed English label alone.

Places to Read

XVI.6 (source PDF p. 70). August air in Hera’s blending.

XXIV.10 (source PDF p. 94). The revered rite revealed by the Nereids.

XVIII.18 (source PDF p. 76). Celebrants distinguished from acts of reverence.

LV.28 (source PDF p. 184). The speaker’s reverent soul and sacred words.

Prayer.44 (source PDF p. 16). The solemn libation.

In this edition

The supplied English frequently preserves “august,” even where “reverent” better reveals the human soul’s attitude. At LV.28 the soul is σεμνή while the words are ἅγιοι; the juxtaposition warrants recognizing two Greek words, not constructing a universal hierarchy from one line. At XVIII.18 the disputed celebrant noun has its own apparatus history, but σεμνοῖς agrees with the masculine plural adopted there.

See also

σεβάσμιος [OL1611]; σεβασμός [OL1612]; ἅγιος [OL0012]; πολύσεμνος [OL1493]

Source forms σεμνὰ; σεμνὲ; σεμνή; σεμνὴ; σεμνῇ; σεμνήν; σεμνὴν; σεμνοῖς; σεμνῷ

All verse occurrences 22 in total. Source PDF: Prayer.19 (p. 12); Prayer.44 (p. 16); II.12 (p. 22); XIII.7 (p. 62); XVI.6 (p. 70); XVIII.18 (p. 76); XXIV.10 (p. 94); XXVII.4 (p. 100); XXIX.10 (p. 108); XXXII.1 (p. 116); XXXV.1 (p. 128); XXXVI.2 (p. 130); XXXVI.10 (p. 132); XL.2 (p. 144); XL.13 (p. 146); XLII.9 (p. 150); LIV.9 (p. 178); LV.2 (p. 180); LV.7 (p. 180); LV.28 (p. 184); LXXI.2 (p. 234); LXXIV.1 (p. 242)

Lexical references LSJ σεμνός (n93711)

σεύω

seuō · drive; send away · OL1620

The appended Ares petition uses σεύεσθαι with κακότητα as its object: the bitter failing is to be driven from the speaker’s head (LXXXVIII.12). The middle voice does not force

an intransitive “rush” here. Retaining the object makes the requested expulsion intelligible.

See also κακότης [OL0863]; πικρός [OL1422]

Source forms σεύεσθαι

All verse occurrences 1 in total. Source PDF: LXXXVIII.12 (p. 282)

Lexical references LSJ σεύω (n93762)

σημάντωρ

sēmantōr · signifier; guide · OL1621

The Stars signify every allotted fate, while Helios signifies or directs good works (VII.6; VIII.10). The agent noun covers indication and guidance. The star-passage explicitly connects signs with destiny, but neither occurrence supplies a complete method of prediction on its own.

See also σημεῖον [OL1622]; μοῖρα [OL1151]

Source forms σημάντορες; σημάντωρ

All verse occurrences 2 in total. Source PDF: VII.6 (p. 34); VIII.10 (p. 38)

Lexical references LSJ σημάντωρ (n93802)

σημεῖον

sēmeion · sign; indication · OL1622

The closing appeal to Dream asks him not to show signs of evils in strange forms (LXXXVI.18). The plural noun names what the dream-disclosure indicates, not the evils themselves. The surrounding negatives are important: this is an unwanted mode of revelation, not an invitation to produce frightening signs.

See also σημάντωρ [OL1621]; προφαίνω [OL1551]

Source forms σημεῖα

All verse occurrences 1 in total. Source PDF: LXXXVI.18 (p. 274)

Consequential readings AV127_05

Lexical references LSJ σημεῖον (n93812)

σιγάω

sigaō · be silent; keep silence · OL1623

The word

σιγάω is a verb of silence. Its two primary tokens occur in one line, but they describe different participants: σιγῶν is a masculine nominative participle for Dream, and σιγώσαις a feminine dative plural agreeing with souls. Their repeated stem makes a deliberate relation between revealer and recipients.

In the work

Dream silently shows future things to silent souls at LXXXVI.6. The surrounding hymn has already said that he arrives silently in sweet sleep and addresses mortal souls so as to wake the mind. Silence therefore does not mean an absence of communication. It defines a form of disclosure in which the recipient is inwardly reached without ordinary waking speech. The following anticipation of good and advance rejoicing show why such

disclosure matters to life. The shared silence is local to this dream encounter; the verse does not turn into an instruction about how loudly the hymn's singers must speak.

Places to Read

LXXXVI.6 (source PDF p. 272). Both tokens: the silent revealer and the silent receiving souls.

In this edition

The adopted προφαίνων, "showing beforehand," is attributed to Lennep against reported προφωνῶν, "speaking beforehand." That neighbouring variant changes the way silence and revelation are related, and deserves attention even though σιγάω itself is not replaced. The English "in silence to silent souls" preserves the repetition well, while the Greek participles make clear that Dream and the souls are separately described.

See also

σιγηλός [OL1624]; προσφωνέω [OL1549]; προφαίνω [OL1551]; ψυχή [OL1953]

Source forms σιγῶν; σιγώσαις

All verse occurrences 2 in total. Source PDF: LXXXVI.6 (p. 272; 2 occurrences)

Lexical references LSJ σιγάω (n93963)

σιγηλός

sigēlos · silent · OL1624

Dream arrives silently in the stillness of sweet sleep, then addresses mortal souls (LXXXVI.3–4). The juxtaposition makes silence part of his distinctive communication. It is not, without further evidence, an instruction that the human performers of the hymn must keep silent.

See also σιγάω [OL1623]; προσφωνέω [OL1549]

Source forms σιγηλὸς

All verse occurrences 1 in total. Source PDF: LXXXVI.3 (p. 272)

Lexical references LSJ σιγηλός (n93969)

Σιληνός

Silēnos · Silenos; Silenoi · OL1625

The heading names Silenos, while the verse praises the addressee as far the best of the Silenoi (LIV.2). The genitive plural matters: he is distinguished within a group rather than simply addressed by a singular name. The same hymn places him in the company of Satyrs and Bakchai.

See also Σάτυρος [OL1609]; ἀγαθός [OL0003]

Source forms Σιληνῶν

All verse occurrences 1 in total. Source PDF: LIV.2 (p. 178)

Heading or rubric ΣΙΛΗΝΟΥ · LIV.heading · source PDF p. 178. LIV. ΣΙΛΗΝΟΥ ΣΑΤΥΡΟΥ ΒΑΚΧΩΝ

Local sense Silenos in the collective hymn heading

Consequential readings AV081_05

Lexical references LSJ Σιληνός (n94137)

σκηπτοῦχος

skēptoukhos · sceptre-bearing; ruling · OL1626

The word

σκηπτοῦχος describes possession of a sceptre and, through it, ruling authority. A following genitive may name the sphere of rule. The adjective can stand substantivally for sceptre-bearers as a group, so not every occurrence is a singular title of the deity currently invoked.

In the work

Zeus and chthonic Zeus are sceptred in their respective hymns (XV.6; XVIII.3). The Mother is sceptred over the famed celestial circuit, and Aphrodite among gods (XXVII.4; LV.11). Trieterikos receives the epithet alongside raw-flesh and dance language, adding authority to the portrait of ecstatic power (LII.7). Physis, by contrast, is placed above the sceptre-bearing powers at X.25: the genitive plural names those over whom she is exalted. Appended Ares is sceptred over manhood or martial valour (LXXXVIII.6), a distinctive domain in that separate hymn. These changes in grammatical role and scope prevent the title from becoming one uniform office held in exactly the same way by every recipient.

Places to Read

XV.6 (source PDF p. 68). Sceptred Zeus.

XVIII.3 (source PDF p. 74). The same epithet for chthonic Zeus.

XXVII.4 (source PDF p. 100). The Mother’s celestial sphere of authority.

X.25 (source PDF p. 50). Plural sceptre-bearers beneath Physis.

LV.11 (source PDF p. 182). Aphrodite’s ruling relation among gods.

LXXXVIII.6 (source PDF p. 280). Authority over manhood in appended Ares.

In this edition

The English “sceptred” preserves the ruling emblem but can understate a genitive’s local specification. The appended Ares occurrence should remain separately identified rather than folded without comment into the core Ares hymn. Nothing in the shared adjective requires the same physical sceptre, a common human investiture ceremony or a single administrative hierarchy for the whole collection.

See also

βασιλεύς [OL0295]; ἄναξ [OL0132]; πόλος [OL1454]

Source forms σκηπτοῦχε; σκηπτούχων

All verse occurrences 7 in total. Source PDF: X.25 (p. 50); XV.6 (p. 68); XVIII.3 (p. 74); XXVII.4 (p. 100); LII.7 (p. 172); LV.11 (p. 182); LXXXVIII.6 (p. 280)

Lexical references LSJ σκηπτοῦχος (n94804)

σκιερός

skieros · shadowy; shaded · OL1627

The spring bursts from a shadowy recess of the Moirai’s cave at LIX.4. The adjective agrees with μυχῷ, locating the shade in the recess. The cave’s stone and brightness elsewhere in the line do not require the shaded interior to lose its local darkness.

See also σκιόεις [OL1628]; μυχός [OL1168]

Source forms σκιερῷ

All verse occurrences 1 in total. Source PDF: LIX.4 (p. 196)

Lexical references LSJ σκιερός (n94858)

σκιόεις

skioeis · shaded; shadowy · OL1628

Athena delights in shadowy mountains and glens at XXXII.5. The adjective qualifies the mountains, contributing to their wooded or sheltered appearance. Its -όεις formation is distinct from σκιερός even though both describe shade.

See also σκιερός [OL1627]; ὄρος [OL1284]

Source forms σκιόεντα

All verse occurrences 1 in total. Source PDF: XXXII.5 (p. 116)

Lexical references LSJ σκιόεις (n94895)

σκιρτάω

skirtaō · leap; spring about · OL1629

The Nymphs leap over the mountains with Pan at LI.8. The feminine plural participle identifies the Nymphs as the moving subjects and σὺν Πανί their companion. The line describes divine activity rather than issuing a command to human dancers.

See also σκιρτητής [OL1630]; Πάν [OL1335]

Source forms σκιρτῶσαι

All verse occurrences 1 in total. Source PDF: LI.8 (p. 168)

Lexical references LSJ σκιρτάω (n94941)

σκιρτητής

skirtētēs · leaper · OL1630

Pan, Dionysos and the Kouretes are called leapers. In the Nereids' hymn, however, the masculine series at XXIV.6–8 describes dolphins or the other marine creatures: σκιρτηταί belongs beside ὑδροδρόμοι and δελφῖνες, not directly to the female addressees. This marine occurrence shows that the word's movement is not confined to mountain dancing.

See also σκιρτάω [OL1629]; χορεύω [OL1934]

Source forms σκιρτητά; Σκιρτηταὶ; σκιρτηταί

All verse occurrences 4 in total. Source PDF: XI.4 (p. 52); XXIV.7 (p. 94); XXXI.1 (p. 114); XLV.7 (p. 156)

Lexical references LSJ σκιρτητής (n94947)

σκολιόδρομος

skoliodromos · winding in course · OL1631

The Nymphs are σκολιόδρομοι among meadow and fruit-nourishing descriptions (LI.4). Their courses are winding rather than straight. A dictionary comparison with oblique lunar movement does not change the addressees here into the Moon, which the supplied clause does not name.

See also νύμφη [OL1215]; περίδρομος [OL1401]

Source forms σκολιόδρομοι

All verse occurrences 1 in total. Source PDF: LI.4 (p. 168)

Lexical references LSJ σκολιοδρόμος (n95054)

σκοτόεις

skotoeis · dark; obscured · OL1632

Protogonos disperses dark mist from the eyes, while Meilinoe alternates between visible and dark appearances (VI.6; LXXI.8). In the first passage darkness belongs to an obstruction; in the second it characterizes the goddess’s manifestation. The noun being qualified is essential to the contrast.

See also προφανής [OL1552]; ὁμίχλη [OL1260]

Source forms σκοτόεσσα; σκοτόεσσαν

All verse occurrences 2 in total. Source PDF: VI.6 (p. 32); LXXI.8 (p. 236)

Lexical references LSJ σκοτόεις (n95212)

σκυλακῖτις

skylakitis · keeper or protectress of dogs · OL1633

Hekate and Artemis share this dog-associated epithet (I.5; XXXVI.12). The source translates dogs in one place and whelps in the other, while the lexical relation remains close. Sharing the compound establishes a point of description, not a complete equation of the two divine figures or a specific ritual role.

See also Ἑκάτη [OL0508]; Ἄρτεμις [OL0211]

Source forms σκυλακῖτι; σκυλακῖτιν

All verse occurrences 2 in total. Source PDF: I.5 (p. 18); XXXVI.12 (p. 132)

Lexical references LSJ σκυλακῖτις (n95288)

σμαραγέω

smarageō · crash; resound · OL1634

The thunderbolt crashes while faces glitter in lightning’s flashes at XIX.15. The singular σμαραγεῖ belongs to κεραυνός. Keeping the two clauses distinct preserves the contrast between what is seen and what is heard; the verb itself is the audible crash.

See also κεραυνός [OL0901]; πρόσωπον [OL1550]

Source forms σμαραγεῖ

All verse occurrences 1 in total. Source PDF: XIX.15 (p. 80)

Lexical references LSJ σμαραγέω (n95456)

Σμινθεύς

Smintheus · Smintheus · OL1635

Smintheus is one of Apollo’s titles at XXXIV.4, amid Gryneian, Python-slaying and Delphic designations. The verse securely supplies the name and its addressee. Proposed place-name or mouse-related explanations require further evidence and should not be settled by the list alone.

See also Ἀπόλλων [OL0184]; Πυθοκτόνος [OL1571]

Source forms Σμινθεῦ

All verse occurrences 1 in total. Source PDF: XXXIV.4 (p. 122)

Lexical references LSJ Σμινθεύς (n95522)

σμύρνα

smyrna · myrrh · OL1636

The word

σμύρνα is myrrh, named here as a material in offering prescriptions rather than in the hymns' verse. The printed accusative σμύρναν follows the rubric label θυμίαμα. Its lexical role is practical: it identifies what the prescribed fumigation offering is, not a divine epithet or an image of fragrance in the poetry.

In the work

Myrrh is prescribed for Protogonos, Poseidon, the Clouds, Nereus and Leto (VI, XVII, XXI, XXIII and XXXV rubrics). The shared material links quite different recipients without making their functions identical. The two marine gods and the Clouds form a noticeable local grouping, but Protogonos and Leto show why the substance cannot be defined as exclusively maritime or meteorological from this inventory. Reading the rubrics alongside the poems also preserves a useful distinction: a poem's descriptions of waves, birth or radiance are not themselves directions about the incense material.

Places to Read

VI.rubric (source PDF p. 32). Myrrh prescribed for Protogonos.

XVII.rubric (source PDF p. 72). The same offering for Poseidon.

XXI.rubric (source PDF p. 86). Myrrh in the Clouds' prescription.

XXIII.rubric (source PDF p. 90). Myrrh prescribed for Nereus.

XXXV.rubric (source PDF p. 128). Leto as a contrasting recipient of the same material.

In this edition

The English equivalent "myrrh" is straightforward; the consequential distinction is between rubric evidence and verse evidence. The supplied prescriptions do not state quantities, a detailed preparation method or a botanical species. Accordingly, the article records the named offering without manufacturing a recipe or asserting that these instructions document one historically observed performance. Storax, frankincense and manna remain separate lexical materials even where their rubric function is similar.

See also

θυμίαμα [OL0807]; στύραξ [OL1658]; λίβανος [OL1042]

Heading or rubric σμύρναν · VI.rubric · source PDF p. 32. θυμίαμα σμύρναν

Local sense myrrh prescribed as an offering

Heading or rubric σμύρναν · XVII.rubric · source PDF p. 72. θυμίαμα σμύρναν

Heading or rubric σμύρναν · XXI.rubric · source PDF p. 86. θυμίαμα σμύρναν

Heading or rubric σμύρναν · XXIII.rubric · source PDF p. 90. θυμίαμα σμύρναν

Heading or rubric σμύρναν · XXXV.rubric · source PDF p. 128. θυμίαμα σμύρναν

σοφία

sophia · wisdom · OL1637

The word

σοφία is wisdom, represented here by Ionic σοφίη and σοφίης. The noun's ethical importance emerges from its relations to excellence, effective action and justice. It should not be assigned automatically to a named philosophical school merely because the hymns place it among valued capacities.

In the work

The Charites' hymn includes wisdom with excellence and workmanlike daring in a sequence of goods that do not bring the joys of living apart from the goddesses (LX.7–9). Wisdom is valuable but not self-sufficient in that local argument. Dikaiosyne's hymn makes a stronger directional claim: in her, wisdom reaches the good end of excellence (LXIII.11). The preceding preference for equality over the larger share gives that achievement an ethical setting. The two passages therefore connect wisdom with other conditions of the good life, rather than presenting it as isolated cleverness or a complete body of doctrine. Their different cases also matter: one coordinates a genitive within a catalogue, while the other makes wisdom the acting subject.

Places to Read

LX.7 (source PDF p. 200). Wisdom with excellence and effective daring.

LXIII.11 (source PDF p. 210). Wisdom as the subject reaching excellence's good end.

In this edition

The apparatus at LXIII.11 attributes nominative σοφίη to Hermann and reports genitive σοφίης. The adopted nominative enables the English "wisdom reaches"; the genitive would require a different construction. At LX.7, by contrast, reported σοφίας varies the Ionic spelling rather than turning wisdom into the subject. The source's relocated LX.6–9 passage belongs here under the Charites only once.

See also

ἀρετή [OL0196]; ἰσότης [OL0846]; πάνσοφος [OL1347]; θρασύτης [OL0800]

Source forms σοφίη; σοφίης

All verse occurrences 2 in total. Source PDF: LX.7 (p. 200); LXIII.11 (p. 210)

Consequential readings AV092_05; AV097_01; AV106_01

Lexical references LSJ σοφία (n95641)

σπάω

spaō · draw; pull; tear · OL1638

At LXXI.5 the secure verb is an active aorist of σπάω, but the connected clause about two-bodied skin remains difficult. The English chooses "drew off." The exact agent, the force of the pulling or tearing, and the relation of Φερσεφόνης to χροιήν are not settled by the verb's morphology alone.

See also Πλούτων [OL1440]

Source forms ἔσπασε

All verse occurrences 1 in total. Source PDF: LXXI.5 (p. 234)

Lexical references LSJ σπάω (n95811)

σπένδω

spendō · pour a libation · OL1639

The word

σπένδω means to pour a libation in its attested use here. The source gives σπένδε, a second-person singular imperative, in a rubric rather than a verse. Unlike the many descriptive participles of ritual activity in the poems, this form is a direct instruction to perform an action.

In the work

The Amphietes rubric first prescribes all fumigation materials except frankincense, then adds καὶ σπένδε γάλα, “and pour milk as a libation” (LIII.rubric). The conjunction coordinates two kinds of offering, but their grammar keeps them distinct. The liquid milk is the object of the pouring verb, not simply another item silently added to a list of things to burn. The command therefore gives unusually explicit local evidence for the action as well as its material. It also shows why the rubric’s expansive “all” must be read with the stated exception rather than treated as permission to ignore the rest of the prescription.

Places to Read

LIII.rubric (source PDF p. 176). The imperative σπένδε with milk as its explicit object.

In this edition

The lexical account follows the printed imperative and its object. The noun σπονδή elsewhere names a libation without specifying its contents; it should be compared, not used to supply wine in place of the milk explicitly named here. The rubric provides no quantity, vessel or timed sequence beyond the coordinated instructions, so those practical details remain unstated rather than reconstructed.

See also

σπονδή [OL1643]; γάλα [OL0348]; πλήν [OL1434]; θυμίαμα [OL0807]

Heading or rubric σπένδε · LIII.rubric · source PDF p. 176. θυμίαμα πάντα πλὴν λιβάνου, καὶ σπένδε γάλα

Local sense pour a libation, a direct ritual instruction

σπέρμα

sperma · seed; generative stock; offspring · OL1640

The word

σπέρμα names seed and, by extension, generative stock or offspring. Its neuter grammatical gender remains its own even when it characterizes a male deity. The collection’s verse uses this generative naming, while the Earth rubric supplies a concrete offering-use that should not be lost through an exclusively symbolic interpretation.

In the work

Protogonos is much-remembered seed, rich in rites, at VI.4. Mise’s hymn invokes the much-remembered, many-named seed of Eubouleus (XLII.2), where the genitive explicitly supplies a source-relation. Lysios is again much-remembered seed before the address turns to the many-named releasing daimon (L.2). The repeated phrase joins

memory, generation and divine invocation, but it does not make every seed an agricultural object or impose the same specified parentage on all three. Earth's rubric instead prescribes every seed with stated exclusions for beans and aromatics. There the noun identifies offering material, and the exception structure is part of its practical meaning.

Places to Read

VI.4 (source PDF p. 32). Protogonos as the adopted "seed."

XLII.2 (source PDF p. 150). Seed with an explicit genitive of Eubouleus.

L.2 (source PDF p. 166). The repeated remembered-seed address to Lysios.

XXVI.rubric (source PDF p. 98). Concrete seed offering with exclusions.

In this edition

At VI.4 the edition attributes σπέρμα to Hermann against reported ὅστε. The reported string should not be silently divided into a reconstructed phrase and then counted as if that reconstruction were printed. The English "seed" retains the common image across the verse passages; reading it with the local genitives and adjectives explains when generative descent, remembrance or ritual celebration is prominent.

See also

πολύμνηστος [OL1478]; πολύσπορος [OL1494]; σπερμεῖος [OL1641]; πατήρ [OL1382]

Source forms σπέρμα

All verse occurrences 3 in total. Source PDF: VI.4 (p. 32); XLII.2 (p. 150); L.2 (p. 166)

Heading or rubric σπέρμα · XXVI.rubric · source PDF p. 98. θυμίαμα πᾶν σπέρμα πλὴν κυάμων καὶ ἀρωμάτων

Local sense seed prescribed as an offering to Earth

Consequential readings AV011_02

Lexical references LSJ σπέρμα (n95853)

σπερμεῖος

spermeios · of seed; presiding over seed · OL1641

Apollo receives the title beside his plough-related epithet, and Demeter's feminine σπερμείη begins a sequence of heap, threshing-floor and green-fruit descriptions (XXXIV.3; XL.5). The contexts are agricultural. The reported σπέρμιε at XXXIV.3 is a distinct alternative formation, not grounds for substituting an unrelated month-name.

See also σπέρμα [OL1640]; ἀρότριος [OL0204]

Source forms σπερμείη; σπερμεῖος

All verse occurrences 2 in total. Source PDF: XXXIV.3 (p. 122); XL.5 (p. 144)

Consequential readings AV053_02

Lexical references LSJ σπερμεῖος (n95873)

σπῆλυγξ

spēlynx · cavern; cave · OL1642

The Nymphs rejoice in caverns at LI.5, immediately after being called cave-delighting. The dative σπήλυγξι identifies the places of their pleasure. The repeated cave-language strengthens the landscape description without naming a specific historical sanctuary.

See also ἄντρον [OL0161]; νύμφη [OL1215]

Source forms σπήλυγξι

All verse occurrences 1 in total. Source PDF: LI.5 (p. 168)

Lexical references LSJ σπῆλυγξ (n95914)

σπονδή

spondē · libation; poured offering · OL1643

The word

σπονδή names a libation, a poured offering. It is a different ritual term from θυμίαμα, fumigation offering, even when both occur within the same wider devotional setting. The noun can identify the offering as a whole without naming the liquid used or narrating the act of pouring.

In the work

The Prayer ends by inviting the invoked powers to this sacred service and august libation (Prayer.44). The accusative σπονδήν is coordinated with θυηπολίην, while each receives its own adjective. The demonstrative “this” gives the invitation an immediate ritual orientation, but the line does not specify the libation’s contents. “August” makes its solemn or revered character explicit rather than supplying a material ingredient. The noun consequently helps the long invocation end in a concrete act of approach: the gods named throughout are asked to attend an offered service.

Places to Read

Prayer.44 (source PDF p. 16). The solemn libation coordinated with sacred service at the Prayer’s close.

In this edition

The English “libation” is the appropriate local equivalent. The related imperative σπένδε in the Amphietes rubric explicitly names milk, whereas this Prayer occurrence does not. That comparison clarifies what information each passage actually provides; it does not authorize supplying the same liquid everywhere. Nor should the pouring term be folded into the incense rubrics simply because all are offerings. The separate lexical forms preserve distinctions within ritual action that a generic “sacrifice” would obscure.

See also

σπένδω [OL1639]; λοιβή [OL1057]; θυηπολία [OL0805]; θυμίαμα [OL0807]

Source forms σπονδήν

All verse occurrences 1 in total. Source PDF: Prayer.44 (p. 16)

Lexical references LSJ σπονδή (n96042)

στάσις

stasis · strife; standing mass; stagnation · OL1644

The word

στάσις has a range broad enough to include conflict and a standing or accumulated condition. The two occurrences here activate different senses through their objects and settings. A single English gloss, whether political “faction” or meteorological “stagnation,” would misrepresent one of them.

In the work

Nike’s hymn speaks of painful στάσις amid opposing battles (XXXIII.3). The adjective and battle-context make contention or strife the appropriate reading. Boreas, by contrast, is asked to break up an all-clouded στάσις of moist-path air (LXXX.3). The surrounding wind, rain-water and eventual clear sky identify an accumulation or stagnation of clouded atmosphere to be dispersed. The latter is not a conflict between named political factions, and the former is not weather. Their common lexical access reflects the word’s range, not a claim that the poet explicitly compares warfare with clouds.

Places to Read

XXXIII.3 (source PDF p. 120). Painful conflict within Nike’s battle-scene.

LXXX.3 (source PDF p. 260). A cloud-filled air-mass to be dispersed by Boreas.

In this edition

The aligned English distinguishes “strife” and “stagnation.” In Boreas’s passage the construction with “of air” is as important as the noun: it identifies what stands or gathers. The request to loosen it supplies the desired change. Related ἀστασίαστος in ethical praise concerns freedom from faction or instability in its own contexts; it should not force the weather passage into the same sense merely because the stems are related.

See also

πόλεμος [OL1451]; παννέφελος [OL1345]; ἀστασίαστος [OL0218]; ἀήρ [OL0042]

Source forms στάσιν

All verse occurrences 2 in total. Source PDF: XXXIII.3 (p. 120); LXXX.3 (p. 260)

Lexical references LSJ στάσις (n96270)

σταχυοτρόφος

stakhyotrophos · nourishing the corn-ear · OL1645

Demeter feeds the grain-ear in the same line that calls her wealth-giving and all-bestowing (XL.3). The compound specifies one concrete form of her nourishing work. It makes the agricultural basis of the accompanying prosperity-language especially clear.

See also πλουτοδότειρα [OL1436]; τρέφω [OL1760]

Source forms σταχυοτρόφε

All verse occurrences 1 in total. Source PDF: XL.3 (p. 144)

Lexical references LSJ σταχυοτρόφος (n96357)

στείχω

steikhō · proceed; walk · OL1646

The Moirai proceed wrapped in purple cloths at LIX.7. The surrounding participle and sustained direct description support the indicative “you walk.” The form need not be converted into a new imperative merely because the hymn addresses the goddesses directly.

See also πορφύρεος [OL1515]; μοῖρα [OL1151]

Source forms στείχετε

All verse occurrences 1 in total. Source PDF: LIX.7 (p. 196)

Lexical references LSJ στείχω (n96425)

στέρνον

sternon · breast; chest · OL1647

Mortals lay purposes in their breast in Mnemosyne’s hymn, and Ouranos holds Nature’s necessity in his (LXXVII.7; IV.6). The bodily image supplies an interior place of holding. Its extension to a cosmic deity should be kept visible rather than reduced either to literal anatomy or to a wholly abstract noun.

See also γνώμη [OL0379]; ἀνάγκη [OL0125]

Source forms στέρνοις; στέρνοισιν

All verse occurrences 2 in total. Source PDF: IV.6 (p. 28); LXXVII.7 (p. 250)

Lexical references LSJ στέρνον (n96602)

στεροπή

steropē · lightning; flash · OL1648

Zeus flashes the brilliance of ethereal lightning and kindles lightning amid cloud-filled waters (XIX.2, 4). The noun identifies the luminous storm phenomenon. It accompanies but is not identical in grammatical role to κεραυνός, the thunderbolt addressed and described in the hymn.

See also κεραυνός [OL0901]; σέλας [OL1615]

Source forms στεροπὴν; στεροπῆς

All verse occurrences 2 in total. Source PDF: XIX.2 (p. 78); XIX.4 (p. 78)

Lexical references LSJ στεροπή (n96613)

στήριγμα

stērigma · support; prop · OL1649

In Plouton’s hymn the earth described around XVIII.7 is a mighty support for mortals; in Hestia’s hymn the divine house receives the same phrase (LXXXIV.5). The supporting image is shared, but its immediate referent changes. Not every appositional noun in XVIII automatically names Plouton himself.

See also στηρίζω [OL1650]; ἕδρανον [OL0493]

Source forms στήριγμα

All verse occurrences 2 in total. Source PDF: XVIII.7 (p. 74); LXXXIV.5 (p. 268)

Lexical references LSJ στήριγμα (n96741)

στηρίζω

stērizō · set firm; establish · OL1650

Earth’s boundless surface is set fast upon Pan, while Plouton has fixed his throne below the dark region (XI.13; XVIII.8). The passive/resultative form describes established support; the active aorist credits the god with establishing his seat. The verb gives stability, not movement.

See also στήριγμα [OL1649]; θρόνος [OL0803]

Source forms ἐστήρικται; ἐστήριξας

All verse occurrences 2 in total. Source PDF: XI.13 (p. 54); XVIII.8 (p. 74)

Lexical references LSJ στηρίζω (n96745)

στίλβω

stilbō · glitter; shine · OL1651

The Stars glitter with flashes at VII.11, alongside their kindly nocturnal character. The participle describes ongoing visible brightness. The dative μαρμαρυγαῖς specifies the flashing appearance rather than a separate instrument used to polish the stars.

See also μαρμαρυγή [OL1096]; ἄστρον [OL0229]

Source forms στίλβοντες

All verse occurrences 1 in total. Source PDF: VII.11 (p. 36)

Lexical references LSJ στίλβω (n96814)

στοιχεῖον

stoikheion · constituent; element · OL1652

The word

στοιχεῖον can name a constituent or element. In the supplied hymns it is predicated of Aither and Hephaistos within descriptions of the cosmos. That part-to-whole relation is secure; the noun alone does not tell the reader how many elements a complete theory would contain or which philosophical school supplies it.

In the work

Aither is the best constituent of the cosmos at V.4, after being called support of heavenly lights and kindling for living beings. The praise makes its elemental status both cosmic and evaluative. Hephaistos is a workman, a portion of the cosmos and a blameless constituent at LXVI.4. The explicit neighbouring μέρος clarifies the relation to the larger whole. His hymn also calls him fire and extends his limbs through celestial lights, then places him in cities and mortal bodies. Element-language therefore works alongside divine agency and pervasive presence rather than requiring the reader to remove the personified god from the account.

Places to Read

V.4 (source PDF p. 30). Aither as the cosmos’s best constituent.

LXVI.4 (source PDF p. 218). Hephaistos as part and blameless constituent of the cosmos.

In this edition

The English “element” is defensible if read with those local predicates. “Best” and “blameless” are not themselves technical classifications, and the two occurrences do not enumerate a closed four- or five-element system. The noun should be compared with μέρος, “part,” and with the actual fire and aither passages. Such comparison explains the source’s claims more accurately than identifying a school from one familiar philosophical word.

See also

μέρος [OL1128]; αἰθήρ [OL0060]; πῦρ [OL1573]; κόσμος [OL0950]

Source forms στοιχεῖον

All verse occurrences 2 in total. Source PDF: V.4 (p. 30); LXVI.4 (p. 218)

Lexical references LSJ στοιχεῖον (n96929)

στοναχέω

stonakheō · groan; resound with groaning · OL1653

The deep-eddying sea groans amid the Kouretes' destructive disturbance (XXXVIII.17). The singular verb makes the sea the sounding subject. Its personifying force conveys the violence of the scene without requiring a separately named lamenting sea-god.

See also πόντος [OL1510]; πολύστονος [OL1495]

Source forms στοναχεῖ

All verse occurrences 1 in total. Source PDF: XXXVIII.17 (p. 138)

Lexical references LSJ στοναχέω (n97026)

στροφάλιγξ

strophalinx · whirl; eddy · OL1654

Physis turns a swift current in an ever-flowing στροφάλιγξ at X.22. The noun names the revolving motion or eddy containing that current. It belongs to the hymn's fluid and circular imagery rather than naming a particular ritual implement.

See also ῥύμα [OL1603]; ῥόμβος [OL1602]

Source forms στροφάλιγγι

All verse occurrences 1 in total. Source PDF: X.22 (p. 50)

Lexical references LSJ στροφάλιγξ (n97291)

στροφιοῦχος

strophioukhos · wearer of a band · OL1655

Hermes is στροφιοῦχος at XXVIII.5, an adopted epithet explained through the wearing of a στρόφιον, a band or fillet. LSJ itself identifies the reading as conjectural for reported τροφιοῦχε. The band is not the herald's staff, and the alternative should not be given an assured nourishment-sense from its components alone.

See also ῥάβδος [OL1587]; Ἑρμῆς [OL0616]

Source forms στροφιοῦχε

All verse occurrences 1 in total. Source PDF: XXVIII.5 (p. 104)

Consequential readings AV044_04

Lexical references LSJ στροφιοῦχος (n97306)

Further source LSJ, στροφιοῦχος. Lexical sense or textual qualification checked in the official Perseus LSJ entry; the supplied Greek remains primary.

στυγέω

stygeō · hate; abhor · OL1656

Dikaiosyne hates the larger share and rejoices in equality; Hades alone hates Health (LXIII.10; LXVIII.6). The verb names strong aversion, but its moral role depends on the subject and object. The two clauses do not make hatred itself uniformly righteous or uniformly blameworthy.

See also πλείων [OL1431]; ὑγίεια [OL1787]

Source forms στυγέει; στυγέεις

All verse occurrences 2 in total. Source PDF: LXIII.10 (p. 210); LXVIII.6 (p. 224)

Lexical references LSJ στυγέω (n97359)

Στύξ

Styx · Styx · OL1657

The Prayer invokes Styx's shining water, and the Erinyes' cave lies beside her sacred water (Prayer.29; LXIX.4). The genitive Στυγός names the water's association. The occurrences supply invocation and location, without themselves narrating a river-crossing or oath ceremony.

See also ὕδωρ [OL1793]; ἄντρον [OL0161]

Source forms Στυγὸς

All verse occurrences 2 in total. Source PDF: Prayer.29 (p. 14); LXIX.4 (p. 228)

Lexical references LSJ Στύξ (n97397)

στύραξ

styrax · storax · OL1658

The word

στύραξ is storax, the offering material repeatedly specified in the rubrics. The printed accusative στύρακα follows θυμίαμα, identifying a fumigation prescription. These are rubric occurrences rather than words spoken within the verse itself, a distinction necessary for both interpretation and counting.

In the work

Storax is prescribed for a wide range of recipients, including Prothyraia, Kronos, Zeus, Proteus, Dionysos, Demeter, Mise, Semele, Hippa, chthonic Hermes and the Charites. The repetition makes it an important material in the supplied offering vocabulary, but its range prevents a definition restricted to one divine function. Most listed rubrics name storax alone; the Erinyes' prescription combines it with manna (LXIX.rubric). That coordination is concrete evidence of a compound prescription, unlike a generic "varied" rubric whose ingredients are unspecified. Similar materials and recurring recipients should not cause the individual directions to be merged into one universal recipe.

Places to Read

II.rubric (source PDF p. 20). Storax for the childbirth goddess.

XV.rubric (source PDF p. 68). The same material for Zeus.

XXX.rubric (source PDF p. 112). Storax in the Dionysos prescription.

XLII.rubric (source PDF p. 150). Storax prescribed for Mise.

LVII.rubric (source PDF p. 190). The chthonic Hermes offering.

LXIX.rubric (source PDF p. 228). Storax explicitly combined with manna.

In this edition

The English "storax" supplies the material-name without resolving a modern botanical species, commercial formulation or precise preparation method. Those details are not stated by the rubric. The accusative is preserved for direct lookup under στύραξ, and the

absence of a verse occurrence does not make the prescription irrelevant to the book. It instead identifies the layer in which the word carries its practical force.

See also

θυμίαμα [OL0807]; σμύρνα [OL1636]; μάννα [OL1092]; ποικίλος [OL1448]

Heading or rubric στύρακα · II.rubric · source PDF p. 20. θυμίαμα στύρακα

Local sense storax prescribed as an offering

Heading or rubric στύρακα · XIII.rubric · source PDF p. 62. θυμίαμα στύρακα

Heading or rubric στύρακα · XV.rubric · source PDF p. 68. θυμίαμα στύρακα

Heading or rubric στύρακα · XIX.rubric · source PDF p. 78. θυμίαμα στύρακα

Heading or rubric στύρακα · XXV.rubric · source PDF p. 96. θυμίαμα στύρακα

Heading or rubric στύρακα · XXX.rubric · source PDF p. 112. θυμίαμα στύρακα

Heading or rubric στύρακα · XL.rubric · source PDF p. 144. θυμίαμα στύρακα

Heading or rubric στύρακα · XLII.rubric · source PDF p. 150. θυμίαμα στύρακα

Heading or rubric στύρακα · XLIV.rubric · source PDF p. 154. θυμίαμα στύρακα

Heading or rubric στύρακα · XLIX.rubric · source PDF p. 164. θυμίαμα στύρακα

Heading or rubric στύρακα · LVII.rubric · source PDF p. 190. θυμίαμα στύρακα

Heading or rubric στύρακα · LX.rubric · source PDF p. 200. θυμίαμα στύρακα

Heading or rubric στύρακα · LXIX.rubric · source PDF p. 228. θυμίαμα στύρακα καὶ μάνναν

σύγχορος

synkhoros · companion in dance · OL1659

Pan is the Nymphs' dance-companion at XI.9, beside hunting and friendship with Echo. The compound makes shared participation explicit rather than merely saying he watches a dance. Its genitive supplies his partners.

See also χορεία [OL1932]; νύμφη [OL1215]

Source forms σύγχορε

All verse occurrences 1 in total. Source PDF: XI.9 (p. 54)

Lexical references LSJ σύγχορος (n98002)

σύλλεκτρος

syllektros · bed-partner; consort · OL1660

Rhea is Kronos's bed-partner, Hera and Mnemosyne are Zeus's, and Health is Asklepios's (XIV.5; XVI.2; LXXVII.1; LXVII.7). The relation is explicit in each clause, though the construction varies. It describes partnership in the hymn, not by itself a reconstructed historical marriage ceremony.

See also παράκοιτις [OL1366]; πόσις [OL1518]

Source forms σύλλεκτρε; σύλλεκτρον

All verse occurrences 4 in total. Source PDF: XIV.5 (p. 64); XVI.2 (p. 70); LXVII.7 (p. 222); LXXVII.1 (p. 250)

Lexical references LSJ σύλλεκτρος (n98188)

συμπαίζω

sympaizō · play together · OL1661

Eros plays with gods and mortal people at LVIII.3. The dative groups identify his companions and extend his activity across divine and human life. The shared play is stated; the line does not specify a game or require the same encounter with every individual.

See also συμπαίκτειρα [OL1662]

Source forms συμπαίζοντα

All verse occurrences 1 in total. Source PDF: LVIII.3 (p. 194)

Lexical references LSJ συμπαίζω (n98489)

συμπαίκτειρα

sympaikteira · female playmate · OL1662

Persephone is the Horai’s play-companion at XXIX.9. The genitive identifies her partners, and the feminine noun preserves the form actually used of her. The apparatus reports συμπλέκτειρα, a different formation with an uncertain interweaving association, not a second adopted meaning of play.

See also συμπαίκτωρ [OL1663]; συμπαίζω [OL1661]

Source forms συμπαίκτειρα

All verse occurrences 1 in total. Source PDF: XXIX.9 (p. 108)

Consequential readings AV046_03

Lexical references LSJ συμπαίκτης (n98490)

συμπαίκτωρ

sympaiktōr · play-companion · OL1663

The Horai are Persephone’s playmates at XLIII.7, reciprocating the relationship expressed from Persephone’s side in XXIX.9. The printed -κτ- formation remains distinct from the feminine συμπαίκτειρα and from alternative dictionary access spellings. The reciprocal passages are stronger evidence of the local sense than an isolated derivation.

See also συμπαίκτειρα [OL1662]; ὥρα [OL1965]

Source forms συμπαίκτορες

All verse occurrences 1 in total. Source PDF: XLIII.7 (p. 152)

Lexical references LSJ συμπαίκτωρ (n98491)

σύμπας

sympas · the whole; the complete sum · OL1664

Pan is invoked as the whole of the cosmos at XI.1. The neuter τὸ σύμπαν stands in apposition to the god, making a stronger statement than merely locating him everywhere within the world. The opening claim prepares for the following account of cosmic regions as his limbs.

See also πᾶς [OL1375]; Πάν [OL1335]

Source forms σύμπαν

All verse occurrences 1 in total. Source PDF: XI.1 (p. 52)

Lexical references LSJ σύμπας (n98584)

συμπάσχω

sympaskhō · suffer with; share pain · OL1665

Prothyraia shares birth-pangs and rejoices in easy births (II.8). The compound expresses participation in suffering, with ὠδῖσι naming the pains shared. The balancing joy makes sympathetic involvement, rather than detached observation, central to the childbirth helper’s portrait.

See also ὠδίς [OL1958]; ϒηθέω [OL0368]

Source forms συμπάσχεις

All verse occurrences 1 in total. Source PDF: II.8 (p. 22)

Lexical references LSJ συμπάσχω (n98587)

συνάγω

synagō · bring together · OL1666

Dike draws unlike things together through truth and equality (LXII.5). The verb’s object is ἀνόμοια, so the action joins differences rather than simply repeating identical items. The ethical terms guide the local interpretation without naming a particular philosophical system.

See also ἰσότης [OL0846]; ἀλήθεια [OL0089]

Source forms συνάγουσ’

All verse occurrences 1 in total. Source PDF: LXII.5 (p. 206)

Lexical references LSJ συνάγω (n99045)

συναρωγός

synarōgos · fellow-helper; ally · OL1667

Appended Ares is the helper of Themis at LXXXVIII.4, beside his stated fatherhood of Nike. The compound makes assistance explicit but does not by itself specify a historical alliance or a scene of combat. The supplied vocative συνάρωγε is retained with its printed accent.

See also Θέμις [OL0775]; ἀρωγός [OL0214]

Source forms συνάρωγε

All verse occurrences 1 in total. Source PDF: LXXXVIII.4 (p. 280)

Lexical references LSJ συναρωγός (n99537)

συνδαίτης

syndaitēs · feast-companion · OL1668

Aphrodite is addressed as σύνδαιτι in a sequence of bridal and ruling titles (LV.11). The feminine vocative belongs under συνδαίτης, not an invented nominative built by simply preserving its ending. The apparatus’s σὺν δαιτί, “with a feast,” would divide the words differently and remove the direct companion-title.

See also πάρεδρος [OL1370]

Source forms σύνδαιτι

All verse occurrences 1 in total. Source PDF: LV.11 (p. 182)

Consequential readings AV083_02

Lexical references LSJ συνδαίτης (n99607)

σύνειμι (be with, from εἰμί)

syneimi · be with; keep company · OL1669

Dike is kindly with the just, while Law keeps company with the straightest purposes (LXII.9; LXIV.9). The forms express association or presence. They belong to the “be with” verb, not the identically written motion-verb meaning “go together.”

See also πάρειμι [OL1371]; συνέρχομαι [OL1670]

Source forms σύνεσσι; συνεών

All verse occurrences 2 in total. Source PDF: LXII.9 (p. 206); LXIV.9 (p. 214)

Lexical references LSJ σύνειμι1 (n99858)

συνέρχομαι

synerkhomai · come together; join · OL1670

Eros is asked to join the initiates with pure purposes at LVIII.9. The imperative makes his approach a request, and the dative names the people he should meet. The qualification of his purposes matters: the desired union is a favourably disposed encounter, not movement without regard to its effect.

See also πελάζω [OL1392]

Source forms συνέρχου

All verse occurrences 1 in total. Source PDF: LVIII.9 (p. 194)

Lexical references LSJ συνέρχομαι (n100410)

συνέστιος

synestios · sharing a hearth · OL1671

Demeter is called the hearth-fellow of Bromios at XL.10. The shared hearth gives their association the language of household companionship, rather than merely placing two divine names beside one another. The epithet can evoke a common dwelling or hearth; this verse alone does not identify a particular historical temple shared by their worshippers.

See also Ἑστία [OL0625]; Δημήτηρ [OL0416]; Βρόμιος [OL0336]

Source forms συνέστιος

All verse occurrences 1 in total. Source PDF: XL.10 (p. 144)

Lexical references LSJ συνέστιος (n100428)

συνευαστήρ

syneuastēr · fellow participant in the ritual cry · OL1672

The Prayer calls on all the συνευαστῆρες of Bacchos (Prayer.34): those who join him in the Bacchic cry. The prefix adds participation together with someone, while the rest of the word identifies the vocal action. The supplied English spells out that action as crying euhoi. Keep this noun distinct from εὐαστήρ and from the different formation εὐαστής.

See also εὐάζω [OL0626]; εὐαστήρ [OL0633]; εὐαστής [OL0634]; Βάκχος [OL0286]

Source forms συνευαστῆρας

All verse occurrences 1 in total. Source PDF: Prayer.34 (p. 16)

Lexical references LSJ συνευαστήρ (n100440)

συνέχω

synekhō · hold together · OL1673

Mnemosyne sustains the mortal mind that dwells with souls (LXXVII.4). Holding together gives memory an active preserving role, rather than merely making her a store of remembered items. Read the verb with σύνοικον: companionship of mind and souls is stated, not their complete identity.

See also μνημοσύνη [OL1149]; νόος [OL1203]; σύνοικος [OL1677]

Source forms συνέχουσα

All verse occurrences 1 in total. Source PDF: LXXVII.4 (p. 250)

Lexical references LSJ συνέχω (n100502)

σύνθρονος

synthronos · sharing a throne · OL1674

Pan is enthroned together with the Horai at XI.4. A shared throne pictures association and dignity, while the plural Horai remain named companions of the singular god. The word does not mean that Pan is simply another name for the seasons.

See also Πάν [OL1335]; ὥρα [OL1965]; θρόνος [OL0803]

Source forms σύνθρονος

All verse occurrences 1 in total. Source PDF: XI.4 (p. 52)

Lexical references LSJ σύνθρονος (n100640)

σύνοιδα

synoida · conscious knowledge and conscience · OL1675

The word

The verb means to share knowledge or to be conscious of something. At LXIII.5 it appears only in the substantivized perfect participle τὸ συνειδός, literally that which is conscious or aware. English 'conscience' is a useful contextual rendering, but it is narrower than the whole Greek range. The phrase, not an independently occurring noun for a moral faculty, is the expression to look for in the hymn.

In the work

Dikaiosyne is called ἄθραυστος τὸ συνειδός immediately after her clear judgments have been praised. On the natural accusative-of-respect construction, she is unbroken in conscious knowledge or conscience. The surrounding verbs matter: she herself is unbroken, yet she breaks those who refuse her yoke. The word thus participates in a contrast between the integrity of just judgment and the destructive consequences of rejecting it.

The next line limits the objects of that breaking to those who have not submitted to her rule. Reading the phrase in isolation would miss both this qualification and its connection with καθαραῖς γνώμαις, 'pure judgments,' in LXIII.4. The passage gives ethical consciousness a divine voice, but it does not set out a theory of how human conscience originates or how it differs from every other faculty of mind.

Places to Read

LXIII.5 (source PDF p. 208). Read τὸ συνειδός with the unbroken/breaking contrast and the qualification in the following line.

In this edition

The translation's 'unbroken in conscience' makes the ethical force explicit. 'Conscious knowledge' keeps the connection with knowing more audible. These are interpretive alternatives within the local construction, not two different printed readings. The phrase occurs once in the supplied Greek verse corpus; the article and participle remain visible together even though ordinary articles have no separate lexicon essays.

See also

δικαιοσύνη [OL0435]; γνώμη [OL0379]; νόος [OL1203]; φρήν [OL1884]

Source forms συνειδός

All verse occurrences 1 in total. Source PDF: LXIII.5 (p. 208)

Lexical references LSJ σύνοιδα (n100771)

συνοικέω

synoikeō · dwell together with · OL1676

Nomos dwells harmlessly with the lawful at LXIV.10–11. The qualification τοῖς νομίμοις stands in the following line and completes πᾶσι, 'all': the promise is not that Law harms nobody. The contrasting clause says that it brings heavy adversity to the lawless. Dwelling together expresses sustained companionship under that condition.

See also νόμος [OL1202]; νόμιμος [OL1200]; ἄνομος [OL0152]; ἀβλάπτως [OL0001]

Source forms συνοικῶν

All verse occurrences 1 in total. Source PDF: LXIV.10 (p. 214)

Lexical references LSJ συνοικέω (n100778)

σύνοικος

synoikos · dwelling together · OL1677

At LXXVII.4 the mortal mind is a fellow dweller of souls. The adjective's domestic image makes their relation one of coexistence, and Mnemosyne is the power sustaining that mind. Translate the relationship without turning the two nouns into interchangeable labels.

See also συνέχω [OL1673]; νόος [OL1203]; ψυχή [OL1953]

Source forms σύνοικον

All verse occurrences 1 in total. Source PDF: LXXVII.4 (p. 250)

Lexical references LSJ σύνοικος (n100798)

συνόμευνος

synomeunos · bed-partner · OL1678

The Mother of the Gods is addressed as Kronos's bed-partner at XXVII.12. This is a conjugal relationship expressed through the shared bed, not merely a neighbourly association. Its placement beside saving and favouring language joins the goddess's relationship to Kronos with the present petition.

See also Κρόνος [OL0971]; μήτηρ [OL1143]

Source forms συνόμευνε

All verse occurrences 1 in total. Source PDF: XXVII.12 (p. 102)

Lexical references LSJ συνόμευνος (n100831)

συνοπάων

synopaōn · companion or attendant · OL1679

The Kouretes accompany the mountain-ranging Mother at XXXI.5. The plural names a group in attendance upon her; it does not replace the surrounding descriptions of their armed movement and dance. Companionship is the secure relation here, while the precise historical organization of such attendants lies beyond this verse.

See also Κουρῆτες [OL0951]; μήτηρ [OL1143]

Source forms συνοπάονες

All verse occurrences 1 in total. Source PDF: XXXI.5 (p. 114)

Lexical references LSJ συνοπάων (n100861)

σύντροφος

syntrophos · brought up together · OL1680

Palaimon is invoked as Dionysos's foster-companion at LXXV.1. The shared nurture is more specific than simply calling the two friends, but the word by itself gives no full genealogy. In this hymn the childhood association introduces an appeal for the sea-protector's help.

See also Διόνυσος [OL0446]; τροφή [OL1777]; τρέφω [OL1760]

Source forms Σύντροφε

All verse occurrences 1 in total. Source PDF: LXXV.1 (p. 244)

Lexical references LSJ σύντροφος (n101083)

Συρία

Syria · Syria · OL1681

Syria appears among Aphrodite's possible places of residence at LV.17. The hymn's alternative location clauses guide the invocation toward the goddess wherever she may be. Naming Syria in that sequence is not a claim that the entire hymn is being performed there.

See also Ἀφροδίτη [OL0265]

Source forms Συρίης

All verse occurrences 1 in total. Source PDF: LV.17 (p. 182)

Lexical references LSJ συρία (n101228)

σύριγμα

syrigma · whistling sound · OL1682

At XXXIV.25 Apollo, under the name Pan, sends out the whistlings of the winds. The plural συρίγμαθ’ names sounds, not the pipes themselves. The connection with Pan makes piping imagery readily intelligible, but σύριγξ, the instrument noun, is not the word printed in this line.

See also Πάν [OL1335]; Ἀπόλλων [OL0184]; ἄνεμος [OL0142]; φωνή [OL1900]

Source forms συρίγμαθ’

All verse occurrences 1 in total. Source PDF: XXXIV.25 (p. 126)

Lexical references LSJ σύριγμα (n101246)

συρικτής

syriktēs · piper or whistler · OL1683

Helios is addressed as συρικτά at VIII.11. The agent noun presents him as making a piping or whistling sound; it does not itself name a particular instrument. The nearby musical imagery makes this more than a description of bare motion through the sky.

See also ἥλιος [OL0741]; σύριγμα [OL1682]

Source forms συρικτά

All verse occurrences 1 in total. Source PDF: VIII.11 (p. 40)

Lexical references LSJ συρικτής (n101256)

σύρω

syrō · draw or carry along · OL1684

The western breezes draw on a gentle passage for ships and light air at LXXXI.4. Their movement is beneficial to navigation, not the violent dragging that the verb can suggest in another setting. The poetic objects should be read together with the surrounding request for relief and fair conditions.

See also Ζέφυρος [OL0709]; ναῦς [OL1177]

Source forms σύρουσαι

All verse occurrences 1 in total. Source PDF: LXXXI.4 (p. 262)

Lexical references LSJ σύρω (n101334)

σφαιρηδόν

sphairēdon · in spherical fashion · OL1685

Ouranos turns around Earth σφαιρηδόν at IV.3. The adverb describes the shape or manner of the encircling movement. It is not a separate object called a sphere, and the line's world-ruler wording needs to be distinguished from the reported alternative world-father.

See also οὐρανός [OL1298]; γῆ [OL0367]; κοσμοκράτωρ [OL0949]

Source forms σφαιρηδὸν

All verse occurrences 1 in total. Source PDF: IV.3 (p. 28)

Lexical references LSJ σφαιρηδόν (n101564)

σφραγίς

sphragis · seal or stamp · OL1686

The word

A seal can mark something with an impression; in these hymns that familiar action becomes an image of cosmic formation and just order. Both primary occurrences have the Ionic accusative σφρηγῖδα. The conventional lookup form σφραγίς gathers them without changing their printed spelling.

In the work

Apollo holds the seal of the entire cosmos at XXXIV.26. The accompanying τυπῶτιν makes its forming or stamping activity explicit. The line follows the comparison with Pan and the sounds of the winds, drawing the hymn's musical and cosmic images toward a power that gives a determinate stamp to the whole. Apollo is the holder of the seal; the grammar does not simply call him a seal.

The hymn to Nomos uses a different construction. At LXIV.2 Law itself is invoked as a just seal, beside its designation as setter of the stars. Here the seal image belongs directly to the addressee and joins cosmic arrangement to justice. The difference between holding a formative seal and being a just seal is more useful than treating the two passages as interchangeable proof of a single divine identity. Neither passage describes a worshipper applying a physical seal in a ceremony.

Places to Read

XXXIV.26 (source PDF p. 126). Apollo holds the cosmos’s formative seal; compare the preceding musical imagery.

LXIV.2 (source PDF p. 212). Nomos itself is called a just seal, beside the ordering of the stars.

In this edition

The apparatus reports σφραγῖδα τυπωτήν at XXXIV.26 and credits the adopted correction to Hermann. At LXIV.2 it likewise contrasts adopted σφρηγῖδα δικαίην with σφραγῖδα δικαίαν. The seal noun remains recognizable, but τυπῶτιν gives an active forming force where reported τυπωτήν presents the seal as fashioned or moulded. The other changes include dialectal spelling. The supplied 'stamping seal' usefully makes the force of τυπῶτιν explicit rather than locating that whole meaning in σφραγίς alone.

See also

τυπῶτις [OL1784]; τύπος [OL1783]; κόσμος [OL0950]; νόμος [OL1202]; Ἀπόλλων [OL0184]

Source forms σφρηγῖδα

All verse occurrences 2 in total. Source PDF: XXXIV.26 (p. 126); LXIV.2 (p. 212)

Consequential readings AV055_04

Lexical references LSJ σφραγίς (n101731)

σώ̣ζω

sōizō · save and keep safe · OL1687

The word

Saving in these hymns ranges from preserving ordinary life and travel to protecting people engaged in sacred activity. The verb's immediate object and setting determine what safety means. It should not be assigned a single technical sense of salvation before the petition has been read. The printed forms vary in their treatment of the iota; the lookup headword σώ̣ζω does not silently regularize them.

In the work

Poseidon is asked to keep safe the foundations of the earth and the well-running movement of ships (XVII.9). Palaimon's protection extends over land and sea, but his beneficiaries are explicitly μύσται, initiates (LXXV.5). The latter line shows why

'practical' and 'religious' protection are not mutually exclusive categories: people participating in rites also need safe passage.

Prothyraia's closing imperative belongs to a hymn concerned with childbirth, while Selene preserves her new suppliants as she shines. Apollo's saving accompanies the request that he hear; Sleep is invited to protect initiates in divine works. These uses connect preservation with the god's local sphere and with the present act of invocation. They do not themselves describe one uniform danger, afterlife destination or rite of deliverance.

Places to Read

II.14 (source PDF p. 22). The direct command to save closes a childbirth hymn.

XVII.9 (source PDF p. 72). Earth’s foundations and the course of ships specify what must be preserved.

IX.12 (source PDF p. 44). Selene saves her new suppliants, a description distinct from an explicit μύστης title.

LXXV.5 (source PDF p. 244). Initiates request protection on land and sea.

LXXXV.10 (source PDF p. 270). Sleep’s preservation accompanies the initiates’ divine works.

In this edition

The English generally uses 'save,' with 'keep safe' in the Poseidon petition. The change makes a local object clearer rather than establishing two separate Greek verbs. At IX.12 the text says νέους ἱκέτας, new suppliants: describing them as newly initiated would be an additional interpretation. The related nouns σωτήρ and σώτειρα deserve comparison, but their occurrence counts must not be added to the six tokens of this verb.

See also

μύστης [OL1163]; ἱκέτης [OL0830]; σωτήρ [OL1691]; σώτειρα [OL1690]; διασώζω [OL0425]

Source forms σῷζ’; σώζειν; σώζοις; σώζοντ’; σώζουσα; σώζων

All verse occurrences 6 in total. Source PDF: II.14 (p. 22); IX.12 (p. 44); XVII.9 (p. 72); XXXIV.27 (p. 126); LXXV.5 (p. 244); LXXXV.10 (p. 270)

Lexical references LSJ σῴζω (n101970)

σῶμα

sōma · body · OL1688

The word

The noun denotes a body, not exclusively a human body and not invariably something opposed to soul. Its five occurrences here include marine creatures, living mortals, sleepers and the structure broken by death. Reading that range first prevents a philosophical body–soul scheme from supplying meanings that the individual passages have not stated.

In the work

In the Nereids' hymn the sea feeds bodies belonging to creatures described through beast-like forms (XXIV.5). The emphasis falls on living embodiment and nourishment. In the Hephaistos hymn, mortal bodies are places the god inhabits, and the burning of

Nature is located within 'our bodies' (LXVI.9, 13). The worshippers' possessive brings the cosmic fire-language into their own embodied life.

Sleep binds bodies in fetters not made of bronze (LXXXV.4). The imagined restraint conveys the sleeper's immobility without turning the body itself into a prison. Death supplies the sharper contrast: its sleep breaks ψυχή and σώματος ὀλκόν (LXXXVII.3). The genitive belongs to the difficult phrase about the body's frame or fabric. Because soul too is the object of breaking, this line cannot simply be paraphrased as the release of an untouched soul from a disposable body. Its rhetoric is forceful; its precise image still requires care.

Places to Read

XXIV.5 (source PDF p. 92). Bodies are sustained by the sea in a nonhuman setting.

LXVI.9 (source PDF p. 220). Hephaistos inhabits mortal bodies.

LXVI.13 (source PDF p. 220). Nature’s burning is located within the speakers’ own bodies.

LXXXV.4 (source PDF p. 270). Sleep’s unworked fetters restrain bodies.

LXXXVII.3 (source PDF p. 276). Read the body’s ὀλκός with the soul that Death also breaks.

In this edition

The translation consistently makes 'bodies' easy to recognize. At LXXXVII.3, however, 'frame' renders ὀλκός, not σῶμα: the apparent English phrase should not be treated as the simple dictionary meaning of the body noun. Related δέμας, χροιά and μορφή give other ways of presenting bodily build, surface and form; they remain distinct words in the lexicon.

See also

ψυχή [OL1953]; ὀλκός [OL1251]; δέμας [OL0403]; χροιά [OL1941]; μορφή [OL1159]; ὕπνος [OL1811]

Source forms σώμασιν; σώματά; σώματα; σώματος

All verse occurrences 5 in total. Source PDF: XXIV.5 (p. 92); LXVI.9 (p. 220); LXVI.13 (p. 220); LXXXV.4 (p. 270); LXXXVII.3 (p. 276)

Lexical references LSJ σῶμα (n102000)

σωρῖτις

sōritis · giver of grain-heaps · OL1689

Demeter is σωρῖτις at XL.5, amid praise of agricultural abundance. The heap is the gathered produce of cultivation, so the epithet looks toward a successful harvest rather than undifferentiated wealth. It complements, rather than replaces, the hymn's other growth and nourishment words.

See also Δημήτηρ [OL0416]; καρπός [OL0878]

Source forms σωρῖτις

All verse occurrences 1 in total. Source PDF: XL.5 (p. 144)

Lexical references LSJ σωρῖτις (n102076)

σώτειρα

sōteira · female saviour or preserver · OL1690

The feminine agent noun accompanies requests concerning childbirth, rescue, release and protection. Prothyraia is a saviour in the childbirth hymn (II.3,14); Leukothea receives the same title amid waves and sea danger (LXXIV.4). Rhea, the Mother and Artemis extend the term to other divine protectors. Keep the feminine noun distinct from the verb σῴζω and the adjective σωτήριος, even when English renders all three with saving language.

See also σωτήρ [OL1691]; σῴζω [OL1687]; σωτήριος [OL1692]

Source forms σώτειρα

All verse occurrences 6 in total. Source PDF: II.3 (p. 20); II.14 (p. 22); XIV.8 (p. 66); XXVII.12 (p. 102); XXXVI.13 (p. 132); LXXIV.4 (p. 242)

Lexical references LSJ σώτειρα (n102093)

σωτήρ

sōtēr · saviour or preserver · OL1691

The Prayer calls on great Saviours, explicitly described as Zeus's imperishable children (Prayer.21), while the Kouretes are saviours of the cosmos (XXXVIII.3). Asklepios is hailed as saviour when a good completion of life is sought (LXVII.8); Palaimon is the sole saviour within the immediate sea-peril description (LXXV.7). That local exclusiveness does not cancel the other saving gods named elsewhere in the collection.

See also σώτειρα [OL1690]; σῴζω [OL1687]; σωτήριος [OL1692]

Source forms σωτήρ; σωτὴρ; Σωτῆρας; σωτῆρες

All verse occurrences 4 in total. Source PDF: Prayer.21 (p. 12); XXXVIII.3 (p. 136); LXVII.8 (p. 222); LXXV.7 (p. 244)

Lexical references LSJ σωτήρ (n102095)

σωτήριος

sōtērios · bringing safety · OL1692

This adjective describes the beneficial character of a divine arrival. Rhea and Leukothea are asked to come bringing safety, including protection aboard ships; the Kouretes' saving presence joins fair-weather and gentleness at XXXVIII.24. It qualifies an agent or condition rather than supplying another occurrence of the noun σωτήρ.

See also σωτήρ [OL1691]; σώτειρα [OL1690]; Ῥέα [OL1588]; Λευκοθέα [OL1031]

Source forms σωτήριοι; σωτήριος

All verse occurrences 4 in total. Source PDF: XIV.12 (p. 66); XXXVIII.24 (p. 140); LXXIV.7 (p. 242); LXXIV.9 (p. 242)

Lexical references LSJ σωτήριος (n102100)

Τ τ Tau

ταν̓ύπεπλος

tanypeplos · long-robed · OL1693

The Moon is addressed as long-robed at IX.10. The compound presents the extent or flowing length of her garment, contributing to her visible splendour. It should not be flattened into a general adjective for brightness, since clothing is the image actually chosen.

See also σελήνη [OL1617]; πέπλος [OL1398]

Source forms ταν̓ύπεπλ’

All verse occurrences 1 in total. Source PDF: IX.10 (p. 44)

Lexical references LSJ ταν̓ύπεπλος (n102340)

ταν̓υσίπτερος

tanysipteros · long-winged · OL1694

Dream opens its hymn as a long-winged power (LXXXVI.1). The extended wings give its arrival a vivid mobile form before the hymn describes what it can reveal. The adjective supplies neither a precise species of bird nor a statement that every dream has a bodily winged messenger.

See also ὄνειρος [OL1264]; πτέρυξ [OL1564]

Source forms ταν̓υσίπτερε

All verse occurrences 1 in total. Source PDF: LXXXVI.1 (p. 272)

Lexical references LSJ ταν̓υσίπτερος (n102354)

Ταρτάριος

Tartarios · of Tartaros · OL1695

The Titans inhabit Tartarean dwellings in Earth's recess (XXXVII.3); Plouton's opening landscape includes a deeply shaded Tartarean meadow (XVIII.2). The adjective locates or characterizes a place through Tartaros. Its meadow and dwelling settings are more specific than a single generic translation such as infernal.

See also Τάρταρος [OL1696]; Τιτάν [OL1747]; Πλούτων [OL1440]

Source forms Ταρταρίοισι; Ταρτάριον

All verse occurrences 2 in total. Source PDF: XVIII.2 (p. 74); XXXVII.3 (p. 134)

Lexical references LSJ Ταρτάριος (n102497)

Τάρταρος

Tartaros · Tartaros, the deep realm · OL1696

The word

Tartaros is a named region in the hymns' spatial language. Its three primary occurrences describe dwelling, a sphere of divine honour, and the contents of a realm. None of those uses should be reduced in advance to a modern generic hell.

In the work

Adonis dwells beneath murky Tartaros at one time, before the following movement back toward Olympos (LVI.10–11). The alternation is essential: the line does not fix him permanently in the lower region. Chthonic Hermes, by contrast, receives honour throughout wide Tartaros from Phersephone (LVII.10–11). Here the place defines the range of a granted prerogative rather than describing Hermes's own death or punishment.

Eros's reach includes everything held by wide Tartaros and by the sounding sea (LVIII.7). Tartaros is one term in an expansive catalogue of domains. That catalogue supplies the noun's scale without telling us that all its occupants share one fate. Related Ταρτάριος gives more particular images, including dwellings and a shaded meadow, and is separately explained.

Places to Read

LVI.10 (source PDF p. 188). Adonis’s lower dwelling is one phase of an alternating movement.

LVII.10 (source PDF p. 192). Tartaros marks the range of Hermes’s granted honour.

LVIII.7 (source PDF p. 194). Read the realm within Eros’s catalogue of universal reach.

In this edition

The supplied English retains Tartaros, appropriately preserving the proper name. Beneath at LVI.10 and throughout at LVII.10 render different prepositional constructions; they should not be harmonized into one fixed location formula. The spatial claims are those of these verses, not a reconstructed map of the afterlife.

See also

Ταρτάριος [OL1695]; Ἅιδης [OL0054]; Φερσεφόνη [OL1844]; Ἑρμῆς [OL0616]

Source forms Τάρταρον; Τάρταρος

All verse occurrences 3 in total. Source PDF: LVI.10 (p. 188); LVII.10 (p. 192); LVIII.7 (p. 194)

Lexical references LSJ Τάρταρος (n102501)

ταυροβόας

tauroboas · bull-bellowing · OL1697

Protogonos is bull-bellowing at VI.3. The epithet is acoustic: it makes a bull's powerful voice audible, unlike the horn, forehead and appearance compounds used elsewhere. Those related images illuminate its register without making them synonymous descriptions of one anatomical feature.

See also πρωτόγονος [OL1561]; ταυρόκερως [OL1698]; ταυρωπός [OL1702]

Source forms ταυροβόαν

All verse occurrences 1 in total. Source PDF: VI.3 (p. 32)

Lexical references LSJ ταυροβόας (n102548)

ταυρόκερως

taurokerōs · bull-horned · OL1698

The Moon (IX.2) and Dionysos (LII.2) are both bull-horned. Horns are the specific shared image; the contexts remain different invocations. The epithet can therefore connect their visual language without proving that the two addressees are identical or that every bull compound has the same force.

See also σελήνη [OL1617]; Διόνυσος [OL0446]; ταυρομέτωπος [OL1699]; ταυρωπός [OL1702]

Source forms ταυρόκερως

All verse occurrences 2 in total. Source PDF: IX.2 (p. 42); LII.2 (p. 172)

Lexical references LSJ ταυροκέρως (n102569)

ταυρομέτωπος

taurometōpos · bull-fronted · OL1699

Dionysos is bull-fronted at XLV.1. The forehead or front of the head is prominent in this particular compound, whereas ταυρόκερως specifies horns and ταυρωπός a bull-like face or appearance. English bull imagery should preserve those different emphases where they matter.

See also Διόνυσος [OL0446]; ταυρόκερως [OL1698]; ταυρωπός [OL1702]

Source forms ταυρομέτωπε

All verse occurrences 1 in total. Source PDF: XLV.1 (p. 156)

Lexical references LSJ ταυρομέτωπος (n102579)

ταυροπόλος

tauropolos · Tauropolos · OL1700

Hekate receives the title ταυροπόλον at I.7. Its bull-related shape is recognizable, but the exact force of the title and its cult associations are not settled by splitting the compound into two simple English words. Retaining Tauropolos keeps that uncertainty visible while allowing retrieval of the printed accusative.

See also Ἑκάτη [OL0508]; ταυρόκερως [OL1698]

Source forms ταυροπόλον

All verse occurrences 1 in total. Source PDF: I.7 (p. 18)

Lexical references LSJ ταυροπόλος (n102585)

ταυροφόνος

taurophonos · bull-killing · OL1701

In Rhea's hymn the lion drawing her chariot is bull-killing (XIV.2); in the Mother's hymn the adjective qualifies the lions yoked to the vehicle (XXVII.3). The animals, not the goddess herself, are the direct bearers of the epithet. The first passage is also textually consequential: the reported alternative changes the lion and chariot clause, not merely the spelling of this compound.

See also λέων [OL1036]; Ῥέα [OL1588]; μήτηρ [OL1143]

Source forms ταυροφόνος; ταυροφόνων

All verse occurrences 2 in total. Source PDF: XIV.2 (p. 64); XXVII.3 (p. 100)

Consequential readings AV027_01

Lexical references LSJ ταυροφόνος (n102597)

ταυρωπός

taurōpos · bull-faced or bull-like in appearance · OL1702

Dionysos is ταυρωπόν at XXX.4. The compound directs attention to visible appearance, without specifying only the horns or forehead. Read it beside the hymn's other changing and generative descriptions, but do not turn its broad visual force into a precise assertion of the god's complete bodily form.

See also Διόνυσος [OL0446]; ταυρόκερως [OL1698]; ταυρομέτωπος [OL1699]

Source forms ταυρωπόν

All verse occurrences 1 in total. Source PDF: XXX.4 (p. 112)

Lexical references LSJ ταυρωπός (n102604)

ταχινός

takhinos · swift · OL1703

The swift flames of Sun and Moon appear at LX.6 in the Charites hymn. The speed belongs to the flames in the printed construction, rather than to the Charites as a supplied grammatical subject. The apparatus's discussion of transferred verses concerns placement; this remains an occurrence in the adopted Charites text.

See also φλόξ [OL1874]; ἥλιος [OL0741]; σελήνη [OL1617]

Source forms ταχιναὶ

All verse occurrences 1 in total. Source PDF: LX.6 (p. 200)

Lexical references LSJ ταχινός (n102674)

ταχύδρομος

takhydromos · swift-running · OL1704

The Mother's lion-drawn chariot is swift-running at XXVII.3. The compound describes the vehicle's course and works with the bull-killing lions in the same line. Its motion should not be confused with a term for the speed of time or for the goddess's response to a prayer.

See also μήτηρ [OL1143]; ἅρμα [OL0200]

Source forms ταχύδρομον

All verse occurrences 1 in total. Source PDF: XXVII.3 (p. 100)

Lexical references LSJ ταχυδρόμος (n102694)

ταχυτής

takhytēs · swiftness · OL1705

Death ends youth's flowering in the swift course of life at LXXXVII.7. The dative ταχυτῆτι brings rapidity into the description of mortality. It is the brevity of life's movement, not a technical measurement of velocity, that gives the noun its force here.

See also θάνατος [OL0767]; ἥβη [OL0719]; βίος [OL0306]

Source forms ταχυτῆτι

All verse occurrences 1 in total. Source PDF: LXXXVII.7 (p. 278)

Lexical references LSJ ταχυτής (n102739)

τειχεσιπλήτης

teikhesiplētēs · stormer of walls · OL1706

Ares is addressed as a stormer of walls at LXV.2. The martial compound makes him an attacker of defended places, sharpening the hymn's depiction of destructive force before it asks him to yield to peace. A general gloss such as powerful would lose the siege image.

See also Ἄρης [OL0198]; πόλεμος [OL1451]

Source forms τειχεσιπλῆτα

All verse occurrences 1 in total. Source PDF: LXV.2 (p. 216)

Lexical references LSJ τειχεσιπλήτης (n102800)

τέκνον

teknon · child · OL1707

The plural τέκνα expresses a named relation of descent. The Saviours are Zeus's children (Prayer.21), the Stars and Moirai are Night's (VII.3; LIX.1), and the Titans belong to Earth and Heaven (XXXVII.1). These differing parents must remain attached to their own passages; a shared noun for children does not supply a single genealogy for all four groups.

See also υἱός [OL1794]; γένος [OL0363]; νύξ [OL1217]

Source forms τέκνα

All verse occurrences 4 in total. Source PDF: Prayer.21 (p. 12); VII.3 (p. 34); XXXVII.1 (p. 134); LIX.1 (p. 196)

Lexical references LSJ τέκνον (n102869)

τεκνόω

teknoō · beget or bear · OL1708

Zeus begets Phersephone (XXIX.7), Mnemosyne bears the Muses (LXXVII.2), and Dionysos has been begotten in unspeakable beds (XXX.7). The same verb can describe a father's or a mother's generative action, while the passive leaves the child as its grammatical subject. Do not turn every occurrence into maternal childbirth merely because one named parent is female.

See also τίκτω [OL1740]; γένεσις [OL0356]; τέκνον [OL1707]

Source forms τεκνωθείς; τέκνωσ’; τεκνώσατο

All verse occurrences 3 in total. Source PDF: XXIX.7 (p. 108); XXX.7 (p. 112); LXXVII.2 (p. 250)

Lexical references LSJ τεκνόω (n102892)

τέλειος

teleios · complete or perfect · OL1709

The Moirai's knowledge is figured through Zeus's complete eye at LIX.13. The adjective qualifies the eye, making its comprehensiveness important in this context. It is not an initiation title here, despite the existence of ritual meanings elsewhere in the τελ- family.

See also Ζεύς [OL0707]; μοῖρα [OL1151]; τέλος [OL1717]

Source forms τέλειον

All verse occurrences 1 in total. Source PDF: LIX.13 (p. 198)

Lexical references LSJ τέλειος (n102930)

τελειόω

teleioō · bring to completion · OL1710

The word

The printed τελεοῦται at LXXXVII.8 belongs to the -όω completion verb, with τελεόω recorded as a variant under τελειόω. Its -οῦται matters: it is not simply the contracted τελεῖται expected from ordinary τελέω. Lexical access can gather recognized variants without rewriting the source form.

In the work

Death is told that in it alone what has been judged comes to fulfilment. The subject is τὸ κριθέν, the thing decided or judged, and the middle/passive form describes its completion. The sentence follows the ending of youth's bloom and precedes an account of Death's resistance to prayers. Completion here belongs to mortality's unavoidable outcome, not automatically to ritual initiation.

The wording invites comparison with Nature, who alone accomplishes what has been determined at X.24, but that passage prints τελέουσα from τελέω. The shared τὸ κριθέν phrase creates a real thematic relation while the verb forms remain distinct. Neither passage says that Death and Nature are therefore interchangeable names, nor does this single completion verb settle who performs the judging.

Places to Read

LXXXVII.8 (source PDF p. 278). The decided thing is brought to completion in Death alone.

In this edition

The English brought to fulfilment captures the resultative force. Its phrase of all can sound as though it attaches directly to Death; the Greek πάντων should be read within the complete sentence rather than used to impose an additional metaphysical hierarchy. The lookup decision rests on the printed morphology and the documented lexical variant, not on the English wording alone.

See also

τελέω [OL1716]; τέλος [OL1717]; θάνατος [OL0767]; κρίνω [OL0967]

Source forms τελεοῦται

All verse occurrences 1 in total. Source PDF: LXXXVII.8 (p. 278)

Lexical references LSJ τελειόω (n102936)

τελεσσίγονος

telessigonos · bringing growth to maturity · OL1711

At LIII.10 Amphietes abounds in τελεσσιγόνοισι fruits. The compound's generative force is realized in ripened produce, not in an abstract assertion that the god completes every possible birth. The surrounding request for fruitful benefit gives the epithet its concrete agricultural setting.

See also καρπός [OL0878]; ἀμφιετής [OL0121]; τελεσφόρος [OL1712]

Source forms τελεσσιγόνοισι

All verse occurrences 1 in total. Source PDF: LIII.10 (p. 176)

Lexical references LSJ τελεσσίγονος (n102966)

τελεσφόρος

telesphoros · bringing fulfilment · OL1712

Earth is fulfilment-bringing at XXVI.2, in a hymn of growth and sustenance. At LIV.9 the neuter plural τελεσφόρα agrees with ὄργια, the Lenaian rites that Silenos leads. Agricultural completion and ritual accomplishment are related possibilities of the compound, but the adjective is not itself a noun naming an initiation rank.

See also γῆ [OL0367]; ὄργια [OL1271]; Σιληνός [OL1625]; τελετή [OL1714]

Source forms τελεσφόρα; τελεσφόρε

All verse occurrences 2 in total. Source PDF: XXVI.2 (p. 98); LIV.9 (p. 178)

Consequential readings AV017_04

Lexical references LSJ τελέσφορος (n102985)

τελετάρχης

teletarkhēs · leader of rites · OL1713

Dionysos and Silenos are addressed as leaders of rites (LII.3; LIV.4). Silenos's setting includes the thiasos, making leadership within a ritual company especially clear. The compound supplies a relation to τελετή, not evidence for importing a later philosophical hierarchy into either hymn.

See also τελετή [OL1714]; Διόνυσος [OL0446]; Σιληνός [OL1625]; θίασος [OL0794]

Source forms τελετάρχα

All verse occurrences 2 in total. Source PDF: LII.3 (p. 172); LIV.4 (p. 178)

Lexical references LSJ τελετάρχης (n102987)

τελετή

teletē · rite or ritual observance · OL1714

The word

Τελετή names a rite or observance and can include an initiatory setting. In these hymns its ritual force is well supported by accompanying initiates, sacred actions and requests for divine presence. The noun does not, however, describe the complete sequence of a ceremony whenever it appears.

In the work

A frequent construction asks a deity to come to the rite: the Mother, Hippa, Palaimon and others are invited into the worshippers' present activity. Hekate is asked to be present at the rites of those beseeching her; Hestia is asked to show these people forth as initiates in rites (I.9; LXXXIV.3). The demonstrative and participant language make these more than abstract references to religion.

Other passages concern the disclosure or establishment of rites. Nereids, Kouretes, Muses and Themis each receive such praise, sometimes with first explicitly stated. These several local claims must remain several: the lexicon cannot turn them into one exclusive historical inventor. Silenos shows forth night-shining orgia in rites (LIV.10), where ὄργια and τελεταί are related but separately expressed.

Qualifying words also vary. Rites may be ὅσιαι, ἁγίαι, εὐίεροι or associated with good utterance; they can belong to Sabos or be called πάνθειος. Those modifiers deserve their own local interpretation rather than an imposed hierarchy of degrees of initiation.

Places to Read

I.9 (source PDF p. 18). Presence at the beseechers' rites.

XXXVIII.6 (source PDF p. 136). The Kouretes are praised for first establishing a rite.

LIV.10 (source PDF p. 178). Orgia are shown within consecrated rites.

LXXIX.8 (source PDF p. 258). Themis likewise receives first-revealer praise.

LXXXIV.3 (source PDF p. 268). Hestia's rite explicitly concerns these initiates.

In this edition

Rite is a useful broad English rendering. Initiation may be appropriate where the participants or action justify it, but should not erase the noun's wider ritual application. The supplied text contains repeated requests and origin praises, not a continuous ritual manual that can be reconstructed by lining up every occurrence.

See also

ὄργια [OL1271]; μύστης [OL1163]; μυστήριον [OL1162]; τελετάρχης [OL1713]; τελέω [OL1716]

Source forms τελεταῖς; τελετὰς; τελετήν; τελετὴν; τελετῆς; τελετῇσιν

All verse occurrences 19 in total. Source PDF: I.9 (p. 18); VI.11 (p. 32); VII.12 (p. 36); XXIV.10 (p. 94); XXVII.11 (p. 102); XXXV.7 (p. 128); XXXVIII.6 (p. 136); XLIII.10 (p. 152); XLIX.2 (p. 164); XLIX.7 (p. 164); LIII.9 (p. 176); LIV.7 (p. 178); LIV.10 (p. 178); LXXV.3 (p. 244); LXXVI.7 (p. 248); LXXVII.10 (p. 250); LXXIX.8 (p. 258); LXXIX.12 (p. 258); LXXXIV.3 (p. 268)

Lexical references LSJ τελετή (n102989)

τελευτή

teleutē · end or completion · OL1715

The word

Τελευτή can be an ending, a completion, or the end of life. The six occurrences divide between cosmic beginning-and-end language and petitions for a good completion of mortal life. The genitive and the surrounding predicates determine the scope.

In the work

Heaven and Zeus are each called beginning of all and end of all (IV.2; XV.7). Apollo cares for beginning and end, while Nature is an end that does not end, ἀτελής τελευτή (XXXIV.15; X.8). These phrases concern encompassing power and paradoxical completion. Reading every τελευτή as an individual's death would make their cosmic predication needlessly narrow.

Pan and Lightning Zeus are asked for a good or sweet end of life (XI.22; XX.6). Here βιότοιο supplies precisely the mortal frame missing from the universal predicates. The wishes are for a favourable completion, not simply for life to stop. Their positive adjectives matter as much as the noun itself.

Places to Read

IV.2 (source PDF p. 28). Heaven as beginning and end of all.

X.8 (source PDF p. 46). Nature’s deliberately paradoxical endless end.

XI.22 (source PDF p. 56). A good end explicitly belongs to life.

XX.6 (source PDF p. 84). Lightning Zeus is asked to bring a sweet completion of life.

XXXIV.15 (source PDF p. 124). Beginning and end are Apollo’s concern.

In this edition

The translation uses end throughout, which keeps the verbal recurrence clear but can hide the shift of scale. Completion may help in explanation, while death is warranted only where the local life-language supports it. Compare τέλος and τέρμα without assuming that their ranges are identical.

See also

τέλος [OL1717]; τέρμα [OL1720]; ἀρχή [OL0212]; βίοτος [OL0309]

Source forms τελευτή; τελευτήν; τελευτὴν

All verse occurrences 6 in total. Source PDF: IV.2 (p. 28); X.8 (p. 46); XI.22 (p. 56); XV.7 (p. 68); XX.6 (p. 84); XXXIV.15 (p. 124)

Lexical references LSJ τελευτή (n102993)

τελέω

teleō · accomplish or bring to term · OL1716

The word

The verb expresses accomplishment or completion. Although its family includes ritual terms, its three primary uses here are not all equivalent to initiate. Nature's action, the worshippers' observance of birth, and Dionysos's coming to term must be read separately.

In the work

Nature alone accomplishes what has been decided at X.24. The agent is the goddess and the object is τὸ κριθέν, not a person undergoing initiation. In Semele's hymn, by contrast, ritual participants accomplish or enact the fruitful birth-pang of her Bacchos (XLIV.8). The surrounding table and mysteries make a commemorative ritual setting clear, while the verb alone does not tell us the ceremony's precise actions.

The Sabazios hymn says Dionysos was sewn into the thigh so that he might emerge τετελεσμένος (XLVIII.3). Completed or brought to term fits that gestational setting. Initiated would introduce a special ritual interpretation beyond what the birth sentence requires. The possible missing-line discussion in the apparatus is a separate editorial matter, not a recovered continuation that can be treated as printed verse.

Places to Read

X.24 (source PDF p. 50). Nature accomplishes what has been decided.

XLIV.8 (source PDF p. 154). Participants enact Bacchos’s fruitful birth-pang.

XLVIII.3 (source PDF p. 162). The completed child comes forth from the thigh.

In this edition

The English varies between accomplishing and coming to term, appropriately following the object and setting. The visually close τελεοῦται in Death's hymn belongs to the separately indexed τελειόω/τελεόω formation. The lexical family is connected, but

neither similar spelling nor common completion-language licenses merging the forms or their counts.

See also

τελειόω [OL1710]; τελετή [OL1714]; τέλος [OL1717]; ὠδίς [OL1958]; τεκνόω [OL1708]

Source forms τελέουσα; τελῶσιν; τετελεσμένος

All verse occurrences 3 in total. Source PDF: X.24 (p. 50); XLIV.8 (p. 154); XLVIII.3 (p. 162)

Consequential readings AV067_03

Lexical references LSJ τελέω (n102995)

τέλος

telos · end, outcome or goal · OL1717

The word

Τέλος names what an action or course reaches: an end, fulfilment, outcome or goal. In these hymns the repeated phrase τέλος ἐσθλόν asks for a good result. The result can belong to life, to works, or to excellence, and is not automatically death or initiation.

In the work

Several prayers explicitly ask for a good end of life, using βίος-family genitives with Kronos, Hermes, Nomos, Asklepios and Daimon. The adjectives add blessedness, sweetness or honour to the wished-for completion. Other petitions locate the good result upon works, as with Nike and chthonic Hermes (XXXIII.9; LVII.12). The practical success of activity remains audible even when mortality stands in the background.

Dikaiosyne's hymn says wisdom reaches the good goal of excellence in her (LXIII.11). Here τέλος is an ethical culmination rather than the closing moment of a lifespan. Dream's statement that the outcome is sweeter for the pious follows prayers and sacrifices that dissolve divine anger (LXXXVI.12). Reading outcome keeps that immediate sequence visible without prematurely deciding that the verse refers only to an afterlife.

Places to Read

XXVIII.11 (source PDF p. 106). The end is explicitly that of life.

XXXIII.9 (source PDF p. 120). Nike brings a good outcome upon reputable works.

LXIII.11 (source PDF p. 210). Wisdom reaches the goal of excellence.

LXXXVI.12 (source PDF p. 274). The sweeter outcome follows the account of appeasing anger.

In this edition

The supplied English frequently uses end, preserving recurrence but sometimes sounding narrower than the Greek construction. A reader should ask end of what before settling on death, goal or successful result. The nearby τελετή at XXXV.7 does not make the two nouns synonyms: Leto comes to a rite while bringing a sweet outcome.

See also

τελευτή [OL1715]; τέρμα [OL1720]; τελέω [OL1716]; ἔργον [OL0599]; ἀρετή [OL0196]

Source forms τέλος

All verse occurrences 11 in total. Source PDF: XIII.10 (p. 62); XXV.11 (p. 96); XXVIII.11 (p. 106); XXXIII.9 (p. 120); XXXV.7 (p. 128); LVII.12 (p. 192); LXIII.11 (p. 210); LXIV.7 (p. 212); LXVII.8 (p. 222); LXXIII.9 (p. 240); LXXXVI.12 (p. 274)

Consequential readings AV052_05; AV091_06

Lexical references LSJ τέλος (n103012)

τένων

tenōn · sinew or neck-region · OL1718

Demeter first yoked the oxen's τένοντα for ploughing at XL.8. The body-part expression focuses the animal's strength beneath the yoke and can be understood in the neck-region affected by it. Retaining the actual noun is preferable to silently substituting an unattested word for neck.

See also Δημήτηρ [OL0416]; βοῦς [OL0327]

Source forms τένοντα

All verse occurrences 1 in total. Source PDF: XL.8 (p. 144)

Lexical references LSJ τένων (n103085)

τέρας

teras · celestial sign or star · OL1719

The form τείρεσιν occurs in the appended Ares hymn's seven-path celestial setting (LXXXVIII.7). Here the relevant lexical sense is stars or heavenly signs, not a monster. LSJ records this poetic form under τέρας; a new singular τεῖρος is neither needed nor supplied by the verse.

See also Ἄρης [OL0198]; ἀστήρ [OL0223]

Source forms τείρεσιν

All verse occurrences 1 in total. Source PDF: LXXXVIII.7 (p. 280)

Lexical references LSJ τέρας (n103102)

τέρμα

terma · limit or boundary · OL1720

The word

A τέρμα is a limit or boundary. Its local applications include the edge of Earth, Oceanus as Earth's boundary, the limit of a musical range, and a difficult abstract limit in the Moirai hymn. The common idea is a boundary, not one fixed kind of destination.

In the work

Pan, Rhea and Meilinoe are asked to send disturbing forces to the ends of Earth (XI.23; XIV.14; LXXI.11). The plural marks maximal removal from the worshippers' present sphere. It does not locate an independently described place where all expelled evils permanently reside. Oceanus, by contrast, is Earth's dear boundary at LXXXIII.7, a positive encompassing limit rather than an exile-point.

Apollo moves toward the bounds of the nete in his musical ordering (XXXIV.17). Geographic edges should not be carried into that technical image. The Moirai passage connects a limit with justice, hope and cares in a syntactically difficult sequence (LIX.9);

identifying the noun does not settle every attachment or turn the passage into an unambiguous doctrine of predestination.

Places to Read

XI.23 (source PDF p. 56). Earth’s ends express the desired distance of expulsion.

XXXIV.17 (source PDF p. 124). A musical boundary belongs to the nete passage.

LIX.9 (source PDF p. 196). The abstract construction remains difficult.

LXXXIII.7 (source PDF p. 266). Oceanus is a beloved boundary of Earth.

In this edition

The English bound and limit are suitable but require different local explanations. The Moirai translation is an interpretation of the complete clause, not a lexical proof that all its nouns have one settled syntactic relation. Compare τέλος for outcome and τελευτή for ending rather than using either automatically in place of boundary.

See also

τέλος [OL1717]; τελευτή [OL1715]; νεάτη [OL1179]; Ὠκεανός [OL1959]; γῆ [OL0367]

Source forms τέρμα; τέρματα

All verse occurrences 6 in total. Source PDF: XI.23 (p. 56); XIV.14 (p. 66); XXXIV.17 (p. 124); LIX.9 (p. 196); LXXI.11 (p. 236); LXXXIII.7 (p. 266)

Lexical references LSJ τέρμα (n103163)

τερπνός

terpnos · delightful · OL1721

Night is delightful at III.5. The adjective evaluates her as welcome and pleasing in the same hymn that gives darkness its other atmospheric and protective qualities. It is not equivalent to sleep-giving, even though delight and restful night can be closely associated in the invocation.

See also νύξ [OL1217]; τέρπω [OL1722]; ὕπνος [OL1811]

Source forms τερπνή

All verse occurrences 1 in total. Source PDF: III.5 (p. 24)

Lexical references LSJ τερπνός (n103185)

τέρπω

terpō · delight or take delight · OL1722

The verb can give pleasure to someone, as Tmolos delights Hipta (XLIX.6), or describe a deity's own enjoyment. Athena delights her mind amid wooded mountains; Poseidon enjoys waves and sea creatures, and Leukothea delights in waves. In the alternative location clauses for Mise and Aphrodite, delight helps identify where the goddess might be, rather than asserting that she occupies every listed place at once.

See also τερπνός [OL1721]; τερπωλή [OL1723]; νόος [OL1203]

Source forms τέρπει; τέρπεις; τέρπῃ; τερπομένη; τερπόμενος

All verse occurrences 8 in total. Source PDF: XVII.8 (p. 72); XXXII.5 (p. 116); XLII.5 (p. 150); XLII.7 (p. 150); XLIX.6 (p. 164); LV.8 (p. 180); LV.22 (p. 184); LXXIV.4 (p. 242)

Consequential readings AV084_03

Lexical references LSJ τέρπω (n103190)

τερπωλή

terpōlē · pleasure or delight · OL1723

At LXXXVI.8–9 the good, anticipated in thought, may lead human life onward with delights. The plural τερπωλαῖς belongs to this purpose-clause, whose subject is τὸ καλόν, not Dream. Dream reveals what is coming in the preceding clauses; the resulting delight should not be flattened into an unconditional promise that all dreaming is pleasant.

See also ὄνειρος [OL1264]; τέρπω [OL1722]; βίοτος [OL0309]

Source forms τερπωλαῖς

All verse occurrences 1 in total. Source PDF: LXXXVI.9 (p. 272)

Lexical references LSJ τερπωλή (n103191)

Τερψιχόρη

Terpsikhorē · Terpsichore · OL1724

Terpsichore is individually named among the Muses at LXXVI.9. Her name is part of an enumerated invocation, so the present passage supports her membership in that group rather than a separate account of her specialist art. The dancing associations recognizable in the name should not replace what the verse actually says.

See also Μοῦσα [OL1160]; χορός [OL1938]

Source forms Τερψιχόρη

All verse occurrences 1 in total. Source PDF: LXXVI.9 (p. 248)

Lexical references LSJ Τερψιχόρη (n103211)

τετραβάμων

tetrabamōn · four-stepping or four-footed · OL1725

Helios dances with four-stepping feet at VIII.5. The unusual combination of number, feet and dancing should remain audible rather than being replaced with a smooth astronomical paraphrase. An association with four seasons may be interpretive, but it is not the whole lexical content of the adjective.

See also ἥλιος [OL0741]; χορεύω [OL1934]; τετράορος [OL1727]

Source forms τετραβάμοσι

All verse occurrences 1 in total. Source PDF: VIII.5 (p. 38)

Lexical references LSJ τετραβάμων (n103313)

τετρακίων

tetrakiōn · four-pillared · OL1726

The Prayer invokes the portions of a four-pillared cosmos at Prayer.39. Four supports are the expressed image, but the verse does not enumerate them. Identifying particular elements, directions or divine figures as the pillars would require evidence beyond the compound itself.

See also κόσμος [OL0950]; μοῖρα [OL1151]

Source forms τετρακίονος

All verse occurrences 1 in total. Source PDF: Prayer.39 (p. 16)

Lexical references LSJ τετρακίων (n103411)

τετράορος

tetraoros · yoked four together · OL1727

Helios and Poseidon have four-horse chariots (VIII.19; XVII.5), and Plouton's horses are yoked four together (XVIII.14). The contracted τετρώροις belongs with the uncontracted τετράορον under one headword. The number describes the team, not four different kinds of chariot.

See also ἅρμα [OL0200]; ἵππος [OL0842]; τετραβάμων [OL1725]

Source forms τετράορον; τετρώροις

All verse occurrences 3 in total. Source PDF: VIII.19 (p. 40); XVII.5 (p. 72); XVIII.14 (p. 76)

Lexical references LSJ τετράορος (n103467)

τετράπους

tetrapous · four-footed · OL1728

Four-footed creatures stand alongside birds and sea beings in Eos's hymn (LXXVIII.11). The adjective distinguishes a class of living creatures by their mode of bodily support. Unlike τετραβάμων applied to Helios's dance, this is a straightforward grouping of animals within the dawn's reach.

See also ζῷον [OL0718]; τετραβάμων [OL1725]

Source forms τετραπόδων

All verse occurrences 1 in total. Source PDF: LXXVIII.11 (p. 254)

Lexical references LSJ τετράπους (n103504)

τεῦχος

teukhos · arms or equipment · OL1729

The Kouretes carry martial equipment at XXXVIII.1 and 7. The plural τεύχεα, printed elided as τεύχε’, refers to their arms, not to a finite form of τεύχω, make. The equipment belongs to the hymn's armed company and movement, where a colourless translation such as things would erase the martial setting.

See also Κουρῆτες [OL0951]; ὅπλον [OL1268]; τεύχω [OL1730]

Source forms τεύχε’

All verse occurrences 2 in total. Source PDF: XXXVIII.1 (p. 136); XXXVIII.7 (p. 136)

Lexical references LSJ τεῦχος (n103678)

τεύχω

teukhō · make, produce or obtain · OL1730

Nature makes all things (X.28), Fortune produces abundant possessions for some (LXXII.7), and Boreas makes the aither clear (LXXX.5). Semele's τευξαμένη has the different middle force of obtaining honours from Phersephone (XLIV.6). That latter construction overlaps lexically with obtaining or attaining, not crafting an object; the reported participial alternative does not remove Phersephone's printed name.

See also φύσις [OL1897]; τύχη [OL1786]; τιμή [OL1741]; Φερσεφόνη [OL1844]

Source forms τευξαμένη; τεύχεις; τεύχων

All verse occurrences 4 in total. Source PDF: X.28 (p. 50); XLIV.6 (p. 154); LXXII.7 (p. 238); LXXX.5 (p. 260)

Lexical references LSJ τεύχω (n103681)

τέχνη

tekhnē · art, craft or skilled activity · OL1731

The word

Τέχνη denotes skilled activity, art or craft. The two occurrences here concern the divine fostering of such capacities, not a modern division between fine art and technology. Keeping that broad practical range helps the English arts and crafts remain connected.

In the work

Athena is mother of arts at XXXII.8, beside her martial and bed-shunning titles. The maternal metaphor attributes productive or fostering authority to her without naming one narrow profession. The line does not divide her crafts into an exhaustive list; the skill-language contributes to a varied account of her power.

In Hygieia's hymn crafts flourish or are laden when health is present (LXVIII.5). The verb of abundance places skilled human activity among the many things that depend upon health. Here the crafts are not personified children directly addressed by the singer, but activities whose thriving forms part of a successful life. Read the two passages together as different relations to skill: a divine mother and a condition for flourishing.

Places to Read

XXXII.8 (source PDF p. 116). Athena is mother of arts or crafts.

LXVIII.5 (source PDF p. 224). Crafts thrive through Hygieia’s presence.

In this edition

The English arts in Athena and crafts in Hygieia follows two familiar renderings of one Greek noun. It should not be treated as evidence for two different ancient categories. Hephaistos's τεχνοδίαιτος offers a related compound, but it contributes its own characterization and is not another occurrence of τέχνη.

See also

τεχνοδίαιτος [OL1732]; Ἀθηνᾶ [OL0044]; ὑγίεια [OL1787]; Ἥφαιστος [OL0756]

Source forms τέχναι; τεχνῶν

All verse occurrences 2 in total. Source PDF: XXXII.8 (p. 116); LXVIII.5 (p. 224)

Lexical references LSJ τέχνη (n103701)

τεχνοδίαιτος

tekhnodiaitos · living by craft · OL1732

Hephaistos is addressed as τεχνοδίαιτε at LXVI.3. Craft characterizes his activity or manner of life, rather than simply being an object he owns. The compound connects naturally with the hymn's artisan imagery, without importing the modern separation between fine art and technology.

See also Ἥφαιστος [OL0756]; τέχνη [OL1731]

Source forms τεχνοδίαιτε

All verse occurrences 1 in total. Source PDF: LXVI.3 (p. 218)

Lexical references LSJ τεχνοδίαιτος (n103720)

Τηθύς

Tēthys · Tethys · OL1733

The Prayer invokes dark-robed Tethys with the accusative Τηθύα (Prayer.26), while the sea hymn has Τηθύν and calls her Oceanus's bride (XXII.1). These two accusatives belong to the same named figure. The apparatus reports τηθύν against the Prayer's adopted form; changing the ending does not establish another deity.

See also Ὠκεανός [OL1959]; θάλασσα [OL0759]

Source forms Τηθύα; Τηθύν

All verse occurrences 2 in total. Source PDF: Prayer.26 (p. 14); XXII.1 (p. 88)

Lexical references LSJ Τηθύς (n103776)

τηλεπόρος

tēleporos · far-reaching or far-distant · OL1734

Hades is τηλεπόρον at XVIII.9. The epithet gives the realm an image of extensive or distant reach among its other descriptions. It does not measure the length of a journey, and both the spatial remoteness and the sense of stretching far should remain available to a reader of the compound.

See also Ἅιδης [OL0054]; Πλούτων [OL1440]

Source forms τηλεπόρον

All verse occurrences 1 in total. Source PDF: XVIII.9 (p. 74)

Lexical references LSJ τηλέπορος (n103805)

τηρέω

tēreō · keep or guard · OL1735

Nomos keeps the ordered arrangement unbending and free from faction through laws at LXIV.4. The participle makes preservation an ongoing activity. What is guarded is an ordered condition, not a physical door or a captive person, so keep or maintain is more precise here than an automatically military guard.

See also νόμος [OL1202]

Source forms τηροῦντα

All verse occurrences 1 in total. Source PDF: LXIV.4 (p. 212)

Lexical references LSJ τηρέω (n103871)

τίθημι

tithēmi · set, place or establish · OL1736

The word

This ordinary verb acquires its precise force from its object and construction. Setting down a step, placing a yoke, establishing a rite and making someone flourish are different applications of the same flexible action-word. Treating it as a special ritual verb everywhere would hide that range.

In the work

The Kouretes set down armed steps at XXXI.1 and are praised for first establishing a rite at XXXVIII.6. The first gives movement a concrete placing-image; the second concerns

an institution or practice. Mortals place Nemesis's yoke on their necks at LXI.5, where submission is expressed through a bodily action.

Hestia is asked to make initiates ever-blooming and blessed, and Boreas makes everything clear (LXXXIV.4; LXXX.5). The complements specify the resulting state. Korybas puts on a dark serpent's form with a middle participle (XXXIX.8), while the worshippers lay testimony and prayer before Zeus at XV.2. The latter is an offering of stated words, not automatically a reference to slaughtering a victim.

Places to Read

XV.2 (source PDF p. 68). The speakers lay testimony and prayer before Zeus.

XXXVIII.6 (source PDF p. 136). Establishing a rite differs from physically setting a step.

XXXIX.8 (source PDF p. 142). The middle form concerns assumption of a serpent shape.

LXXXIV.4 (source PDF p. 268). Hestia makes the initiates flourish.

In this edition

Set, put, establish and make are legitimate contextual English choices. The source forms ἔθεσθε, θέντες, θέμενος, θεῖσ’ and τιθείς remain retrievable together without erasing their different voices or objects. At LXI.5 the fear/learning variant in the surrounding clause changes the account of mortals' relation to Nemesis, not the lexical identity of τίθημι.

See also

τελετή [OL1714]; μορφή [OL1159]; ζυγόν [OL0714]

Source forms ἔθεσθε; θεῖσ’; θέμενος; θέντες; τιθείς; τιθέμεσθα

All verse occurrences 7 in total. Source PDF: XV.2 (p. 68); XXXI.1 (p. 114); XXXVIII.6 (p. 136); XXXIX.8 (p. 142); LXI.5 (p. 202); LXXX.5 (p. 260); LXXXIV.4 (p. 268)

Consequential readings AV124_04

Lexical references LSJ τίθημι (n103922)

τιθηνέω

tithēneō · nurse · OL1737

Earth the mother goddess and Zeus of the salt sea nurse living creatures in their bosoms at LXIII.15–16. The singular verb precedes these coordinated subjects across the line break. Although the passage belongs to Dikaiosyne’s hymn, the nursing is not assigned to her by default: the named earth and sea powers perform the sustaining action.

See also γῆ [OL0367]; τιθήνη [OL1738]; τρέφω [OL1760]

Source forms τιθηνεῖ

All verse occurrences 1 in total. Source PDF: LXIII.15 (p. 210)

Lexical references LSJ τιθηνέω (n103925)

τιθήνη

tithēnē · nurse or foster-mother · OL1738

The word

Τιθήνη is a feminine nurse or foster-mother noun. The hymns use it both in Nature's catalogue of universal sustaining roles and for the nurses accompanying Dionysian figures. Nurture is the common relation, but the singular cosmic title and plural attendants have different constructions.

In the work

Nature is father, mother, nourisher and nurse of all at X.18. The accumulation distinguishes several generative and sustaining roles rather than collapsing them into one English parent. Elsewhere fair-girdled nurses accompany Dionysos, Amphietes and Silenos, while Mise's Egyptian setting includes attendant nurses. Silenos remains the addressee in LIV; his association with Bacchos does not make every action in that hymn Dionysos's.

At LII.8 Dionysos celebrates the consecrated trieteric observances around nurses. This particularly consequential occurrence is the adopted τιθήνας against reported γαληναῖς. The nurses are therefore part of the printed text, but their status as an editorial choice should not be hidden when the line is used to reconstruct a ritual scene.

Places to Read

X.18 (source PDF p. 48). Nature’s singular nursing title joins other parent and nourisher roles.

XXX.9 (source PDF p. 112). Fair-girdled nurses accompany Dionysos.

LII.8 (source PDF p. 174). The adopted nurses reading is textually consequential.

LIV.5 (source PDF p. 178). The nurses accompany Silenos in this hymn’s address.

In this edition

Foster-mothers makes the feminine relation explicit in the English. The reported τιθηνός at X.18 does not obligatorily mean a male nurse, since that lexical form can be feminine too. In LIV.1 Silenos's identity supports foster-father, but that contextual fact must not be projected back onto every appearance of the alternative form.

See also

τιθηνός [OL1739]; τροφός [OL1778]; τροφεύς [OL1776]; Διόνυσος [OL0446]; Σιληνός [OL1625]

Source forms τιθήναις; τιθήνας; τιθήνη

All verse occurrences 6 in total. Source PDF: X.18 (p. 48); XXX.9 (p. 112); XLII.10 (p. 150); LII.8 (p. 174); LIII.6 (p. 176); LIV.5 (p. 178)

Consequential readings AV019_07; AV079_01; AV081_05

Lexical references LSJ τιθήνη (n103926)

τιθηνός

tithēnos · nurse or foster-parent · OL1739

Silenos is addressed as Bacchos's nurse at LIV.1; his identity makes foster-father a natural English rendering in this passage. The lexical form τιθηνός is not obligatorily

masculine in every Greek use, however. Its reported appearance against Nature's τιθήνη at X.18 therefore does not compel a change from female nurse to male nurse.

See also τιθήνη [OL1738]; Σιληνός [OL1625]; Βάκχος [OL0286]

Source forms τιθηνέ

All verse occurrences 1 in total. Source PDF: LIV.1 (p. 178)

Consequential readings AV019_07

Lexical references LSJ τιθηνός (n103934)

τίκτω

tiktō · bear or bring forth · OL1740

The birth participle τεκοῦσα occurs in Antaia's account of Eubouleus (XLI.8) and in Semele's lightning narrative (XLIV.5). Antaia is not named Semele in the first passage. In the second, the adopted active participle means having borne, whereas the reported τεχθεῖσα is passive, having been born; the change affects who undergoes the birth.

See also τεκνόω [OL1708]; Ἀνταίη [OL0153]; Σεμέλη [OL1618]

Source forms τεκοῦσα

All verse occurrences 2 in total. Source PDF: XLI.8 (p. 148); XLIV.5 (p. 154)

Consequential readings AV066_08; AV069_03

Lexical references LSJ τίκτω (n103942)

τιμή

timē · honour or prerogative · OL1741

Dionysos has honours among the blessed (Prayer.9), Semele obtains them from Phersephone (XLIV.6), and chthonic Hermes receives a domain of honour from her (LVII.10). Themis is presented as the source of the gods' honours and mysteries (LXXIX.10). The noun can thus express recognized divine status or a sphere of entitlement, not only words of praise spoken to a god.

See also τίω [OL1750]; γέρας [OL0365]; Φερσεφόνη [OL1844]; Θέμις [OL0775]

Source forms τιμαὶ; τιμὰς; τιμὴν

All verse occurrences 4 in total. Source PDF: Prayer.9 (p. 10); XLIV.6 (p. 154); LVII.10 (p. 192); LXXIX.10 (p. 258)

Lexical references LSJ τιμή (n103975)

τιμήεις

timēeis · honoured · OL1742

Nature is τιμήεσσα at X.24. The adjective presents her as possessing or receiving honour in the same line that speaks of her completing what has been determined. It does not name a separate honour-giving action; the verbal work of the line belongs to τελέουσα.

See also τιμή [OL1741]; φύσις [OL1897]; τελέω [OL1716]

Source forms τιμήεσσα

All verse occurrences 1 in total. Source PDF: X.24 (p. 50)

Lexical references LSJ τιμήεις (n103976)

τιμωρός

timōros · avenger or punisher · OL1743

The Erinyes and Eumenides are punitive powers (LXIX.7; LXX.5), while Dike bears down as an avenger on the unjust (LXII.4). The objects and surrounding justice language make punishment or requital the local force. These are not indiscriminate descriptions of hostility toward every mortal.

See also δίκη [OL0439]; Ἐρινύς [OL0609]; Εὐμενίδες [OL0656]

Source forms τιμωροί; τιμωρὸς

All verse occurrences 3 in total. Source PDF: LXII.4 (p. 206); LXIX.7 (p. 228); LXX.5 (p. 232)

Lexical references LSJ τιμωρός (n104025)

τινάσσω

tinassō · shake · OL1744

Poseidon shakes the salt water (XVII.6), and Zeus shakes the divine dwelling with thunder (XIX.3). Hera's middle/passive τινασσομένη belongs to her movement amid airy whirrings (XVI.8), where being borne or shaken along is more appropriate than making her an active shaker of an omitted object. Voice and object determine the different pictures.

See also Ποσειδῶν [OL1517]; Ζεύς [OL0707]; Ἥρα [OL0750]

Source forms τινασσομένη; τινάσσων

All verse occurrences 3 in total. Source PDF: XVI.8 (p. 70); XVII.6 (p. 72); XIX.3 (p. 78)

Lexical references LSJ τινάσσω (n104033)

Τισιφόνη

Tisiphonē · Tisiphone · OL1745

Tisiphone is named individually with the Erinyes at LXIX.2. The name belongs to the hymn's direct invocation of the group and makes one member separately retrievable. An explanation derived solely from the name's components would not replace the surrounding account of their punitive force.

See also Ἐρινύς [OL0609]; τιμωρός [OL1743]

Source forms Τισιφόνη

All verse occurrences 1 in total. Source PDF: LXIX.2 (p. 228)

Lexical references LSJ Τισιφόνη (n104054)

τιταίνω

titainō · draw or pull · OL1746

Rhea's lion draws the sacred-wheeled chariot at XIV.2. The verb keeps the lion as the moving agent and the chariot as its object. This adopted reconstruction differs materially from the reported alternative wording, so the scene should not be treated as an undisputed word-for-word witness reading.

See also Ῥέα [OL1588]; λέων [OL1036]; ἅρμα [OL0200]

Source forms τιταίνει

All verse occurrences 1 in total. Source PDF: XIV.2 (p. 64)

Consequential readings AV027_01

Lexical references LSJ τιταίνω (n104055)

Τιτάν

Titan · Titan as name and title · OL1747

The word

Τιτάν appears both as the plural name of a group and as a singular title applied to several gods. A lexical account must preserve those two uses. It cannot assume that every singular invocation supplies the same genealogical claim as the Titans' own hymn.

In the work

The plural Τιτῆνες opens XXXVII with the explicit description children of Earth and Heaven. Their under-earth dwelling and their powers then receive their own praise and petition. That is a named collective with stated parents.

Herakles and Kronos are valiant Titans in their respective openings, and Apollo also receives the title (XII.1; XIII.2; XXXIV.3). Helios is a golden-rayed Titan and Hyperion at VIII.2. Eos is messenger of the great gentle Titan at LXXVIII.3, where the solar context supports the referent. These uses show the title's range within the supplied corpus; they do not justify erasing the different addressees or transferring every predicate from one hymn to another.

Places to Read

VIII.2 (source PDF p. 38). Helios is directly addressed as Titan and Hyperion.

XII.1 (source PDF p. 58). The same title belongs to Herakles here.

XXXIV.3 (source PDF p. 122). Apollo receives Titan among other epithets.

XXXVII.1 (source PDF p. 134). The plural group has explicit Earth-and-Heaven parentage.

LXXVIII.3 (source PDF p. 252). Eos’s messenger relation supplies the local solar context.

In this edition

The spelling Τιτῆνες is retained in the occurrence inventory beside singular Τιτάν forms. Artemis's feminine Τιτηνίς has separate lexical access under Τιτανίς. Shared Titan language is evidence for a comparison of the poems' naming practices, not a licence to replace them with one uniform divine family tree.

See also

Τιτανίς [OL1748]; Ὑπερίων [OL1805]; ἥλιος [OL0741]; Κρόνος [OL0971]; Ἡρακλῆς [OL0751]

Source forms Τιτάν; Τιτὰν; Τιτῆνες; Τιτῆνος

All verse occurrences 6 in total. Source PDF: VIII.2 (p. 38); XII.1 (p. 58); XIII.2 (p. 62); XXXIV.3 (p. 122); XXXVII.1 (p. 134); LXXVIII.3 (p. 252)

Heading or rubric TITANΩN · XXXVII.heading · source PDF p. 134. XXXVII. TITANΩN

Local sense Titans collectively addressed

Consequential readings AV117_03

Lexical references LSJ Τιτάν (n104056)

Τιτανίς

Titanis · female Titan · OL1748

Artemis receives the feminine Titan title Τιτηνίς at XXXVI.2. The formation makes a female bearer explicit, but it does not itself name her immediate parents. Compare the varied uses of Τιτάν elsewhere before treating every Titan epithet as one fixed genealogical classification.

See also Τιτάν [OL1747]; Ἄρτεμις [OL0211]

Source forms Τιτηνίς

All verse occurrences 1 in total. Source PDF: XXXVI.2 (p. 130)

Lexical references LSJ Τιτανίς (n104060)

Τιτυοκτόνος

Tityoktonos · slayer of Tityos · OL1749

Apollo is addressed as slayer of Tityos at XXXIV.1. The compound identifies a particular victorious deed, unlike a general title such as mighty or archer. The hymn invokes the deed without narrating its circumstances, so those circumstances should not be supplied from an uncited mythological account.

See also Ἀπόλλων [OL0184]; τοξοβέλεμνος [OL1755]

Source forms Τιτυοκτόνε

All verse occurrences 1 in total. Source PDF: XXXIV.1 (p. 122)

Lexical references LSJ Τιτυοκτόνος (n104099)

τίω

tiō · honour · OL1750

Nature is always honoured (X.4), while Dionysos and Silenos are honoured by all gods (XLV.5; LIV.2). The printed perfect participles τετιμέν’ and τετιμένε belong to τίω, honour. They should not be assigned to punitive τίνω or mechanically rebuilt from the more familiar τιμάω.

See also τιμή [OL1741]; τιμήεις [OL1742]

Source forms τετιμέν’; τετιμένε

All verse occurrences 3 in total. Source PDF: X.4 (p. 46); XLV.5 (p. 156); LIV.2 (p. 178)

Consequential readings AV018_03

Lexical references LSJ τίω1 (n104117)

Τμῶλος

Tmōlos · Tmolos · OL1751

Dionysos reaches Tmolos beside Hippa in the Sabazios hymn (XLVIII.4); in Hippa's own invocation the Lydian mountain delights her (XLIX.6). The place therefore links two passages through both movement and enjoyment. The Greek name Hippa and the supplied English Hipta need to be kept visible rather than treated as two different locations or companions.

See also Ἵππα [OL0839]; Διόνυσος [OL0446]; τέρπω [OL1722]

Source forms Τμῶλον; Τμῶλος

All verse occurrences 2 in total. Source PDF: XLVIII.4 (p. 162); XLIX.6 (p. 164)

Lexical references LSJ Τμῶλος (n104149)

τόθι

tothi · there · OL1752

At XVIII.15 there locates Hades's gates in the Eleusinian place named immediately before it. This small adverb carries a real spatial connection across the verse boundary. It is not an independent place-name, and removing it from the explanation would weaken the passage's localization.

See also Ἄιδης [OL0054]; Ἐλευσίς [OL0529]

Source forms τόθι

All verse occurrences 1 in total. Source PDF: XVIII.15 (p. 76)

Lexical references LSJ τόθῐ (n104154)

τοκετός

toketos · childbirth · OL1753

Prothyraia's concern at II.11 is with the pains of childbirth. The plural genitive τοκετῶν identifies the kind of pains from which relief is sought. It remains a distinct noun from τίκτω, bear, and from the goddess's own title.

See also Προθυραία [OL1536]; τίκτω [OL1740]; ὠδίς [OL1958]

Source forms τοκετῶν

All verse occurrences 1 in total. Source PDF: II.11 (p. 22)

Lexical references LSJ τοκετός (n104209)

τοξαλκής

toxalkēs · strong with the bow · OL1754

Eros is τοξαλκῆ at LVIII.2, powerful through the bow. The printed epithet emphasizes capacity, while the apparatus's question-marked τοξουλκῆ would picture drawing the bow. The latter is an editorial query, not another adopted occurrence or a proved witness reading.

See also ἔρως [OL0623]; τοξότης [OL1756]

Source forms τοξαλκῆ

All verse occurrences 1 in total. Source PDF: LVIII.2 (p. 194)

Consequential readings AV089_01

Lexical references LSJ τοξαλκής (n104282)

τοξοβέλεμνος

toxobelemnos · bow-shooting · OL1755

Apollo is bow-shooting at XXXIV.6. This compound emphasizes the projectile action associated with the bow, beside the hymn's other powerful and musical descriptions. The bow is present through the compound's lexical meaning, not as a separately printed simplex noun in that line.

See also Ἀπόλλων [OL0184]; τοξαλκής [OL1754]

Source forms τοξοβέλεμνε

All verse occurrences 1 in total. Source PDF: XXXIV.6 (p. 122)

Lexical references LSJ τοξοβέλεμνος (n104304)

τοξότης

toxotēs · archer · OL1756

Herakles is addressed as τοξότα at XII.5, among titles of strength and divinatory power. The agent noun identifies him as an archer rather than describing a particular shot within a narrated episode. Compare Artemis's separately formed feminine τοξότις.

See also Ἡρακλῆς [OL0751]; τοξότις [OL1757]

Source forms τοξότα

All verse occurrences 1 in total. Source PDF: XII.5 (p. 58)

Consequential readings AV024_04

Lexical references LSJ τοξότης (n104318)

τοξότις

toxotis · female archer · OL1757

Artemis is addressed as an archer at XXXVI.2. The feminine noun is directly suited to the named goddess and remains a separate lookup entry from masculine τοξότης. Its local force is the activity of archery, not a description of the precise shape of her bow.

See also Ἄρτεμις [OL0211]; τοξότης [OL1756]

Source forms τοξότι

All verse occurrences 1 in total. Source PDF: XXXVI.2 (p. 130)

Lexical references LSJ τοξότις (n104319)

τράπεζα

trapeza · table · OL1758

The word

The noun means a table. Its one primary occurrence is materially important because it names an object within the ritual observance described in Semele's hymn. The object is explicit, while its contents and arrangement are not.

In the work

The surrounding sentence speaks of trieteric seasons when participants accomplish the fruitful birth-pang of Bacchos, together with a well-hallowed table and holy mysteries (XLIV.7–9). The table therefore belongs to the enacted observance rather than to a casually described household meal. Yet the grammatical coordination is compact: the same completing or performing verb governs a sequence that English must explain rather than reproduce mechanically.

Nothing in τράπεζα itself tells us what was placed upon it, whether everyone shared a meal, or how it stood in relation to the performers. The hymn's ritual setting warrants identifying a sacred table; a detailed reconstruction of its use would need additional evidence. This is a useful example of the difference between a securely named ritual object and an imagined ceremony built around it.

Places to Read

XLIV.9 (source PDF p. 154). The well-hallowed table is coordinated with the birth observance and mysteries.

In this edition

The translation's table is direct and appropriately modest. Well-hallowed renders εὐίερον, while holy belongs to the mysteries in the next coordinated phrase. The adjectives and objects should not be treated as interchangeable components of one vague sacred scene. The apparatus does not turn this isolated noun into an inventory of offerings.

See also

τελέω [OL1716]; ὠδίς [OL1958]; μυστήριον [OL1162]; εὐίερος [OL0647]; Σεμέλη [OL1618]

Source forms τράπεζαν

All verse occurrences 1 in total. Source PDF: XLIV.9 (p. 154)

Lexical references LSJ τράπεζα (n104538)

τρέπω

trepō · turn toward · OL1759

Amphietes turns toward the hymn with his nurses at LIII.6. The movement is directed toward the song of invocation; the construction does not say that the god becomes a hymn. The surrounding nurses and recurring festive time make the requested attention part of the hymn's encounter with him.

See also ἀμφιετής [OL0121]; ὕμνος [OL1798]; τιθήνη [OL1738]

Source forms τρέπεαι

All verse occurrences 1 in total. Source PDF: LIII.6 (p. 176)

Lexical references LSJ τρέπω (n104685)

τρέφω

trephō · nourish · OL1760

Earth nourishes the living creatures over whom Sleep rules at LXXXV.2. The verb makes sustained life the common ground of Sleep's dominion. It is not here a statement that Sleep feeds them or that Earth produces their dreams.

See also γῆ [OL0367]; ὕπνος [OL1811]; τροφή [OL1777]

Source forms τρέφει

All verse occurrences 1 in total. Source PDF: LXXXV.2 (p. 270)

Lexical references LSJ τρέφω (n104690)

τρίαινα

triaina · trident · OL1761

Poseidon holds a bronze-worked trident at XVII.2. The noun names the object directly, with the adjective describing its workmanship. This is firmer textual evidence for a named implement than an object inferred only from the components of an epithet.

See also Ποσειδῶν [OL1517]; χαλκοτόρευτος [OL1908]

Source forms τρίαιναν

All verse occurrences 1 in total. Source PDF: XVII.2 (p. 72)

Lexical references LSJ τρίαινα (n104724)

τρίγονος

trigonos · three-born · OL1762

Dionysos is three-born at XXX.2, in a sequence that also calls him first-born and two-natured. The different numerical compounds supply different forms of praise; they should not be forced into one tidy genealogy without further evidence. Three-born is specifically generative language, not a synonym for every threefold description.

See also Διόνυσος [OL0446]; τριφυής [OL1773]; διφυής [OL0451]

Source forms τρίγονον

All verse occurrences 1 in total. Source PDF: XXX.2 (p. 112)

Lexical references LSJ τρίγονος (n104877)

τριετήρ

trietēr · trieteric · OL1763

The time associated with Dionysos's resting is τριετῆρα at LIII.4. This is the distinct -τήρ formation, not an extra occurrence of τριετής. Read it with the verb κοιμίζει and the surrounding festival language: the poetic description of recurring time should not be silently harmonized into a complete calendar.

See also τριετής [OL1766]; τριετηρίς [OL1765]; ἀμφιετής [OL0121]; κοιμίζω [OL0933]

Source forms τριετῆρα

All verse occurrences 1 in total. Source PDF: LIII.4 (p. 176)

Lexical references LSJ τριετήρ (n104910)

τριετηρικός

trietērikos · trieteric, belonging to the recurring observance · OL1764

This adjective belongs to the supplied headings of the Trieteric Dionysos hymns XLV and LII, not to their counted verse vocabulary. It identifies these hymns through the recurring observance associated with the god. The related verse forms τριετής and τριετηρίς have their own constructions and occurrence counts.

See also τριετής [OL1766]; τριετηρίς [OL1765]; Διόνυσος [OL0446]

Heading or rubric ΤΡΙΕΤΗΡΙΚΟΥ · XLV.heading · source PDF p. 156. XLV. ΥΜΝΟΣ ΔΙΟΝΥΣΟΥ ΒΑΣΣΑΡΕΩΣ ΤΡΙΕΤΗΡΙΚΟΥ

Local sense of the trieteric observance, a Dionysian heading title

Heading or rubric ΤΡΙΕΤΗΡΙΚΟΥ · LII.heading · source PDF p. 172. LII. ΤΡΙΕΤΗΡΙΚΟΥ

τριετηρίς

trietēris · trieteric season or observance · OL1765

The word

The form can qualify a season or stand substantivally for a recurring observance. It belongs to the trieteric vocabulary associated here with Dionysian celebration. Third-year recurrence is traditionally inclusive in Greek festival terminology, so it should not be silently converted into a modern interval of three complete years.

In the work

Semele's hymn has τριετηρίδας ὥρας, trieteric seasons, when participants enact Bacchos's fruitful birth-pang (XLIV.7–8). Silenos's praise similarly speaks of τριετηρίσιν ὥραις at LIV.3. In both, the word qualifies an expressed noun for seasons or times.

At LII.8, by contrast, the consecrated τριετηρίδας can stand as the observances through which Dionysos revels around nurses. The adopted τιθήνας in that phrase is textually significant, so a calendar account and a nursing scene should not be presented as equally unproblematic inherited facts. Related τριετής, τριετήρ and the heading adjective τριετηρικός remain individually accessible rather than being collapsed into one undifferentiated form.

Places to Read

XLIV.7 (source PDF p. 154). The adjective qualifies expressed seasons.

LII.8 (source PDF p. 174). The substantive use denotes observances, beside the adopted nurses reading.

LIV.3 (source PDF p. 178). Silenos is honoured at trieteric seasons.

In this edition

The English trieteric wisely preserves the ancient term. Feasts at LII.8 is an explanatory rendering of the substantive construction, not an additional Greek noun. The hymns give recurring-time language, not enough dates or procedural detail to reconstruct one complete historical festival calendar.

See also

τριετής [OL1766]; τριετήρ [OL1763]; τριετηρικός [OL1764]; ὥρα [OL1965]; ἀμφιετής [OL0121]

Source forms τριετηρίδας; τριετηρίσιν

All verse occurrences 3 in total. Source PDF: XLIV.7 (p. 154); LII.8 (p. 174); LIV.3 (p. 178)

Lexical references LSJ τριετηρίς (n104913)

τριετής

trietēs · trieteric or of the third year · OL1766

Dionysos bears the trieteric title at XXX.5, and the revel is described in the same terms at LIII.5. The expression is associated with third-year recurrence, traditionally counted inclusively, rather than automatically a modern three-full-year interval. The two passages do not by themselves supply a dated historical festival calendar.

See also τριετήρ [OL1763]; τριετηρίς [OL1765]; ἀμφιετής [OL0121]

Source forms τριετῆ

All verse occurrences 2 in total. Source PDF: XXX.5 (p. 112); LIII.5 (p. 176)

Lexical references LSJ τριέτης (n104915)

τριοδῖτις

trioditis · of the meeting of three roads · OL1767

Hekate is τριοδῖτιν at I.1, invoked at the meeting of three roads. The feminine formation is retained as direct lexical access, even though the dictionary groups it under τριοδίτης. The spatial title is more specific than a general description of her as a traveller.

See also Ἑκάτη [OL0508]

Source forms τριοδῖτιν

All verse occurrences 1 in total. Source PDF: I.1 (p. 18)

τρισσός

trissos · threefold or three · OL1768

Aphrodite rules three portions at LV.5. The adjective modifies the divisions over which she has power. Although the neighbouring noun μοῖρα can elsewhere name a Fate, this phrase does not identify three divine persons called the Moirai.

See also Ἀφροδίτη [OL0265]; μοῖρα [OL1151]

Source forms τρισσῶν

All verse occurrences 1 in total. Source PDF: LV.5 (p. 180)

Lexical references LSJ τρισσός (n105271)

τρίτατος

tritatos · third · OL1769

Poseidon and Plouton each receive a third portion in their separate invocations (XVII.7; XVIII.6). In the appended Ares hymn the third circuit is a different celestial referent (LXXXVIII.8). The ordinal is shared, but the division of cosmic regions and the ordering of a circuit should not be conflated.

See also μοῖρα [OL1151]; Ποσειδῶν [OL1517]; Πλούτων [OL1440]

Source forms τριτάτης

All verse occurrences 3 in total. Source PDF: XVII.7 (p. 72); XVIII.6 (p. 74); LXXXVIII.8 (p. 280)

Lexical references LSJ τρίτατος (n105316)

Τριτογένεια

Tritogeneia · Tritogeneia · OL1770

Athena is addressed as Tritogeneia at XXXII.13. The title is printed without an accompanying derivation or explanatory birth narrative. Keeping the name as a title avoids presenting one proposed etymology as though the hymn itself had stated it.

See also Ἀθηνᾶ [OL0044]

Source forms Τριτογένεια

All verse occurrences 1 in total. Source PDF: XXXII.13 (p. 118)

Lexical references LSJ Τριτογένεια (n105332)

Τρίτων

Tritōn · Triton; plural Tritons · OL1771

The Nereids rejoice upon the vehicles or mounts of Tritons at XXIV.4. The plural matters: the line depicts sea beings in a marine company rather than naming only one individual Triton. The related adjective Τριτώνιος in the same hymn belongs to the water imagery, not to this noun's occurrence count.

See also Νηρηΐς [OL1194]; Τριτώνιος [OL1772]

Source forms Τριτώνων

All verse occurrences 1 in total. Source PDF: XXIV.4 (p. 92)

Lexical references LSJ Τρίτων (n105357)

Τριτώνιος

Tritōnios · Tritonian · OL1772

The Nereids' setting includes Tritonian swelling water at XXIV.6. The adjective marks the marine scene through the Triton association. It is distinct from the plural noun Τριτώνων earlier in the hymn, even though the two expressions reinforce one another.

See also Τρίτων [OL1771]; Νηρηΐς [OL1194]

Source forms Τριτώνιον

All verse occurrences 1 in total. Source PDF: XXIV.6 (p. 92)

Lexical references LSJ Τριτώνιος (n105359)

τριφυής

triphyēs · threefold in nature or form · OL1773

Dionysos is τριφυές at LII.5. The adjective gives a threefold characterization without itself enumerating three components. Unlike τρίγονος, it is not explicitly a count of births, and it need not be expanded into a three-part philosophical doctrine.

See also Διόνυσος [OL0446]; τρίγονος [OL1762]; διφυής [OL0451]

Source forms τριφυές

All verse occurrences 1 in total. Source PDF: LII.5 (p. 172)

Lexical references LSJ τριφυής (n105374)

τροπαιοῦχος

tropaioukhos · trophy-winning · OL1774

Nike judges in trophy-winning deeds at XXXIII.4. The adjective belongs to those deeds in the printed construction, not to a newly named god. It makes successful contest or victory concrete through the trophy rather than merely repeating a general word for goodness.

See also νίκη [OL1196]; ἔργον [OL0599]

Source forms τροπαιούχοισιν

All verse occurrences 1 in total. Source PDF: XXXIII.4 (p. 120)

Lexical references LSJ τροπαίουχος (n105507)

τρόπος

tropos · manner · OL1775

Law drives out envy in the manner of a rushing whirr at LXIV.6. The expression ῥοίζου τρόπον compares how the action happens. Here τρόπος is neither a musical mode nor a technical moral character; its force depends on the accompanying sound-and-motion image.

See also νόμος [OL1202]; ῥοῖζος [OL1600]; φθόνος [OL1848]

Source forms τρόπον

All verse occurrences 1 in total. Source PDF: LXIV.6 (p. 212)

Lexical references LSJ τρόπος2 (n105531)

τροφεύς

tropheus · nourisher · OL1776

The Kouretes are called nourishers and destroyers in the same line (XXXVIII.14). Their sustaining capacity is therefore paired with its opposite rather than offered as an exclusively gentle characterization. The plural τροφέες belongs to τροφεύς, a different formation from τροφός.

See also Κουρῆτες [OL0951]; τροφός [OL1778]; ὀλετήρ [OL1250]

Source forms τροφέες

All verse occurrences 1 in total. Source PDF: XXXVIII.14 (p. 138)

Lexical references LSJ τροφεύς (n105548)

τροφή

trophē · nourishment · OL1777

The Mother gives mortals kindly nourishment at XXVII.6. Pan's cosmic description uses the same noun for an airy portion of nourishment that kindles living beings (XI.16). The second is an unusual material image, not enough by itself to reconstruct a complete theory of cosmic physiology.

See also τροφός [OL1778]; τρέφω [OL1760]; Πάν [OL1335]

Source forms τροφὰς; τροφῆς

All verse occurrences 2 in total. Source PDF: XI.16 (p. 54); XXVII.6 (p. 100)

Consequential readings AV085_04

Lexical references LSJ τροφή (n105550)

τροφός

trophos · nurse or nourisher · OL1778

The noun can name male or female nourishers and even a place. Hera nourishes winds, the Nymphs nurse Bacchos, Hippa and Silenos each receive the nursing title, and Cyprus is Aphrodite's nurturing place (LV.24). Nature, the Mother and Adonis are praised as nourishers of all in their own hymns. These shared roles do not erase the different agents; vocative τροφέ is from τροφός, not from τροφεύς.

See also τροφεύς [OL1776]; τροφή [OL1777]; τιθήνη [OL1738]; τιθηνός [OL1739]

Source forms τροφέ; τροφὲ; τροφοί; τροφόν; τροφός; τροφὸς; τροφῷ

All verse occurrences 8 in total. Source PDF: X.18 (p. 48); XVI.4 (p. 70); XXVII.1 (p. 100); XLIX.1 (p. 164); LI.3 (p. 168); LIV.1 (p. 178); LV.24 (p. 184); LVI.3 (p. 186)

Consequential readings AV085_04

Lexical references LSJ τροφός (n105567)

τρυφερός

trypheros · gentle or soft · OL1779

The western breeze gives ships a gentle passage at LXXXI.4. The adjective characterizes favourable movement through the water in this navigation setting. Its other possible associations with softness or luxury should not introduce a moral criticism absent from the prayer.

See also Ζέφυρος [OL0709]; σύρω [OL1684]; ναῦς [OL1177]

Source forms τρυφερὸν

All verse occurrences 1 in total. Source PDF: LXXXI.4 (p. 262)

Lexical references LSJ τρυφερός (n105746)

τυμβίδιος

tymbidios · associated with tombs · OL1780

Hekate and Fortune each receive the tomb-associated epithet (I.3; LXXII.5). It places funerary space within their descriptions. Sharing the adjective is not by itself an explicit equation of the two goddesses, since each hymn has its own addressee and surrounding claims.

See also Ἑκάτη [OL0508]; τύχη [OL1786]; χθόνιος [OL1923]

Source forms τυμβιδίην

All verse occurrences 2 in total. Source PDF: I.3 (p. 18); LXXII.5 (p. 238)

Lexical references LSJ τυμβίδιος (n105875)

τυμπανόδουπος

tympanodoupos · resounding with drums · OL1781

Rhea is addressed as resounding with drums at XIV.3. The compound makes the drum's sound part of her audible presence. It supplies drum-language but not a separate occurrence of the simplex τύμπανον, nor a complete instruction for how an actual performance is to be accompanied.

See also Ῥέα [OL1588]; τυμπανοτερπής [OL1782]

Source forms τυμπανόδουπτε

All verse occurrences 1 in total. Source PDF: XIV.3 (p. 64)

Lexical references LSJ τυμπανόδουπος (n105906)

τυμπανοτερπής

tympanoterpēs · delighting in drums · OL1782

The Mother delights in drums at XXVII.11. The compound expresses enjoyment, whereas τυμπανόδουπος stresses resounding noise. That difference matters when the goddess is invited to the rite: the sound is presented as pleasing to her, not merely as something heard nearby.

See also μήτηρ [OL1143]; τυμπανόδουπος [OL1781]; τέρπω [OL1722]

Source forms τυμπανοτερπές

All verse occurrences 1 in total. Source PDF: XXVII.11 (p. 102)

Lexical references LSJ τυμπανοτερπής (n105912)

τύπος

typos · impression or shape · OL1783

Meilinoe shows a τύπον of form through strange appearances at LXXI.7. The noun belongs to a cluster with ἰδέα and μορφή describing visible manifestation. It should be explained through that changing visual scene rather than assumed to designate a Platonic Form or a physical stamp used in a ritual.

See also ἰδέα [OL0819]; μορφή [OL1159]; φάντασμα [OL1834]

Source forms τύπον

All verse occurrences 1 in total. Source PDF: LXXI.7 (p. 236)

Lexical references LSJ τύπος (n105941)

τυπῶτις

typōtis · forming or stamping · OL1784

The accusative τυπῶτιν qualifies Apollo's seal at XXXIV.26. It gives the seal an active forming or stamping force: the whole phrase, rather than the noun σφραγίς alone, yields the translation's 'stamping seal.' The apparatus reports τυπωτήν, fashioned or moulded, in the alternative wording: that makes the seal the result of forming rather than its active agent. The adopted feminine formation agrees with the feminine seal noun and is separately retrievable under this headword.

See also σφραγίς [OL1686]; τύπος [OL1783]; Ἀπόλλων [OL0184]

Source forms τυπῶτιν

All verse occurrences 1 in total. Source PDF: XXXIV.26 (p. 126)

Consequential readings AV055_04

Lexical references LSJ τυπωτής (n105950)

τύραννος

tyrannos · master or ruler · OL1785

The appended Ares is called master over adversaries at LXXXVIII.5. The praise context makes commanding superiority the immediate sense. Reading only the modern pejorative political meaning of tyrant would obscure how the title works in this invocation.

See also Ἄρης [OL0198]; ἀγός [OL0024]

Source forms τύραννε

All verse occurrences 1 in total. Source PDF: LXXXVIII.5 (p. 280)

Lexical references LSJ τύραννος (n105974)

τύχη

tykhē · Fortune, Tyche · OL1786

The word

The ordinary noun can concern fortune or what happens, but its sole primary occurrence here is an explicit personal invocation: Come, Tyche. The goddess's agency is established by address and by the actions described through her hymn, not merely by the editor's capital letter.

In the work

The opening calls her a good ruler or accomplisher at prayers (LXXII.1). The praise then gives her a range that includes both prosperity and deprivation: she can produce abundant possessions, but in anger she can also impose poverty. Reading her as simply good luck would miss the ambivalence that makes the petition necessary.

The tomb-associated description in the same hymn also deserves attention. It connects Fortune's portrayal with a space otherwise familiar from Hekate's epithets, but a shared adjective is not by itself a statement that the two names are identical. The word-focused

point is that the invocation personifies the distribution of outcomes and seeks a favourable direction of that power.

Places to Read

LXXII.1 (source PDF p. 238). Fortune is directly summoned, rather than mentioned as an impersonal circumstance.

In this edition

Tyche preserves the proper name while Fortune keeps the ordinary semantic association audible. Neither English choice should suppress her capacity to give opposite outcomes. The article's broader contextual observations come from the surrounding hymn; the single occurrence count belongs only to the name itself, not to every verb whose subject is the goddess.

See also

δαίμων [OL0390]; ὄλβος [OL1248]; χόλος [OL1930]; τυμβίδιος [OL1780]

Source forms Τύχη

All verse occurrences 1 in total. Source PDF: LXXII.1 (p. 238)

Heading or rubric ΤΥΧΗΣ · LXXII.heading · source PDF p. 238. LXXII. ΤΥΧΗΣ

Local sense Fortune as the hymn's divine recipient

Lexical references LSJ τύχη (n106094)

Υ υ Upsilon

ὑγίεια

hugieia · health and Hygieia · OL1787

The word

The same lexical family encompasses health as a requested benefit and Hygieia as an explicitly addressed goddess. The corpus does not require a rigid choice between abstract condition and personification at every occurrence. Syntax and local relationship are better guides than capitalization alone.

In the work

Health is repeatedly requested beside peace, prosperity, satiety or growth. It can be blameless, gentle-handed, fair-tressed or queenly, so even a benefit requested from another god can receive vivid personal qualities. In Phersephone's hymn the dative belongs to a setting of flourishing peace and health (XXIX.18); it is not automatically a second independent addressee.

Hygieia's own hymn directly calls her blessed and mother of all (LXVIII.2). Its account of thriving crafts and desirable life places health at the centre of ordinary flourishing. Asklepios's hymn goes further in a different direction by naming Hygieia as his consort (LXVII.7). That explicit relation is stronger evidence for personal portrayal than an English capital letter or a single ornamental adjective.

The poetry also names disease and death as contrasts. Those are claims within the invocation, not medical advice or a guarantee that reciting the hymn cures a condition.

Places to Read

X.30 (source PDF p. 50). Health accompanies peace and increase.

XIX.21 (source PDF p. 82). Health is called queen within a petition to Zeus.

XXIX.18 (source PDF p. 110). The dative is part of the surrounding construction.

LXVII.7 (source PDF p. 222). Asklepios explicitly has Hygieia as consort.

LXVIII.2 (source PDF p. 224). The goddess is directly addressed in her own hymn.

In this edition

Health and Hygieia are complementary English access points. The edition's fixed holiness vocabulary should not obscure the practical benefits repeatedly requested with this noun. The related adjective ὑγιεινός describes health-giving water and remains separately indexed; it is not another nominal occurrence.

At XXIX.18 the printed dative ὑγιείῃ differs from reported nominative ὑγίεια. The choice affects Health’s grammatical relation to the surrounding flourishing and peace phrase, not merely its spelling. The lexicon follows the adopted dative without pretending that the alternative has the same construction.

See also

ὑγιεινός [OL1788]; Ἀσκληπιός [OL0217]; εἰρήνη [OL0504]; νόσος [OL1204]; ὄλβος [OL1248]

Source forms Ὑγίεια; ὑγίειαν; Ὑγίειαν; ὑγιείῃ

All verse occurrences 13 in total. Source PDF: X.30 (p. 50); XV.10 (p. 68); XVII.10 (p. 72); XIX.21 (p. 82); XXIII.8 (p. 90); XXIX.18 (p. 110); XXXII.17 (p. 118); XXXVI.15 (p. 132); XL.20 (p. 146); LXVII.3 (p. 222); LXVII.7 (p. 222); LXVIII.2 (p. 224); LXXXIV.8 (p. 268)

Heading or rubric ΥΓΕΙΑΣ · LXVIII.heading · source PDF p. 224. LXVIII. ΥΓΕΙΑΣ

Local sense Hygieia as the hymn's divine recipient

Consequential readings AV039_04; AV124_07

Lexical references LSJ ὑγίειᾰ (n106205)

ὑγιεινός

hugieinos · health-giving · OL1788

The Nymphs pour health-giving water at LI.18. The adjective presents the water as beneficial within the prayer's own idiom. It is a quality attributed in the poem, not a modern medical assurance about a particular water source.

See also ὑγίεια [OL1787]; νύμφη [OL1215]; ὕδωρ [OL1793]

Source forms ὑγιεινὸν

All verse occurrences 1 in total. Source PDF: LI.18 (p. 170)

Lexical references LSJ ὑγιεινός (n106206)

ὑγροκέλευθος

hugrokeleuthos · having watery paths · OL1789

The compound applies to sea and Oceanus, Clouds, Nereids and Nymphs, and even the moist air affected by Boreas. Watery courses are the shared image, but not every bearer is a sea deity. In the Clouds hymn the adopted ὑγρο- wording must be distinguished from the reported alternative rather than silently treated as unquestioned transmission.

See also ὑγρόπορος [OL1791]; ὑδροδρόμος [OL1792]; νεφέλη [OL1191]; Βορέας [OL0320]

Source forms ὑγροκέλευθε; ὑγροκέλευθοι; ὑγροκελεύθου

All verse occurrences 6 in total. Source PDF: XXI.3 (p. 86); XXII.6 (p. 88); XXIV.2 (p. 92); LI.14 (p. 170); LXXX.3 (p. 260); LXXXIII.7 (p. 266)

Consequential readings AV037_03

Lexical references LSJ ὑγροκέλευθος (n106237)

ὑγροπόρευτος

hugroporeutos · travelling through moisture · OL1790

Notos's swift leap is ὑγροπόρευτον at LXXXII.1. Moist air is the medium of movement in this weather hymn. The compound is not a synonym for living in a watery cave, the more local dwelling image expressed by ὑγρόπορος elsewhere.

See also νότος [OL1207]; ὑγρόπορος [OL1791]

Source forms ὑγροπόρευτον

All verse occurrences 1 in total. Source PDF: LXXXII.1 (p. 264)

Lexical references LSJ ὑγροπόρευτος (n106258)

ὑγρόπορος

hugroporos · water-pierced or watery · OL1791

The Nymphs inhabit Earth's watery recesses at LI.2. The adjective characterizes the places through which water passes or in which it is present. Preserve the printed ὑγροπόροις as the source form; the headword is a lookup form, not an emendation of that accent.

See also νύμφη [OL1215]; ὑγροκέλευθος [OL1789]; γῆ [OL0367]

Source forms ὑγροπόροις

All verse occurrences 1 in total. Source PDF: LI.2 (p. 168)

Lexical references LSJ ὑγρόπορος (n106260)

ὑδροδρόμος

hudrodromos · water-running · OL1792

At XXIV.6–8 the masculine sequence ὑδροδρόμοι, σκιρτηταί and δελφῖνες describes dolphins or the other marine creatures, not the Nereids themselves. The compound emphasizes movement through water in the marine company surrounding the hymn’s female addressees. It does not designate a priestly office or a ritual performed by human runners.

See also Νηρηΐς [OL1194]; ὑγροκέλευθος [OL1789]

Source forms ὑδροδρόμοι

All verse occurrences 1 in total. Source PDF: XXIV.7 (p. 94)

Lexical references LSJ ὑδροδρόμος (n106399)

ὕδωρ

hudōr · water · OL1793

The word

The ordinary noun water carries several distinct settings in the hymns: sea-water, rain-water, the water of Styx, and the dark water of the Moirai's cave. Its religious context does not make every occurrence a reference to ritual purification.

In the work

Poseidon shakes salt water, while Pan's cosmic description places deep-flowing sea-water beside Oceanus's encircling waters (XVII.6; XI.14–15). These are material and spatial images. Boreas fans rain-born water with damp moisture at LXXX.4, an atmospheric setting distinct from the sea even though both involve moving water.

The Prayer names Styx's shining water, and the Erinyes inhabit a murky cave beside its sacred water (Prayer.29; LXIX.4). The noun is qualified differently in each place. The Moirai's cave contains mournful water affected by nocturnal heat (LIX.3); that difficult scene should not be rendered harmless simply because other waters nourish or cleanse. No one English symbolic value can replace these local descriptions.

Places to Read

Prayer.29 (source PDF p. 14). Styx’s water is named and described as shining.

XI.14 (source PDF p. 54). Deep-flowing sea-water belongs to Pan’s cosmic account.

XVII.6 (source PDF p. 72). Poseidon shakes explicitly salt water.

LIX.3 (source PDF p. 196). The cave-water has a dark, troubling setting.

LXXX.4 (source PDF p. 260). Rain-born water belongs to Boreas’s atmospheric action.

In this edition

The supplied English water is straightforward, but its qualifiers do important work: salt, sacred, mournful and rain-born are not interchangeable. Other water vocabulary, such as νᾶμα, ῥεῦμα and χεῦμα, can emphasize a spring or flow. The lexicon preserves those distinctions instead of counting all watery images as tokens of ὕδωρ.

See also

νᾶμα [OL1172]; ῥεῦμα [OL1590]; χεῦμα [OL1921]; Στύξ [OL1657]; Ὠκεανός [OL1959]

Source forms ὕδασι; ὕδωρ

All verse occurrences 7 in total. Source PDF: Prayer.29 (p. 14); XI.14 (p. 54); XI.15 (p. 54); XVII.6 (p. 72); LIX.3 (p. 196); LXIX.4 (p. 228); LXXX.4 (p. 260)

Lexical references LSJ ὕδωρ (n106502)

υἱός

huios · son · OL1794

Hermes is Maia's son (XXVIII.1), Sabazios Kronos's (XLVIII.1), and Bacchos Zeus's (L.1). Dionysos is both father and son of gods at LII.6, where the paired roles should remain visible. The parent is supplied by each phrase; the noun does not make these different relations one uniform genealogy.

See also τέκνον [OL1707]; πατήρ [OL1382]; Διόνυσος [OL0446]

Source forms υἷ’; υἱέ

All verse occurrences 4 in total. Source PDF: XXVIII.1 (p. 104); XLVIII.1 (p. 162); L.1 (p. 166); LII.6 (p. 172)

Lexical references LSJ υἱός (n106566)

ὕλη

hulē · material or matter · OL1795

The word

The noun can mean wood or material and, in appropriate contexts, matter. Its single primary occurrence here is in Proteus's transformation of sacred ὕλη through forms of many shapes. Material or matter is therefore locally plausible, but identifying that sense is not the same as assigning the poem to a philosophical school.

In the work

Proteus reveals the beginnings of all nature by changing sacred material in manifold forms (XXV.2–3). The verb ἀλλάσσων gives transformation, while ἰδέαις πολυμόρφοις supplies the variety of forms. The sentence brings origin, material and changing shape together, but does not define a technical relation between an eternally passive substrate and separate transcendent forms.

The qualifier sacred is part of the printed phrase and prevents treating the material as simply an inert, religiously indifferent object. At the same time, the line remains compact praise of Proteus's power. A reader can recognize philosophical resonance without turning every related noun into a term of art with a predetermined system behind it. The

woodland sense survives in the different compound ὑλονόμος applied to Nymphs and must not be imported in reverse as metaphysical government of matter.

Places to Read

XXV.3 (source PDF p. 96). Proteus changes sacred material through manifold forms.

In this edition

The English matter is a defensible interpretive rendering. Material keeps more of the ordinary range audible, especially for readers who might assume that capitalized or technical Matter was explicitly stated. The source supplies no independent definition of ὕλη, so the neighbouring verb and form-language remain the best controls on its use.

See also

Πρωτεύς [OL1558]; ἰδέα [OL0819]; πολύμορφος [OL1480]; φύσις [OL1897]; ὑλονόμος [OL1796]

Source forms ὕλην

All verse occurrences 1 in total. Source PDF: XXV.3 (p. 96)

Lexical references LSJ ὕλη (n106601)

ὑλονόμος

hulonomos · woodland-ranging · OL1796

The Nymphs are ὑλονόμοι at LI.10, dwelling in or ranging the woods. Here the first component has its woodland force. Proteus's use of ὕλη for material elsewhere is no reason to turn these woodland Nymphs into governors of metaphysical matter.

See also νύμφη [OL1215]; ὕλη [OL1795]

Source forms ὑλονόμοι

All verse occurrences 1 in total. Source PDF: LI.10 (p. 170)

Lexical references LSJ ὑλονόμος (n106651)

ὑμνέω

humneō · praise in song · OL1797

At LV.26 the attendants hymn both Aphrodite and Adonis. The verb has two named objects, keeping the song's praise directed toward the pair. It describes the act of singing praise rather than merely supplying another title for the document itself.

See also ὕμνος [OL1798]; Ἀφροδίτη [OL0265]; Ἄδωνις [OL0035]

Source forms ὑμνοῦσιν

All verse occurrences 1 in total. Source PDF: LV.26 (p. 184)

Lexical references LSJ ὑμνέω (n106707)

ὕμνος

humnos · hymn or song of praise · OL1798

The word

The noun occurs once in the counted Greek verse, while supplied headings also use hymn-language. Those paratextual labels and the verse occurrence belong to different evidence layers. The rarity of the simplex within this corpus does not mean that the surrounding poems are seldom acts of praise.

In the work

Amphietes turns toward a hymn with his fair-girdled nurses at LIII.6. The construction εἰς ὕμνον τρέπεαι directs the god toward the song, plausibly making the present invocation part of the scene. It does not say that he transforms into a hymn. His accompanying nurses and the recurring festive setting connect musical address with the god's arrival and attention.

Other poems describe singing or utterance through different words: ὑμνέω names the act of hymning Aphrodite and Adonis, while φωνή can be the worshipper's suppliant voice. Keeping those distinct lets the reader see how a collection called hymns can use many different expressions for its own speech. Genre labels do not substitute for an analysis of those local actions.

Places to Read

LIII.6 (source PDF p. 176). Amphietes turns toward the hymn in company with his nurses.

In this edition

The supplied English hymn is direct. The title and heading occurrences remain available in the separate source-layer inventory, rather than inflating the primary verse frequency. The singular noun here does not establish whether every performer sang alone, in a chorus, or to a particular instrument.

See also

ὑμνέω [OL1797]; φωνή [OL1900]; τρέπω [OL1759]; ἀμφιετής [OL0121]; τιθήνη [OL1738]

Source forms ὕμνον

All verse occurrences 1 in total. Source PDF: LIII.6 (p. 176)

Heading or rubric ΥΜΝΟΣ · XXIX.heading · source PDF p. 108. XXIX. ΥΜΝΟΣ ΦΕΡΣΕΦΟΝΗΣ

Local sense hymn as a genre label in selected headings

Heading or rubric ΥΜΝΟΣ · XXXI.heading · source PDF p. 114. XXXI. ΥΜΝΟΣ ΚΟΥΡΗΤΩΝ

Heading or rubric ΥΜΝΟΣ · XLV.heading · source PDF p. 156. XLV. ΥΜΝΟΣ ΔΙΟΝΥΣΟΥ ΒΑΣΣΑΡΕΩΣ ΤΡΙΕΤΗΡΙΚΟΥ

Heading or rubric ΥΜΝΟΣ · LXI.heading · source PDF p. 202. LXI. ΝΕΜΕΣΕΩΣ ΥΜΝΟΣ

Heading or rubric ΥΜΝΟΣ · LXIV.heading · source PDF p. 212. LXIV. ΥΜΝΟΣ ΝΟΜΟΥ

Lexical references LSJ ὕμνος (n106733)

ὑπάγω

hupagō · lead or guide · OL1799

In LXXXVI.8–9 τὸ καλόν, the good, is the subject of ὑπάγῃ: anticipated in thought, it may lead human life onward with delights. Dream is the revealer in the preceding clauses, not the grammatical subject here. The purpose-construction with ὡς ἄν should not become an unconditional promise of happiness to every dreamer.

See also ὄνειρος [OL1264]; τερπωλή [OL1723]; βίοτος [OL0309]

Source forms ὑπάγῃ

All verse occurrences 1 in total. Source PDF: LXXXVI.9 (p. 272)

Consequential readings AV126_05

Lexical references LSJ ὑπάγω (n106796)

ὑπάρχω

huparkhō · be or remain in a condition · OL1800

The predicates carry the main distinctions: Semele is asked to remain kindly disposed toward initiates; chthonic Hermes is an escort of souls; Death is common to all yet unjust to some. At LXXXVII.2 Death is far from those granted a span of life. None of these uses requires an abstract theory of being to explain this ordinary verb.

See also Σεμέλη [OL1618]; Ἑρμῆς [OL0616]; θάνατος [OL0767]

Source forms ὑπάρχειν; ὑπάρχεις; ὑπάρχων

All verse occurrences 4 in total. Source PDF: XLIV.11 (p. 154); LVII.6 (p. 190); LXXXVII.2 (p. 276); LXXXVII.6 (p. 276)

Lexical references LSJ ὑπάρχω (n106974)

ὑπάτη

hupatē · hypate, a low-pitched string or register · OL1801

The word

Hypate is technical musical vocabulary. Its name has an association with high placement, but in the relevant string terminology it denotes a low pitch. Simply translating it highest note would reverse the useful distinction. The hymn itself supplies the term, not a complete diagram of an ancient instrument.

In the work

Apollo moves now toward the nete, now toward the hypate, and now toward a Dorian ordering (XXXIV.17–18). The sequence makes opposed musical limits and arrangement part of his cosmic harmonizing. At XXXIV.22 winter is assigned to the hypatai and summer to the netai; the following spring image occupies the middle comparison. The plural should remain visible without forcing a precise reconstructed string-count from these few words.

The analogy connects musical ordering with seasonal difference. It is not simply a claim that the warmest season has the highest physical position in the sky. Physical placement, pitch and season are distinct dimensions, brought together poetically. The entry on νεάτη supplies the complementary term; each word needs its technical orientation before the larger cosmological comparison can be understood.

Places to Read

XXXIV.18 (source PDF p. 124). Hypate is one destination in Apollo’s musical adjustment.

XXXIV.22 (source PDF p. 126). Winter is assigned to the hypatai, opposite summer and netai.

In this edition

The English retains hypate and hypatai, avoiding a misleading literal high translation. The explanation of low pitch follows the consulted lexical record; a fuller reconstruction of tuning, instrument or performance would require additional specialist evidence. The line alone does not settle all those questions.

See also

νεάτη [OL1179]; ἁρμονία [OL0202]; Δώριος [OL0481]; χειμών [OL1919]; Ἀπόλλων [OL0184]

Source forms ὑπάτας; ὑπάτην

All verse occurrences 2 in total. Source PDF: XXXIV.18 (p. 124); XXXIV.22 (p. 126)

Lexical references LSJ ὑπάτη (n106988)

ὑπένερθεν

hupenerthen · beneath · OL1802

The Titans dwell beneath Earth at XXXVII.2. The adverb has an important spatial role even though it is short and not a divine epithet. Its under-earth location should remain distinct from a vague claim that the Titans are merely far away.

See also Τιτάν [OL1747]; γῆ [OL0367]; Τάρταρος [OL1696]

Source forms ὑπένερθεν

All verse occurrences 1 in total. Source PDF: XXXVII.2 (p. 134)

ὑπέρεισμα

hupereisma · under-support · OL1803

Aither is the support beneath the stars, Sun and Moon at V.2. Despite the misleading appearance of its first letters, the word denotes a supporting base, not simply something above. The reported alternative concerns a portion rather than a support and therefore changes the cosmic relation.

See also αἰθήρ [OL0060]; μοῖρα [OL1151]; ἀστήρ [OL0223]

Source forms ὑπέρεισμα

All verse occurrences 1 in total. Source PDF: V.2 (p. 30)

Consequential readings AV010_01

Lexical references LSJ ὑπέρεισμα (n107430)

ὕπερθε

huperthe · above · OL1804

Heaven is above in Rhea's generative description at XIV.10. The adverb sets a spatial contrast within the line's cosmic frame. It is not itself a name for a separate upper realm or a second occurrence of the noun οὐρανός.

See also Ῥέα [OL1588]; οὐρανός [OL1298]

Source forms ὕπερθε

All verse occurrences 1 in total. Source PDF: XIV.10 (p. 66)

Consequential readings AV054_02

Ὑπερίων

Huperiōn · Hyperion · OL1805

Helios is directly addressed as Hyperion at VIII.2, beside the golden-rayed Titan title. The naming relationship belongs to this hymn's actual address. A broader family tree should not be substituted for the local identification made by the poet.

See also ἥλιος [OL0741]; Τιτάν [OL1747]

Source forms Ὑπερίων

All verse occurrences 1 in total. Source PDF: VIII.2 (p. 38)

Lexical references LSJ Ὑπερίων (n107607)

ὑπερμενέτης

hupermenetēs · of surpassing might · OL1806

The appended Ares possesses surpassing might at LXXXVIII.1. The opening epithet helps establish the force that the speaker later asks to moderate. It praises strength rather than naming a distinct object over which Ares has command.

See also Ἄρης [OL0198]; μένος [OL1124]

Source forms ὑπερμενέτα

All verse occurrences 1 in total. Source PDF: LXXXVIII.1 (p. 280)

Lexical references LSJ ὑπερμενέτης (n107690)

ὑπέροχος

huperokhos · surpassing or eminent · OL1807

The Prayer calls the underworld king greatly eminent and describes the strength of Atlas and Aion as surpassing (Prayer.12,28). The printed ὑπείροχος forms are lexical variants gathered under this headword. They are not separate divine names, and the surrounding noun determines what is eminent.

See also Ἅιδης [OL0054]; αἰών [OL0072]; Ἄτλας [OL0236]

Source forms ὑπείροχε; ὑπείροχον

All verse occurrences 2 in total. Source PDF: Prayer.12 (p. 12); Prayer.28 (p. 14)

Lexical references LSJ ὑπέροχος (n107775)

ὑπερφρονέω

huperphroneō · be presumptuous · OL1808

The soul becomes presumptuous in its indiscriminate verbal impulse at LXI.7, within the Nemesis hymn's account of restraint. The verb has a critical force here. Thinking beyond an ordinary limit would be too neutral a paraphrase of the conduct being checked.

See also Νέμεσις [OL1183]; ψυχή [OL1953]; ὁρμή [OL1281]

Source forms ὑπερφρονέουσα

All verse occurrences 1 in total. Source PDF: LXI.7 (p. 204)

Lexical references LSJ ὑπερφρονέω (n107952)

ὑπνοδότειρα

hupnodoteira · giver of sleep · OL1809

Night is the giver of sleep at III.7. The feminine formation makes sleep her gift, distinct from simply calling her dark or delightful. It is separately retrievable even though LSJ records the formation under the related masculine headword ὑπνοδότης.

See also νύξ [OL1217]; ὕπνος [OL1811]; ὑπνοδῶτις [OL1810]

Source forms ὑπνοδότειρα

All verse occurrences 1 in total. Source PDF: III.7 (p. 24)

Lexical references LSJ ὑπνοδότης (n108076)

ὑπνοδῶτις

hupnodōtis · sleep-giving · OL1810

The sleep-giving object at LVII.8 is Hermes's rod. The feminine dative ὑπνοδώτιδι agrees with that rod, not with a newly introduced goddess of sleep. Its force leads directly into the contrast between enchanting sleepers and waking them in the following line.

See also Ἑρμῆς [OL0616]; ὕπνος [OL1811]; ῥάβδος [OL1587]

Source forms ὑπνοδώτιδι

All verse occurrences 1 in total. Source PDF: LVII.8 (p. 192)

Consequential readings AV088_02

Lexical references LSJ ὑπνοδότης (n108076)

ὕπνος

hupnos · sleep and Hypnos · OL1811

The word

Sleep is both an ordinary state and an explicitly addressed divine power in this corpus. The same noun also supplies a metaphor for death. Those uses connect, but the surrounding actions prevent treating waking sleep and death's everlasting sleep as identical experiences.

In the work

Hypnos is lord of gods and mortals at LXXXV.1. His hymn describes binding bodies and relieving distress; its saving relation to souls becomes especially important in the adopted ἀπάγεις reading at line7. Sleep carries away concern with death there, whereas the reported ἐπάγεις would bring it on. The difference changes the protective argument even though the noun ὕπνος itself is not replaced.

Eos shakes sweet sleep from eyelids (LXXVIII.9), and Dream arrives silently within sweet sleep and sends divine intentions during it (LXXXVI.3,5). These passages concern living sleepers. Death's own hymn gives a harsher image: its sleep shatters soul and bodily frame and is long and everlasting (LXXXVII.3,5). That language should not be softened into a guarantee that an untouched immortal soul merely changes rooms.

Places to Read

LXXXV.1 (source PDF p. 270). Sleep is directly invoked as lord.

LXXVIII.9 (source PDF p. 254). Dawn ends ordinary sweet sleep.

LXXXVI.3 (source PDF p. 272). Dream enters the stillness of a living sleeper’s rest.

LXXXVII.3 (source PDF p. 276). Death’s sleep has a destructive soul-and-body image.

LXXXVII.5 (source PDF p. 276). The same death-sleep is called long and everlasting.

In this edition

Hypnos and sleep are both useful English access forms. Capitalization alone does not explain the transitions: direct address, waking action and the death predicates do. The related sleep-giving compounds can qualify Night or Hermes's rod, so they must not be read as additional appearances of one separately named god.

See also

ὑπνόω [OL1812]; ὑπνοδότειρα [OL1809]; ὄνειρος [OL1264]; θάνατος [OL0767]; ψυχή [OL1953]; σῶμα [OL1688]

Source forms Ὕπνε; ὕπνον; ὕπνος; ὕπνου; ὕπνους

All verse occurrences 6 in total. Source PDF: LXXVIII.9 (p. 254); LXXXV.1 (p. 270); LXXXVI.3 (p. 272); LXXXVI.5 (p. 272); LXXXVII.3 (p. 276); LXXXVII.5 (p. 276)

Heading or rubric ΥΠΝΟΥ · LXXXV.heading · source PDF p. 270. LXXXV. ΥΠΝΟΥ

Local sense Sleep as the hymn's divine recipient

Consequential readings AV126_02

Lexical references LSJ ὕπνος (n108081)

ὑπνόω

hupnoō · sleep · OL1812

At LVII.9 Hermes awakens those who are sleeping after enchanting them with his rod. The participle identifies the persons in that state, while the surrounding verbs give Hermes both a sleep-related and a waking action. It is not itself the name of the personified Sleep addressed elsewhere.

See also ὕπνος [OL1811]; Ἑρμῆς [OL0616]; ἐγείρω [OL0485]

Source forms ὑπνώοντας

All verse occurrences 1 in total. Source PDF: LVII.9 (p. 192)

Lexical references LSJ ὑπνόω (n108086)

ὑπογνάμπτω

hupognamptō · bend back or restrain · OL1813

In the appended Ares hymn the speaker asks that the soul's deceptive impulse be bent back or restrained in the mind (LXXXVIII.13). The physical image of bending becomes self-restraint. Its place in the appendix should remain explicit rather than being used to establish one uniform psychology for the core collection.

See also ψυχή [OL1953]; ὁρμή [OL1281]; Ἄρης [OL0198]

Source forms ὑπογνάμψαι

All verse occurrences 1 in total. Source PDF: LXXXVIII.13 (p. 282)

Lexical references LSJ ὑπογνάμπτω (n108199)

ὑποζεύγνυμι

hupozeugnymi · bring under a yoke · OL1814

Aphrodite has brought the cosmos under her yoke at LV.4, an image of dominion rather than a literal cart. Demeter's uses are concrete: she first yokes ploughing oxen and harnesses the dragon chariot (XL.8,14). The same verb thus connects control with actual agricultural and vehicular work without making the settings identical.

See also Ἀφροδίτη [OL0265]; Δημήτηρ [OL0416]; ζυγόν [OL0714]

Source forms ὑπεζεύξω; ὑποζεύξασα

All verse occurrences 3 in total. Source PDF: XL.8 (p. 144); XL.14 (p. 146); LV.4 (p. 180)

Consequential readings AV064_05

Lexical references LSJ ὑποζεύγνυμι (n108381)

ὑποκόλπιος

hupokolpios · held in the bosom or lap · OL1815

Dionysos is ὑποκόλπιε at LII.11. The epithet places him within a bosom or lap, with possible associations of robe-fold and sheltered nurture. Its range should not be narrowed into one uniquely specified birth story when the line does not name that story's agent.

See also Διόνυσος [OL0446]; κόλπος [OL0937]; τιθήνη [OL1738]

Source forms ὑποκόλπιε

All verse occurrences 1 in total. Source PDF: LII.11 (p. 174)

Lexical references LSJ ὑποκόλπιος (n108594)

ὑπομιμνήσκω

hupomimnēiskō · remind · OL1816

Mnemosyne reminds mortals of everything at LXXVII.6. The printed poetic formation ὑπομνήσκουσά belongs under this conventional lookup verb. The action is active prompting of recollection, complementing the hymn's concern with keeping mind and memory from loss.

See also μνημοσύνη [OL1149]; μνήμη [OL1147]

Source forms ὑπομνήσκουσά

All verse occurrences 1 in total. Source PDF: LXXVII.6 (p. 250)

Lexical references LSJ ὑπομιμνήσκω (n108796)

ὑποπέμπω

hupopempō · send into experience · OL1817

Dream sends the gods' intentions during sleep at LXXXVI.5. The objects are the divine purposes or thoughts conveyed to sleepers. The compound's prefix does not independently establish a subterranean origin for the message.

See also ὄνειρος [OL1264]; βουλή [OL0325]; ὕπνος [OL1811]

Source forms ὑποπέμπεις

All verse occurrences 1 in total. Source PDF: LXXXVI.5 (p. 272)

Lexical references LSJ ὑποπέμπω (n108920)

ὑποχθόνιος

hupokhthonios · beneath Earth · OL1818

Plouton's dwelling is beneath Earth at XVIII.1. The Prayer also invokes deities below Earth alongside chthonic and fire-ranging groups (Prayer.33). Those adjacent descriptions are worth preserving, but their wording alone does not establish a rigid taxonomy of divine ranks.

See also χθόνιος [OL1923]; Πλούτων [OL1440]; χθών [OL1924]

Source forms ὑποχθόνιον; ὑποχθονίους

All verse occurrences 2 in total. Source PDF: Prayer.33 (p. 14); XVIII.1 (p. 74)

Lexical references LSJ ὑποχθόνιος (n109570)

ὕστερος

husteros · afterward or later · OL1819

Proteus knows what will be afterward as well as what has happened earlier (XXV.5). The neuter adverbial form marks the future side of that temporal contrast. It does not designate a later generation of gods or an inferior rank.

See also Πρωτεύς [OL1558]; πρόσθεν [OL1547]

Source forms ὕστερον

All verse occurrences 1 in total. Source PDF: XXV.5 (p. 96)

Lexical references LSJ ὕστερος (n109757)

ὑψηχής

hupsēkhēs · loud-resounding · OL1820

Zeus brings forth resounding mountain ridges (XV.4), and Athena holds loud-resounding heights (XXXII.4). The compound's second element concerns sound, so high-rising alone misses part of the image. At XXXII.4 the reported ὑψαύχενας offers a different high-necked or towering picture, not a synonym to substitute silently.

See also Ζεύς [OL0707]; Ἀθηνᾶ [OL0044]; ὄρος [OL1284]

Source forms ὑψηχέας; ὑψηχέες

All verse occurrences 2 in total. Source PDF: XV.4 (p. 68); XXXII.4 (p. 116)

Consequential readings AV050_08

Lexical references LSJ ὑψηχής (n109935)

ὑψίβρομος

hupsibromos · resounding on high · OL1821

Zeus drives the high-resounding cosmos at XIX.1. The adopted compound emphasizes sound, fitting the thunderous setting. The reported ὑψίδρομον would emphasize the high course or movement instead; the two readings change the image, not merely its spelling.

See also Ζεύς [OL0707]; κόσμος [OL0950]

Source forms ὑψίβρομον

All verse occurrences 1 in total. Source PDF: XIX.1 (p. 78)

Consequential readings AV034_01

Lexical references LSJ ὑψίβρομος (n109944)

ὑψικάρηνος

hupsikarēnos · high-crowned · OL1822

High-crowned trees are uprooted in the Kouretes' disturbance at XXXVIII.18. The adjective gives height to their tops before the verse overturns that imposing stability. It is the trees, not the Kouretes' heads, that bear the epithet here.

See also δένδρον [OL0404]; Κουρῆτες [OL0951]

Source forms ὑψικάρην’

All verse occurrences 1 in total. Source PDF: XXXVIII.18 (p. 140)

Lexical references LSJ ὑψικάρηνος (n109954)

ὑψιμέλαθρος

hupsimelathros · high-built or high-roofed · OL1823

Aither holds Zeus's high-built power at V.1. The adjective has architectural colouring but modifies an abstract power in the printed phrase. A translation that simply supplies a palace would smooth away that unusual combination rather than explain it.

See also αἰθήρ [OL0060]; Ζεύς [OL0707]; κράτος [OL0964]

Source forms ὑψιμέλαθρον

All verse occurrences 1 in total. Source PDF: V.1 (p. 30)

Lexical references LSJ ὑψιμέλαθρος (n109970)

ὑψιφανής

hupsiphanēs · shining or appearing on high · OL1824

Aither is ὑψιφανής at V.4. The word joins height with visibility or radiance in the hymn's description of the upper element. Its direct headword preserves the printed formation, even though the dictionary records it under the related ὑψιφαής.

See also αἰθήρ [OL0060]; φαίνω [OL1830]; φάος [OL1835]

Source forms ὑψιφανὴς

All verse occurrences 1 in total. Source PDF: V.4 (p. 30)

Lexical references LSJ ὑψιφαής (n110000)

ὑψόθεν

hupsothen · from above · OL1825

The appended Ares is asked to shine gentle radiance from above into human life at LXXXVIII.10. The adverb gives the direction of the wished-for beneficent influence. It does not by itself name a particular planet or assign the god to a measured altitude.

See also Ἄρης [OL0198]; αὐγή [OL0242]

Source forms ὑψόθεν

All verse occurrences 1 in total. Source PDF: LXXXVIII.10 (p. 282)

Lexical references LSJ ὑψόθεν (n110006)

Φ φ Phi

φαεινός

phaeinos · shining · OL1826

Helios's rays are shining at VIII.15. The adjective makes their luminous quality explicit rather than describing the god's moral favour or the speed of his course. It belongs with the noun for rays in the source construction.

See also ἥλιος [OL0741]; ἀκτίς [OL0083]; φάος [OL1835]

Source forms φαειναῖς

All verse occurrences 1 in total. Source PDF: VIII.15 (p. 40)

Lexical references LSJ φαεινός (n110068)

φαεσίμβροτος

phaesimbrotos · giving light to mortals · OL1827

Hephaistos is a light-giver to mortals (LXVI.2), while Apollo's eye (XXXIV.8) and Eos's day (LXXVIII.1) bear the same compound. The beneficiaries are shared, but the immediate bearer can be a deity, an eye or a day. That variation is more informative than treating it as one exclusive divine title.

See also Ἥφαιστος [OL0756]; Ἀπόλλων [OL0184]; ἠώς [OL0758]; φάος [OL1835]

Source forms φαεσίμβροτε; φαεσίμβροτον

All verse occurrences 3 in total. Source PDF: XXXIV.8 (p. 122); LXVI.2 (p. 218); LXXVIII.1 (p. 252)

Lexical references LSJ φαεσίμβροτος (n110072)

φαιδρός

phaidros · bright or cheerful · OL1828

Nike is asked to arrive with a bright eye at XXXIII.8. Brightness and cheerfulness overlap in this favourable look toward the worshippers. The adjective qualifies the eye, so a generic claim that the whole scene is illuminated would be less precise.

See also νίκη [OL1196]; ὄμμα [OL1261]; φαιδρωπός [OL1829]

Source forms φαιδρῷ

All verse occurrences 1 in total. Source PDF: XXXIII.8 (p. 120)

Lexical references LSJ φαιδρός (n110089)

φαιδρωπός

phaidrōpos · bright-faced · OL1829

Helios has a bright or joyful face at VIII.6. The compound joins visible radiance with the character of the face or look. It is distinct from the simple adjective φαιδρός, although both can connect brightness with a welcoming expression.

See also ἥλιος [OL0741]; φαιδρός [OL1828]

Source forms φαιδρωπέ

All verse occurrences 1 in total. Source PDF: VIII.6 (p. 38)

Lexical references LSJ φαιδρωπός (n110095)

φαίνω

phainō · appear, show or reveal · OL1830

The word

The verb covers appearing and making something appear. Its active, middle and passive formations must be read with their agents and objects: a deity may become manifest, reveal origins, or show a favourable face. The same English appear cannot carry all those constructions unchanged.

In the work

Prothyraia is unseen herself yet evident through all her works (II.7). Aphrodite and the Nymphs are both manifest and unseen, while Demeter is chthonic and also manifest (LV.10; LI.7; XL.12). The contrasts are related but not identical. In Prothyraia the evidence of action helps explain visibility; elsewhere the paradox is left more compressed.

Proteus reveals the beginnings of nature, and Meilinoe is asked to show initiates a kind and sacred face (XXV.2; LXXI.12). The latter petition follows frightening apparitions, making the desired change of appearance central to the prayer. Palaimon's adopted φαινομένου instead agrees with the arising storm, not with the god (LXXV.7); the reported nominative would change that attachment.

At LXXXVI.13–14 φαίνοι is a third-person optative in a negative construction, with the explicit subject ὄψις ὀνειρήεσσα, the dream-vision, in the next line. The relation between that negative assertion and the following purpose-clause about release from pain still requires care. A translation must not quietly turn it into an uncomplicated second-person promise by Dream.

Places to Read

II.7 (source PDF p. 20). An unseen agent becomes evident through works.

XXV.2 (source PDF p. 96). Proteus actively reveals beginnings.

LXXI.12 (source PDF p. 236). A favourable face is requested after frightening appearances.

LXXV.7 (source PDF p. 244). The adopted participle belongs to the storm.

LXXXVI.13 (source PDF p. 274). The negative optative requires syntactic care.

In this edition

The supplied English makes several choices among shown, manifest and reveal. Those are contextual interpretations, not separate Greek lemmas. The apparatus-linked changes of attachment and verbal person are especially important because they can alter who appears or who makes something known while leaving a familiar English word on the page.

See also

φανερός [OL1831]; ἀφανής [OL0260]; φάντασμα [OL1834]; Φάνης [OL1832]; πρόσωπον [OL1550]

Source forms ἐφάνη; ἔφηνεν; φαίνῃ; φαίνοι; φαινόμεναι; φαινομένη; φαινομένου; φαίνουσα; φανεὶς

All verse occurrences 10 in total. Source PDF: II.7 (p. 20); XV.3 (p. 68); XXV.2 (p. 96); XL.12 (p. 146); L.6 (p. 166); LI.7 (p. 168); LV.10 (p. 180); LXXI.12 (p. 236); LXXV.7 (p. 244); LXXXVI.13 (p. 274)

Consequential readings AV113_03; AV127_03

Lexical references LSJ φαίνω (n110114)

φανερός

phaneros · visible · OL1831

Plouton judges visible as well as unseen deeds at XVIII.16. Visibility belongs to the acts under judgment, not to the god's own bodily appearance. The contrast extends the scope of his oversight beyond what human observers can readily see.

See also Πλούτων [OL1440]; ἀφανής [OL0260]; ἔργον [OL0599]

Source forms φανερῶν

All verse occurrences 1 in total. Source PDF: XVIII.16 (p. 76)

Lexical references LSJ φανερός (n110243)

Φάνης

Phanēs · Phanes · OL1832

Protogonos is called Phanes as he brings bright sacred light at VI.8. The immediate luminous action helps explain why this name is salient in the invocation. The line does not require an expanded etymological or genealogical narrative to make that association clear.

See also πρωτόγονος [OL1561]; φαίνω [OL1830]; φάος [OL1835]

Source forms Φάνητα

All verse occurrences 1 in total. Source PDF: VI.8 (p. 32)

Lexical references LSJ φάνης (n110251)

φαντασία

phantasia · appearance or vision · OL1833

The word

Φαντασία concerns appearance or a presented image, with frightening visions especially salient here. Modern imagination or hallucination may suggest associations, but neither should be imposed as an exhaustive clinical or psychological definition. The local constructions involve divine help and the calming of disturbance.

In the work

Pan is ἐπαρωγός in relation to φαντασίαι and mortal fears at XI.7; Korybas receives a similar designation at XXXIX.4. The genitive relation needs interpretation: helper of appearances is formally close, but the surrounding protective language can support help against their troubling effects. It is unsafe to decree that assistance against them is grammatically impossible merely from the English preposition of.

Korybas is later asked to stop the appearances of a stricken, impure soul (XXXIX.10). This more explicit cessation gives the earlier helper-language a useful local control. The apparatus contrasts impurity with a reading involving necessity or distress, changing the soul's characterization. The difference belongs to the construction, not to a new dictionary meaning of φαντασία.

Places to Read

XI.7 (source PDF p. 52). Pan’s helper relation joins appearances with mortal fears.

XXXIX.4 (source PDF p. 142). Korybas receives the corresponding helper title.

XXXIX.10 (source PDF p. 142). The requested stopping of disturbing appearances clarifies the local need.

In this edition

The English varies between imaginings and phantasms, which can sound more sharply distinct than the repeated Greek noun. Appearance or vision keeps the semantic range open while the surrounding fear and cessation language supplies the troubling force. The separate noun φάντασμα describes Meilinoe's airy apparitions and should remain a comparison, not a merged occurrence.

See also

φάντασμα [OL1834]; φόβος [OL1877]; ἐπαρωγός [OL0569]; Κορύβας [OL0945]; ψυχή [OL1953]

Source forms φαντασίας; φαντασιῶν

All verse occurrences 3 in total. Source PDF: XI.7 (p. 52); XXXIX.4 (p. 142); XXXIX.10 (p. 142)

Lexical references LSJ φαντασία (n110262)

φάντασμα

phantasma · apparition · OL1834

Meilinoe maddens mortals through airy apparitions at LXXI.6. The dative plural makes the apparitions the means of the disturbing action. This is a distinct noun from φαντασία and should not be replaced with a modern clinical diagnosis or a theory of imagination.

See also φαντασία [OL1833]; τύπος [OL1783]

Source forms φαντάσμασιν

All verse occurrences 1 in total. Source PDF: LXXI.6 (p. 234)

Lexical references LSJ φάντασμα (n110272)

φάος

phaos · light · OL1835

The word

The uncontracted φάος and contracted φῶς belong to the light noun. They must be distinguished from φώς, human being, whose genitive φωτῶν appears in the appended Ares hymn. Accent and context are essential safeguards against a false lexical merger.

In the work

Helios is heavenly light and light of life, Protogonos brings bright holy light, and Eos is asked to increase sacred light for initiates. Those passages combine visible brightness with divine benefit, but they do not all say exactly the same thing. Night sends light down to lower places before retreating, and the Moirai with the Charites lead Phersephone up toward light (III.10; XLIII.8). Direction and movement matter alongside luminosity.

Light is not invariably gentle. The Eumenides' terrible flesh-destroying gleam is described through φάεος at LXX.7. That passage prevents a universal equation of light with comfort or benevolent enlightenment. Hephaistos's unstained light belongs to another setting again, an accumulation of fiery and celestial manifestations (LXVI.6).

The noun's ordinary luminous force remains recognizable across the different evaluations.

Places to Read

VI.8 (source PDF p. 32). Bright holy light accompanies the naming of Phanes.

VIII.18 (source PDF p. 40). Helios is light of life.

XLIII.8 (source PDF p. 152). Phersephone is led upward toward light.

LXX.7 (source PDF p. 232). The light-associated gleam is terrifying and destructive.

LXXVIII.13 (source PDF p. 254). Eos is asked to increase sacred light for initiates.

In this edition

The translation's light accurately preserves the shared noun, but its adjectives and verbs determine whether a passage concerns daylight, emergence, sacred benefit or frightening radiance. No single symbolic gloss should replace all of them. Related αὐγή, αἴγλη and φέγγος retain their own lexical entries and occurrences.

See also

φώς [OL1901]; φέγγος [OL1837]; αὐγή [OL0242]; αἴγλη [OL0050]; Φάνης [OL1832]; φωσφόρος [OL1902]

Source forms φάεος; φάος; φῶς

All verse occurrences 8 in total. Source PDF: III.10 (p. 26); VI.8 (p. 32); VIII.2 (p. 38); VIII.18 (p. 40); XLIII.8 (p. 152); LXVI.6 (p. 218); LXX.7 (p. 232); LXXVIII.13 (p. 254)

Lexical references LSJ φάος (n110284)

φαῦλος

phaulos · base or bad · OL1836

Nature is bitter to the base in contrast to those who obey (X.15), and Eros is asked to remove bad impulses (LVIII.10). The first occurrence classifies persons; the second qualifies their movements of desire or action. Neither needs the adjective's other possible sense of ordinary or trivial.

See also φύσις [OL1897]; ἔρως [OL0623]; ὁρμή [OL1281]

Source forms φαύλοισι; φαύλους

All verse occurrences 2 in total. Source PDF: X.15 (p. 48); LVIII.10 (p. 194)

Lexical references LSJ φαῦλος (n110456)

φέγγος

phengos · radiance · OL1837

The Moon is invited to come with her radiance at IX.11. The dative φέγγεϊ presents that brightness as accompanying her arrival. It is a separate noun from φάος and αὐγή, even where a translator naturally uses similar English for all three.

See also σελήνη [OL1617]; φάος [OL1835]; αὐγή [OL0242]

Source forms φέγγεϊ

All verse occurrences 1 in total. Source PDF: IX.11 (p. 44)

Lexical references LSJ φέγγος (n110477)

φέρασπις

pheraspis · shield-bearing · OL1838

Ares bears a shield in the appended hymn (LXXXVIII.2). The compound contributes a specific item to the opening martial portrait. The subsequent request for gentleness does not remove this armour from the description; it asks the armed power to act favourably.

See also Ἄρης [OL0198]; ὅπλον [OL1268]

Source forms φέρασπι

All verse occurrences 1 in total. Source PDF: LXXXVIII.2 (p. 280)

Lexical references LSJ φέρασπις (n110539)

φέρβω

pherbō · nourish · OL1839

Phersephone continually nourishes and also kills all at XXIX.16. Nourishment is only half of the paired action: the destructive verb prevents an exclusively benign fertility paraphrase. The same subject holds both capacities in the adopted line.

See also Φερσεφόνη [OL1844]; τρέφω [OL1760]; φονεύω [OL1880]

Source forms φέρβεις

All verse occurrences 1 in total. Source PDF: XXIX.16 (p. 110)

Lexical references LSJ φέρβω (n110542)

φερέκαρπος

pherekarpos · fruit-bearing or fruit-bringing · OL1840

The Moon and Earth bear fruit (IX.5; XXVI.3), the Kouretes are asked to breathe fruit-bearing conditions (XXXVIII.25), and Dionysos is called to come bringing fruit for initiates (L.10). The compound can characterize both a sustaining power and the benefit of its arrival. Each local construction determines what bears or brings the fruit.

See also καρπός [OL0878]; σελήνη [OL1617]; γῆ [OL0367]; Διόνυσος [OL0446]

Source forms φερέκαρπε; φερέκαρποι; φερέκαρπον

All verse occurrences 4 in total. Source PDF: IX.5 (p. 42); XXVI.3 (p. 98); XXXVIII.25 (p. 140); L.10 (p. 166)

Lexical references LSJ φερέκαρπος (n110550)

φερέσβιος

pheresbios · life-bearing · OL1841

Helios and Nature are life-bearing in their respective invocations (VIII.12; X.12). The compound presents life as borne or sustained by the praised power. It remains a different formation from βιοδώτωρ, life-giver, even though their English glosses can overlap.

See also ἥλιος [OL0741]; φύσις [OL1897]

Source forms φερέσβιε

All verse occurrences 2 in total. Source PDF: VIII.12 (p. 40); X.12 (p. 48)

Lexical references LSJ φερέσβιος (n110569)

φέριστος

pheristos · most excellent · OL1842

Kronos and Law are addressed as most excellent (XIII.9; LXIV.13), while Herakles is Earth's most excellent growth or offspring (XII.9). This is a superlative adjective, not a participle of φέρω. The praise attaches to the addressee or offspring named in each construction.

See also Κρόνος [OL0971]; νόμος [OL1202]; Ἡρακλῆς [OL0751]

Source forms φέριστε; φέριστον

All verse occurrences 3 in total. Source PDF: XII.9 (p. 60); XIII.9 (p. 62); LXIV.13 (p. 214)

Lexical references LSJ φέριστος (n110578)

φερόλβιος

pherolbios · bringing prosperity · OL1843

Nomos and Hygieia bring prosperity or blessed well-being (LXIV.12; LXVIII.2). The compound makes flourishing an effect of the praised power, not merely a possession that the god enjoys. Its legal and health-related settings should both remain visible.

See also νόμος [OL1202]; ὑγίεια [OL1787]; ὄλβος [OL1248]

Source forms φερόλβιε

All verse occurrences 2 in total. Source PDF: LXIV.12 (p. 214); LXVIII.2 (p. 224)

Lexical references LSJ φερόλβιος (n110585)

Φερσεφόνη

Phersephonē · Phersephone, Persephone · OL1844

The word

The shorter Φερσεφόνη and longer Φερσεφόνεια forms name the same goddess. Their different cases express different relationships: being addressed, being approached, owning a house, granting honour or participating in a birth. A genitive of her name is not by itself a claim of parentage.

In the work

Her own hymn brings opposed powers into a single address. She is Zeus’s daughter and Plouton’s wife, holds the gates below the earth, accompanies the Horai and manifests her body in growing shoots (XXIX.1–13). When the name returns in XXIX.16, the explanation joins feeding to killing. The petition consequently asks for earthly fruits, health and prosperous old age before arrival in her country. The name gathers these relationships without making “underworld goddess” an adequate gloss for everything she does.

Elsewhere the surrounding verb matters. Antaia goes toward her (XLI.5); Semele obtains honours from her (XLIV.6); Dionysos is brought to her and reared (XLVI.6–7). Chthonic Hermes attends her house and receives from her the honour of guiding souls (LVII.5, 10–11). By contrast, XXX.6–7 explicitly joins her name with Zeus’s in a begetting construction. These passages should be read separately before being assembled into a continuous divine biography.

In Meilinoe’s hymn, Persephone is explicitly the mother and Zeus is explicitly named in the birth-bed description (LXXI.2–3). The ensuing deception and bodily-appearance

clauses are difficult. The genitive Φερσεφόνης in line 5 does not settle by itself who acts, whose anger is meant or how the “two-bodied” surface is to be understood.

Places to Read

XXIX.1 (source PDF p. 108). The opening establishes relationships developed through the whole hymn.

XXIX.16 (source PDF p. 110). Feeding and killing explain the repeated name.

XLIV.6 (source PDF p. 154). Honour comes from Persephone.

XLVI.6 (source PDF p. 158). She is the destination in a rearing narrative.

LXXI.3 (source PDF p. 234). Read through line 5 without removing the printed Zeus.

In this edition

The edition’s Phersephone/Phersephoneia follows its phi spellings; reported pi spellings do not name a second person. At XLIII.7 the printed genitive supports “playmates of Persephone”; the apparatus reports a nominative and itself uses a different initial consonant. At XLIV.6 and XLVI.6 the alternatives concern “noble” and adjacent pronouns, not removal of Persephone’s name. Likewise, the name remains in XXX.6 despite the separate editorial question concerning Eubouleus.

See also

Πλούτων [OL1440]; Διόνυσος [OL0446]; ὥρα [OL1965]; Μειλινόη [OL1112]; ψεύδω [OL1951]; χροιά [OL1941]

Source forms Φερσεφόνεια; Φερσεφόνειαν; Φερσεφονείης; Φερσεφόνη; Φερσεφόνης

All verse occurrences 16 in total. Source PDF: Prayer.6 (p. 10); XXIV.11 (p. 94); XXIX.1 (p. 108); XXIX.16 (p. 110); XXX.6 (p. 112); XLI.5 (p. 148); XLIII.7 (p. 152); XLIV.6 (p. 154); XLVI.6 (p. 158); LIII.3 (p. 176); LVI.9 (p. 188); LVII.5 (p. 190); LVII.10 (p. 192); LXX.3 (p. 232); LXXI.3 (p. 234); LXXI.5 (p. 234)

Heading or rubric ΦΕΡΣΕΦΟΝΗΣ · XXIX.heading · source PDF p. 108. XXIX. ΥΜΝΟΣ ΦΕΡΣΕΦΟΝΗΣ

Local sense Phersephone, preserving the supplied name form

Consequential readings AV068_01; AV068_02; AV068_03

Lexical references LSJ φερσεφόνη (n110591)

φέρω

pherō · bring, bear, carry · OL1845

The word

Φέρω can describe bearing something or bringing it to someone. The hymns frequently make its object an outcome rather than a portable thing: delight, glory, misery or a completion of life. The verb itself does not specify whether what arrives is good.

In the work

The movement of a deity toward worshippers and the benefit accompanying that movement often belong together. Leto comes bringing a pleasant fulfilment (XXXV.7); Dionysos brings gladness to all (XLV.7); Adonis brings initiates fruits from the earth (LVI.12). The last object is tangible, but all three constructions present divine arrival as effective, not merely visible. The Nymphs similarly bring χάρις to mortals with Bakchos and Deo (LI.16).

Other objects prevent “bestow a blessing” from becoming a universal translation. Nomos brings heavy misery to the lawless (LXIV.11), and Death brings living creatures an enduring sleep (LXXXVII.5). Within the Nomos hymn the same participle also describes bearing the great heaven (LXIV.5). That cosmic burden differs from bringing an experience upon a recipient: the direct object, not the participial form alone, decides the sense.

Places to Read

XXXV.7 (source PDF p. 128). Arrival and the bringing of a sweet fulfilment coincide.

LVI.12 (source PDF p. 188). Fruits provide the concrete object of divine bringing.

LXIV.5 (source PDF p. 212). Bearing heaven contrasts with bringing misery in line 11.

LXXXVII.5 (source PDF p. 276). Death brings the long sleep to living creatures.

In this edition

Most occurrences are participles agreeing with the deity; φέρειν at XX.6 is an infinitive within a request. Nike’s φέρῃς in XXXIII.5 is the printed subjunctive in the relative clause with ἄν. The reported φέροις changes the mood, not the basic meaning “bring.” English “end” in the related petitions belongs to τέλος or τελευτή, not to φέρω itself.

See also

χάρις [OL1913]; νόμος [OL1202]; θάνατος [OL0767]

Source forms φέρειν; φέρῃς; φέρουσα; φέρουσαι; φέρων

All verse occurrences 9 in total. Source PDF: XX.6 (p. 84); XXXIII.5 (p. 120); XXXV.7 (p. 128); XLV.7 (p. 156); LI.16 (p. 170); LVI.12 (p. 188); LXIV.5 (p. 212); LXIV.11 (p. 214); LXXXVII.5 (p. 276)

Lexical references LSJ φέρω (n110598)

φεύγω

pheugō · flee or escape · OL1846

Night retreats after sending light below (III.10), whereas no mortal escapes Dawn's elevated appearance (LXXVIII.8). The second statement depends on the negative construction begun in the preceding line. Reading the isolated verb as a positive flight by some unnamed mortal would reverse the force of the passage.

See also νύξ [OL1217]; ἠώς [OL0758]; φαίνω [OL1830]

Source forms φεύγει; φεύγεις

All verse occurrences 2 in total. Source PDF: III.10 (p. 26); LXXVIII.8 (p. 254)

Lexical references LSJ φεύγω (n110606)

φήμη

phēmē · utterance · OL1847

Apollo reveals pure utterances beside oracles at XXXIV.9. The prophetic setting gives φήμη the force of an authoritative utterance rather than an unreliable rumour. The neighbouring χρησμός is a distinct noun, so the two should not be collapsed into one occurrence count.

See also Ἀπόλλων [OL0184]; χρησμός [OL1939]; φωνή [OL1900]

Source forms φήμας

All verse occurrences 1 in total. Source PDF: XXXIV.9 (p. 122)

Lexical references LSJ φήμη (n110638)

φθόνος

phthonos · envy · OL1848

Nomos drives out worthless envy at LXIV.6. The noun names the harmful disposition being expelled, while the whirring comparison describes the manner of removal. It is not Law's own emotional response to the worshippers.

See also νόμος [OL1202]; τρόπος [OL1775]; ῥοῖζος [OL1600]

Source forms φθόνον

All verse occurrences 1 in total. Source PDF: LXIV.6 (p. 212)

Lexical references LSJ φθόνος (n110745)

φιλαγρότις

philagrotis · loving the hunt · OL1849

Artemis is φιλαγρότι at XXXVI.6. The feminine epithet links her with hunting or pursuit in the countryside, beside the hymn's other outdoor and animal imagery. The supplied formation remains directly accessible rather than being silently replaced with the dictionary's cross-referenced φιλαγρέτις.

See also Ἄρτεμις [OL0211]

Source forms φιλαγρότι

All verse occurrences 1 in total. Source PDF: XXXVI.6 (p. 130)

Lexical references LSJ φιλαγρότις (n110799)

φιλάγρυπνος

philagrypnos · loving wakefulness · OL1850

The Moon and Silenos receive the wakefulness-loving epithet (IX.7; LIV.5), while Mnemosyne delights in waking as she reminds mortals (LXXVII.6). Vigil and alertness fit all three, but the cognitive setting of memory differs from the other invocations. The compound alone does not identify one particular all-night festival.

See also σελήνη [OL1617]; Σιληνός [OL1625]; μνημοσύνη [OL1149]

Source forms φιλάγρυπνε; φιλάγρυπνος

All verse occurrences 3 in total. Source PDF: IX.7 (p. 44); LIV.5 (p. 178); LXXVII.6 (p. 250)

Consequential readings AV081_05

Lexical references LSJ φιλάγρυπνος (n110800)

φιλάλυπος

philalypos · loving freedom from grief · OL1851

Dionysos is a delight for mortals, φιλάλυπον, at L.7. The compound joins affection with freedom from distress, but its attachment to the surrounding delight-language makes a perfectly literal English rendering awkward. Preserve the actual φιλάλυπον; φιλάλυπτος is not the printed word.

See also Διόνυσος [OL0446]; χάρμα [OL1916]; λύπη [OL1069]

Source forms φιλάλυπον

All verse occurrences 1 in total. Source PDF: L.7 (p. 166)

Lexical references LSJ φιλάλυπος (n110838)

φίλανδρος

philandros · friendly to human beings · OL1852

Hermes and Aphrodite are φίλανδρε in their respective invocations (XXVIII.4; LV.12). Human-directed affection or friendliness is the useful common sense here. Narrower marital or sexual senses available elsewhere should not be imposed uniformly on these two contexts.

See also Ἑρμῆς [OL0616]; Ἀφροδίτη [OL0265]; φίλος [OL1867]

Source forms φίλανδρε

All verse occurrences 2 in total. Source PDF: XXVIII.4 (p. 104); LV.12 (p. 182)

Lexical references LSJ φίλανδρος (n110848)

φιλένθεος

philentheos · delighting in divine inspiration · OL1853

Pan receives this epithet twice, and Athena once (XI.5,21; XXXII.11). Its relation to inspired or divinely possessed states is more specific than a modern description such as religious. The surrounding frenzy and divine energy matter, while the nominative and vocative source forms remain distinct grammatical addresses to the gods.

See also Πάν [OL1335]; Ἀθηνᾶ [OL0044]; ἔνθεος [OL0551]

Source forms φιλένθεε; φιλένθεος

All verse occurrences 3 in total. Source PDF: XI.5 (p. 52); XI.21 (p. 56); XXXII.11 (p. 118)

Consequential readings AV021_03

Lexical references LSJ φιλένθεος (n110922)

φιλέρημος

philerēmos · loving solitary places · OL1854

Hekate and Adonis love solitary or deserted places (I.4; LVI.2). The epithet locates an affinity with such spaces rather than saying the gods have no companions. Their wider invocations can therefore name company without contradicting this landscape preference.

See also Ἑκάτη [OL0508]; Ἄδωνις [OL0035]

Source forms φιλέρημε; φιλέρημον

All verse occurrences 2 in total. Source PDF: I.4 (p. 18); LVI.2 (p. 186)

Lexical references LSJ φιλέρημος (n110941)

φιλίη

philiē · loving, friendly, or friendship · OL1855

Nature is φιλίη at X.11. The exact printed form can be the Ionic feminine of φίλιος or the Ionic noun corresponding to φιλία. The English chooses loving; the apparatus's φιλία does not by itself decide between noun and adjective. This entry retains the attested form as its access label rather than forcing a certainty the local wording does not supply.

See also φύσις [OL1897]; φίλος [OL1867]

Source forms φιλίη

All verse occurrences 1 in total. Source PDF: X.11 (p. 48)

φίλιππος

philippos · horse-loving · OL1856

The Moon is horse-loving at IX.5. The compound adds an affinity for horses to her other powers in the line. It does not itself specify the number of horses in a team or replace the separate vocabulary used for a four-horse chariot elsewhere.

See also σελήνη [OL1617]; ἵππος [OL0842]; τετράορος [OL1727]

Source forms φίλιππε

All verse occurrences 1 in total. Source PDF: IX.5 (p. 42)

Lexical references LSJ φίλιππος (n111042)

φιλόδρομος

philodromos · loving the course · OL1857

Rhea loves running or the course at XIV.11. The epithet presents delight in movement rather than merely the ability to move quickly. The hymn's chariot imagery gives a local setting for that energy without fixing the compound to one measurable route.

See also Ῥέα [OL1588]; δρόμος [OL0469]

Source forms φιλόδρομος

All verse occurrences 1 in total. Source PDF: XIV.11 (p. 66)

Lexical references LSJ φιλόδρομος (n111143)

φιλόθυρσος

philothyrsos · loving the thyrsos · OL1858

Silenos loves the thyrsos at LIV.11. The implement is present through this compound, while the line does not supply a separate simplex θύρσος token. Its role is an affinity within the god's festive and Dionysian characterization, not a full description of the object's construction.

See also Σιληνός [OL1625]; Διόνυσος [OL0446]

Source forms φιλόθυρσε

All verse occurrences 1 in total. Source PDF: LIV.11 (p. 178)

Lexical references LSJ φιλόθυρσος (n111185)

φιλοιστρομανής

philoistromanēs · loving frenzied excitement · OL1859

Rhea is φιλοιστρομανές at XIV.3 beside drum and bronze sound. The expanded compound gives particular intensity to frenzied excitement. It remains a distinct formation from φίλοιστρος and should not disappear merely because English can render both with frenzy-loving language.

See also Ῥέα [OL1588]; φίλοιστρος [OL1860]; οἶστρος [OL1240]

Source forms φιλοιστρομανές

All verse occurrences 1 in total. Source PDF: XIV.3 (p. 64)

Lexical references LSJ φιλοιστρομανής (n111196)

φίλοιστρος

philoistros · frenzy-loving or frenzy-bringing · OL1860

The Mother and Artemis receive the frenzy-loving epithet (XXVII.13; XXXVI.5). Athena's use at XXXII.9 is sharper: frenzy for the bad is opposed to understanding for the good. That contrast can give the adjective an active effect on its beneficiaries, which a uniform gloss fond of frenzy would obscure.

See also φιλοιστρομανής [OL1859]; φρόνησις [OL1889]; Ἀθηνᾶ [OL0044]

Source forms φίλοιστρε

All verse occurrences 3 in total. Source PDF: XXVII.13 (p. 102); XXXII.9 (p. 116); XXXVI.5 (p. 130)

Lexical references LSJ φίλοιστρος (n111197)

φιλόκωμος

philokōmos · loving revelry · OL1861

Dikaiosyne is fond of revel or festive company at LXIII.8. The joyful epithet belongs inside her ethical praise, not only in invocations of Dionysos. Its presence cautions against treating all revel-language as the exclusive property of one divine figure.

See also δικαιοσύνη [OL0435]; κῶμος [OL1013]

Source forms φιλόκωμ’

All verse occurrences 1 in total. Source PDF: LXIII.8 (p. 208)

Lexical references LSJ φιλόκωμος (n111268)

φιλομμειδής

philommeidēs · smile-loving · OL1862

Aphrodite is smile- or laughter-loving at LV.1. The epithet sets a welcoming expressive quality at the opening of her hymn. The doubled-consonant source form remains visible; no alternative etymology is needed to explain this local portrayal.

See also Ἀφροδίτη [OL0265]; μειδιάω [OL1111]

Source forms φιλομμειδὴς

All verse occurrences 1 in total. Source PDF: LV.1 (p. 180)

Lexical references LSJ φιλομμειδής (n111317)

φιλονάματος

philonamatos · loving flowing water · OL1863

Helios loves flowing water at VIII.16. The juxtaposition of the sun with streams is striking and should be preserved rather than normalized away. The compound alone does not establish a particular solar water ritual or explain why the water is attractive to him.

See also ἥλιος [OL0741]; νᾶμα [OL1172]

Source forms φιλονάματε

All verse occurrences 1 in total. Source PDF: VIII.16 (p. 40)

Lexical references LSJ φιλονάματος (n111332)

φιλοπαίγμων

philopaigmōn · play-loving · OL1864

The Nymphs delight in play (LI.14), while Pan's song is playful as it sounds the cosmos's harmony (XI.6). The latter adjective belongs to the song, not to a newly named class of worshippers. Playfulness can therefore characterize an activity as well as its divine participants.

See also νύμφη [OL1215]; Πάν [OL1335]

Source forms φιλοπαίγμονες; φιλοπαίγμονι

All verse occurrences 2 in total. Source PDF: XI.6 (p. 52); LI.14 (p. 170)

Lexical references LSJ φιλοπαίγμων (n111358)

φιλόπαις

philopais · loving children · OL1865

Prothyraia loves children at II.3, within the hymn's sustained concern for childbirth and its dangers. That setting supplies the local sense clearly. Other erotic associations of the compound in Greek should not be imported into this protective invocation.

See also Προθυραία [OL1536]; παῖς [OL1318]; ὠδίς [OL1958]

Source forms φιλόπαις

All verse occurrences 1 in total. Source PDF: II.3 (p. 20)

Lexical references LSJ φιλόπαις (n111363)

φιλοπάννυχος

philopannykhos · loving all-night observances · OL1866

Night and Aphrodite delight in all-night observances (III.5; LV.2). The adjective conveys an affinity with nocturnal festivity or vigil. It does not supply an independent verse occurrence of the noun παννυχίς or prescribe the full arrangement of a particular celebration.

See also νύξ [OL1217]; Ἀφροδίτη [OL0265]; φιλάγρυπνος [OL1850]

Source forms φιλοπάννυχε

All verse occurrences 2 in total. Source PDF: III.5 (p. 24); LV.2 (p. 180)

Lexical references LSJ φιλοπάννυχος (n111367)

φίλος

philos · dear, friendly, friend · OL1867

The word

Φίλος expresses a valued or friendly relationship. It may qualify a noun, stand as a personal address or describe how a deity relates to particular beneficiaries. “Dear” and “friendly” overlap here, but neither should turn every occurrence into an assertion of friendship between equals.

In the work

The repeated φίλα τέκνα gives the Stars and the Moirai the relation of dear children to Night (VII.3; LIX.1). By contrast, Pan’s Ἠχοῦς φίλε addresses him as Echo’s friend (XI.9). The first phrase is an adjective qualifying children; the second uses the adjective

as an address with the person related to him in the genitive. Divine kinship and companionship are thus both present, but in different constructions.

The word often makes care practically relevant. Hermes is φίλε θνητοῖς ἐν ἀνάγκαις, dear or friendly to mortals in their necessities, beside his help in their works (XXVIII.9). Leukothea's friendly coming is explicitly saving (LXXIV.7). The Nymphs' relation to wild beasts, however, broadens the range beyond human petitioners (LI.12). Even the boundary of earth can be φίλον in the address to Okeanos (LXXXIII.7), giving an affectionate or approving quality to a cosmic relation rather than identifying another personal friend.

Places to Read

VII.3 (source PDF p. 34). Dear children is a relationship to Night.

XXVIII.9 (source PDF p. 106). Human need gives divine friendliness a concrete setting.

XLVI.7 (source PDF p. 158). Dionysos is printed as dear to the immortal gods.

LXXXIII.7 (source PDF p. 266). The neuter adjective qualifies earth's boundary.

In this edition

At XLVI.7 the adopted φίλος is consequential: the apparatus reports φόβος, "fear," not another friendly adjective. The printed sentence describes Dionysos as dear to the gods; the reported noun would give a very different relation and should not be silently rewritten as "fearsome" to smooth it. Elsewhere, case and agreement determine whether the word describes a god, dear children or a boundary.

See also

φόβος [OL1877]; Ἑρμῆς [OL0616]; Ὠκεανός [OL1959]

Source forms φίλα; φίλαι; φίλε; φίλη; φίλον; φίλος

All verse occurrences 11 in total. Source PDF: III.7 (p. 24); VII.3 (p. 34); XI.9 (p. 54); XXVIII.9 (p. 106); XXXVI.13 (p. 132); XLVI.7 (p. 158); LI.12 (p. 170); LIX.1 (p. 196); LXIII.8 (p. 208); LXXIV.7 (p. 242); LXXXIII.7 (p. 266)

Consequential readings AV071_06

Lexical references LSJ φίλος2 (n111463)

φιλότροφος

philotrophos · loving nurture · OL1868

Prothyraia delights in nurture at II.5. The compound connects her childbirth-protecting role with the sustaining care of what is born. The printed φιλοτρόφε retains its supplied accent in the form inventory, rather than being silently regularized from a dictionary key.

See also Προθυραία [OL1536]; τροφός [OL1778]; τρέφω [OL1760]

Source forms φιλοτρόφε

All verse occurrences 1 in total. Source PDF: II.5 (p. 20)

Lexical references LSJ φιλότροφος (n111556)

φίλτρον

philtron · love-charm or attraction · OL1869

Aphrodite subjects the many kinds of beasts through φίλτρων at LV.14. The neighbouring ἐρωμανέων can agree with the charms as love-exciting, a reading explicitly supported by LSJ at this locus; the English instead attaches the excitement to the beasts. Both constructions preserve attraction as the means of subjection, but locate its quality differently.

See also Ἀφροδίτη [OL0265]; ἐρωμανής [OL0622]; φῦλον [OL1895]

Source forms φίλτρων

All verse occurrences 1 in total. Source PDF: LV.14 (p. 182)

Lexical references LSJ φίλτρον (n111627)

φλεγέθω

phlegethō · blaze · OL1870

Zeus kindles blazing lightning at XIX.4. The participle describes the lightning's fiery activity, while the main verb gives Zeus the act of kindling it. Keeping the two actions separate preserves the sentence's agent and object.

See also Ζεύς [OL0707]; φλόξ [OL1874]

Source forms φλεγέθουσαν

All verse occurrences 1 in total. Source PDF: XIX.4 (p. 78)

Lexical references LSJ φλεγέθω (n111720)

Φλεγραῖος

Phlegraios · Phlegraian · OL1871

Athena destroys the Phlegraian Giants at XXXII.12. The adjective identifies the Giants through the Phlegraian association. The hymn invokes the victory without narrating its geography or sequence, so an expanded battle story would need its own source.

See also Ἀθηνᾶ [OL0044]; Γίγας [OL0372]

Source forms Φλεγραίων

All verse occurrences 1 in total. Source PDF: XXXII.12 (p. 118)

φλογερός

phlogeros · fiery or flaming · OL1872

Hephaistos shines with fiery rays (LXVI.2), while Zeus's hurled thunderbolts are flaming in XIX.7. In the latter passage the object continues across the line boundary. The adjective describes rays or bolts rather than supplying a second finite verb for burning.

See also φλόξ [OL1874]; Ἥφαιστος [OL0756]; κεραυνός [OL0901]

Source forms φλογεραῖς; φλογερούς

All verse occurrences 2 in total. Source PDF: XIX.7 (p. 78); LXVI.2 (p. 218)

Consequential readings AV100_02

Lexical references LSJ φλογερός (n111787)

φλογόεις

phlogoeis · flaming · OL1873

Lightning Zeus is φλογόεντα at XX.2. The adjective directly characterizes the invoked power through flame. It is a distinct formation from φλογερός, even though both may appropriately appear as flaming in English.

See also Ζεύς [OL0707]; φλόξ [OL1874]; φλογερός [OL1872]

Source forms φλογόεντα

All verse occurrences 1 in total. Source PDF: XX.2 (p. 84)

Lexical references LSJ φλογόεις (n111811)

φλόξ

phlox · flame · OL1874

The Prayer invokes heavenly flames (Prayer.3), and the Charites hymn speaks of the swift flames of Sun and Moon (LX.6). The noun names the luminous fiery forms themselves. In the second passage the celestial owners and the swiftness of the flames should remain attached to the actual phrase, not reassigned to the Charites.

See also πῦρ [OL1573]; ἥλιος [OL0741]; σελήνη [OL1617]

Source forms φλόγες

All verse occurrences 2 in total. Source PDF: Prayer.3 (p. 10); LX.6 (p. 200)

Lexical references LSJ φλόξ (n111844)

φοβερός

phoberos · fearsome · OL1875

The Erinyes are fearsome daughters of Hades at LXIX.8. The adjective describes the awe or fear their presence causes. It is not a statement that the daughters themselves are afraid.

See also Ἐρινύς [OL0609]; φόβος [OL1877]; Ἅιδης [OL0054]

Source forms φοβεραὶ

All verse occurrences 1 in total. Source PDF: LXIX.8 (p. 230)

Lexical references LSJ φοβερός (n111889)

φοβερῶπες

phoberōpes · terrifying in appearance · OL1876

The Eumenides bear the printed plural φοβερῶπες twice in LXX.8,10. Their face or look is terrifying, continuing the hymn's threatening visual imagery. The plural itself is retained for access because a secure singular headword has not been established here; an invented nominative would hide rather than resolve that uncertainty.

See also Εὐμενίδες [OL0656]; φοβερός [OL1875]; φόβος [OL1877]

Source forms φοβερῶπες

All verse occurrences 2 in total. Source PDF: LXX.8 (p. 232); LXX.10 (p. 232)

φόβος

phobos · fear · OL1877

Night is asked to send away fears that appear by night (III.14). Pan and Korybas likewise have protective or relieving relations to mortal and dreadful fears (XI.7; XXXIX.3). The surrounding construction determines whether a god aids amid fear or brings its disturbance to an end; fear is not uniformly an attribute of the god invoked.

See also φαντασία [OL1833]; νύξ [OL1217]; Πάν [OL1335]; Κορύβας [OL0945]

Source forms φόβους; φόβων

All verse occurrences 3 in total. Source PDF: III.14 (p. 26); XI.7 (p. 52); XXXIX.3 (p. 142)

Consequential readings AV071_06

Lexical references LSJ φόβος (n111908)

Φοῖβος

Phoibos · Phoibos · OL1878

Phoibos is invoked in the Prayer and Apollo hymn, born with Artemis from Leto, and taught ordinances by Themis. At LXVII.6 Phoibos Apollo is explicitly named as the source of Asklepios's strong shoot. Those local naming and relationship phrases are the grounds for interpretation, not a free-standing biography attached to the name.

See also Ἀπόλλων [OL0184]; Λητώ [OL1040]; Θέμις [OL0775]; Ἀσκληπιός [OL0217]

Source forms Φοῖβε; Φοῖβον; Φοῖβόν; Φοίβου

All verse occurrences 5 in total. Source PDF: Prayer.7 (p. 10); XXXIV.1 (p. 122); XXXV.4 (p. 128); LXVII.6 (p. 222); LXXIX.6 (p. 256)

Lexical references LSJ φοῖβος (n111928)

φοίνιος

phoinios · bloody · OL1879

Korybas is φοίνιον at XXXIX.6, immediately described as bloodied by two brothers. The adjective reinforces the blood imagery but does not independently state that he was killed. The surrounding participle and narrative language must bear any fuller interpretation.

See also Κορύβας [OL0945]; αἷμα [OL0062]

Source forms φοίνιον

All verse occurrences 1 in total. Source PDF: XXXIX.6 (p. 142)

Lexical references LSJ φοίνιος (n112004)

φονεύω

phoneuō · kill · OL1880

Phersephone kills all while continually nourishing all at XXIX.16. The direct verb is not a harmless synonym for seasonal change; killing and sustaining are deliberately paired. Preserving both keeps the goddess's power from being reduced to a uniformly benevolent fertility role.

See also Φερσεφόνη [OL1844]; φέρβω [OL1839]; θάνατος [OL0767]

Source forms φονεύεις

All verse occurrences 1 in total. Source PDF: XXIX.16 (p. 110)

Lexical references LSJ φονεύω (n112048)

φόνος

phonos · slaughter or killing · OL1881

Ares is continually bespattered with slaughter at LXV.3. The plural presents repeated killings or their bloody consequences as part of his martial appearance. The later appeal for peaceful conduct gains force from this uncompromising opening description.

See also Ἄρης [OL0198]; αἷμα [OL0062]; πόλεμος [OL1451]

Source forms φόνοις

All verse occurrences 1 in total. Source PDF: LXV.3 (p. 216)

Lexical references LSJ φόνος1 (n112060)

φορέω

phoreō · wear or bear · OL1882

Herakles wears or bears Dawn and dark Night around his head at XII.11. The sustained bearing verb makes the two cosmic figures part of a striking head-image. It remains distinct from simple φέρω, even when both can be rendered bear.

See also Ἡρακλῆς [OL0751]; ἠώς [OL0758]; νύξ [OL1217]; φέρω [OL1845]

Source forms φορεῖς

All verse occurrences 1 in total. Source PDF: XII.11 (p. 60)

Lexical references LSJ φορέω (n112102)

φράζω

phrazō · disclose or make known · OL1883

Dream is asked to disclose the gods' messages at LXXXVI.16. The requested action is intelligible revelation of content, not simply making a sound. This closing petition belongs with the earlier account of dreams communicating divine intentions.

See also ὄνειρος [OL1264]; λόγος [OL1056]; ὑποπέμπω [OL1817]

Source forms φράζειν

All verse occurrences 1 in total. Source PDF: LXXXVI.16 (p. 274)

Lexical references LSJ φράζω (n112217)

φρήν

phrēn · mind or inward understanding · OL1884

Athena delights her own mind, and Mnemosyne awakens mind in all (XXXII.5; LXXVII.8). The thunderbolt prayer asks for what is fitting in thought, while the appended Ares prayer seeks restraint of deceptive impulse in the mind (XIX.20; LXXXVIII.13). The possessor of φρεσίν in the former should not be over-specified without its syntax; these uses concern inward judgment and response rather than one fixed technical faculty.

See also νόος [OL1203]; ψυχή [OL1953]; φρόνησις [OL1889]

Source forms φρένα; φρεσὶν

All verse occurrences 4 in total. Source PDF: XIX.20 (p. 82); XXXII.5 (p. 116); LXXVII.8 (p. 250); LXXXVIII.13 (p. 282)

Lexical references LSJ φρήν (n112307)

φρικαλέος

phrikaleos · shuddering or awe-producing · OL1885

The Nereids are φρικαλέαι at XXIV.2 in a watery setting. The adjective can evoke physical shivering and the awe that causes it. Keeping both resonances is more faithful than imposing a single medical symptom or a narrowly psychological diagnosis.

See also Νηρηΐς [OL1194]; φρικτός [OL1886]; φρίσσω [OL1888]

Source forms φρικαλέαι

All verse occurrences 1 in total. Source PDF: XXIV.2 (p. 92)

Consequential readings AV040_01

Lexical references LSJ φρικαλέος (n112318)

φρικτός

phriktos · making one shudder · OL1886

Ares and Daimon are fearsome (LXV.4; LXXIII.1), while Rhea delights in mortals' awe-inspiring cries (XIV.6). In the latter line the cries bear the adjective, not mortals as a class. The shared shudder-language can thus characterize a deity or a powerful sound.

See also φρικώδης [OL1887]; φρίσσω [OL1888]; Ἄρης [OL0198]; δαίμων [OL0390]

Source forms φρικτέ; φρικτοῖς; φρικτόν

All verse occurrences 3 in total. Source PDF: XIV.6 (p. 64); LXV.4 (p. 216); LXXIII.1 (p. 240)

Lexical references LSJ φρικτός (n112331)

φρικώδης

phrikōdēs · shudder-inducing · OL1887

The Clouds' crash, Athena's spirit, Zeus's bolts and Lightning Zeus all receive this adjective (XXI.4; XXXII.7; XIX.6; XX.4). It marks the shudder or awe their force inspires. The different bearers prevent automatic replacement with anger, especially where the noun is Athena's spirit rather than an angry action.

See also φρικτός [OL1886]; φρίσσω [OL1888]; κεραυνός [OL0901]

Source forms φρικώδε’; φρικώδεα; φρικώδεας; φρικώδη

All verse occurrences 4 in total. Source PDF: XIX.6 (p. 78); XX.4 (p. 84); XXI.4 (p. 86); XXXII.7 (p. 116)

Lexical references LSJ φρικώδης (n112332)

φρίσσω

phrissō · shudder · OL1888

Earth and sea shudder before the blazing thunderbolt at XIX.13. The perfect πέφρικε presents the widespread response to Zeus's force. The cosmic subjects make the physical image vivid without requiring an account of their human-like emotions.

See also Ζεύς [OL0707]; γῆ [OL0367]; θάλασσα [OL0759]; φρικτός [OL1886]

Source forms πέφρικε

All verse occurrences 1 in total. Source PDF: XIX.13 (p. 80)

Lexical references LSJ φρίσσω (n112347)

φρόνησις

phronēsis · understanding or prudence · OL1889

Athena is understanding for the good, in contrast to frenzy for the bad at XXXII.9. The moral opposition is explicit and gives the noun its local force. A later technical philosophical definition is unnecessary to explain the contrast and should not be presumed from the word alone.

See also Ἀθηνᾶ [OL0044]; φίλοιστρος [OL1860]; φρήν [OL1884]

Source forms φρόνησις

All verse occurrences 1 in total. Source PDF: XXXII.9 (p. 116)

Lexical references LSJ φρόνησις (n112356)

Φρυγία

Phrygia · Phrygia · OL1890

Mise performs rites with the Mother in Phrygia, Hippa may occupy Ida there, the Mother is its saviour, and Sabazios its ruler. These are four hymn-local relations, not one assertion that all the hymns originated in Phrygia. In Hippa's invocation the alternative-location construction is particularly important.

See also Ἵππα [OL0839]; Μίση [OL1145]; Σαβάζιος [OL1605]; μήτηρ [OL1143]

Source forms Φρυγίῃ; Φρυγίης

All verse occurrences 4 in total. Source PDF: XXVII.12 (p. 102); XLII.6 (p. 150); XLVIII.5 (p. 162); XLIX.5 (p. 164)

Lexical references LSJ φρυγία (n112417)

φυγόλεκτρος

phygolektros · bed-shunning · OL1891

Athena shuns the marriage bed at XXXII.8. The compound specifies the bed as what is avoided. It should not be expanded into rejection of every kind of companionship or into a complete theory of the goddess's relationships.

See also Ἀθηνᾶ [OL0044]; λέκτρον [OL1029]

Source forms φυγόλεκτρε

All verse occurrences 1 in total. Source PDF: XXXII.8 (p. 116)

Lexical references LSJ φυγόλεκτρος (n112480)

φυή

phyē · growth or natural development · OL1892

Kronos is invoked as diminution of growth at XIII.7, in contrast with generation in the same line. The noun concerns coming to maturity or natural development. It is distinct from φύσις and should not acquire all the latter's cosmological uses merely because the roots are related.

See also Κρόνος [OL0971]; φύσις [OL1897]; γένεσις [OL0356]

Source forms φυῆς

All verse occurrences 1 in total. Source PDF: XIII.7 (p. 62)

Consequential readings AV026_04

Lexical references LSJ φυή1 (n112496)

φύλαξ

phylax · guardian · OL1893

The Kouretes are guardians at XXXI.4, while Heaven guards all by enclosing everything at IV.5. The second is a cosmic protective image, not an institutional guard office. In each case the surrounding description supplies what guarding means and how it is exercised.

See also Κουρῆτες [OL0951]; οὐρανός [OL1298]

Source forms φύλακες; φύλαξ

All verse occurrences 2 in total. Source PDF: IV.5 (p. 28); XXXI.4 (p. 114)

Lexical references LSJ φύλαξ (n112551)

φύλλον

phyllon · leaf · OL1894

Leaves rustle amid the violent movement associated with the Kouretes at XXXVIII.19. The plural gives audible detail to the surrounding disturbance of trees. It is not a figurative name for a group of worshippers or for written pages.

See also Κουρῆτες [OL0951]; δένδρον [OL0404]

Source forms φύλλων

All verse occurrences 1 in total. Source PDF: XXXVIII.19 (p. 140)

Lexical references LSJ φύλλον (n112599)

φῦλον

phylon · kind, race, company of creatures · OL1895

The word

Φῦλον groups beings together as a kind, race or collective. Its scope is determined locally: the word does not come with a fixed classification of humans, animals and divine powers. The singular can already be collective, while the plural allows several groups or a broad multitude.

In the work

The “great tribe” of beasts under Aphrodite’s love-charms is expressed by the singular πολὺ φῦλον despite its many members (LV.14). Herakles, by contrast, drives off savage φῦλα for mortals (XII.7). The adjective “savage” supplies the threatening character; the noun itself does not necessarily denote enemies. When the Erinyes watch the limitless groups of all mortals, the human reference is supplied by θνητῶν (LXIX.10).

Dawn’s hymn moves from every mortal and every creeping thing to “other tribes” (LXXVIII.10). The expression extends rejoicing across living kinds; the next line specifies four-footed, winged and marine creatures without enumerating individual species. Apollo’s “life-nourishing tribes” are less easily reduced to a list (XXXIV.19). They appear amid cosmic blending, distinctions and seasonal musical harmony. It is therefore better to retain a broad sense of groups or kinds in that passage than to invent a technical taxonomy not enumerated by the hymn.

Places to Read

XII.7 (source PDF p. 58). Savage groups are the object of Herakles’ action.

XXXIV.19 (source PDF p. 126). Distinguishing kinds appears within cosmic and seasonal harmony.

LV.14 (source PDF p. 182). A singular collective contains the many beasts.

LXIX.10 (source PDF p. 230). The genitive explicitly identifies mortal groups.

LXXVIII.10 (source PDF p. 254). Other kinds enlarge Dawn’s community of rejoicing.

In this edition

The translation’s repeated “tribe” usefully preserves the collective idea, but can sound narrower and more exclusively human than the Greek contexts warrant. “Kind” or “race” may orient the reader better in animal and cosmic passages. Compare γένος without assuming that the two nouns enforce separate biological ranks.

See also

γένος [OL0363]; Ἀπόλλων [OL0184]; χαίρω [OL1903]

Source forms φῦλα; φῦλον

All verse occurrences 5 in total. Source PDF: XII.7 (p. 58); XXXIV.19 (p. 126); LV.14 (p. 182); LXIX.10 (p. 230); LXXVIII.10 (p. 254)

Lexical references LSJ φῦλον (n112620)

φύλοπις

phylopis · battle · OL1896

The appended Ares prayer asks not to enter chilling battle at LXXXVIII.15. The word belongs to the warfare being averted. Despite its initial letters, it is not a phrase about kinship or a tribe and should be distinguished from φῦλον.

See also Ἄρης [OL0198]; πόλεμος [OL1451]; φῦλον [OL1895]

Source forms φυλόπιδος

All verse occurrences 1 in total. Source PDF: LXXXVIII.15 (p. 282)

Lexical references LSJ φύλοπις (n112621)

φύσις

physis · nature, constitution, generative order · OL1897

The word

Φύσις ranges here from the nature or constitution of living things to generative order addressed as a goddess. Personification is explicit in some sentences, not an automatic property of the noun wherever it occurs. Its plural, φύσεις, is especially useful evidence against flattening every occurrence into the single divine name Physis.

In the work

The opening of hymn X directly invokes Φύσι as all-mother goddess. The accumulated predicates make her parent, nurturer, source of motion and maker of all things; the final request translates that comprehensive power into peace, health and increase. This is a sustained divine address, unlike Pan’s changing “the natures of all” through his providences (XI.19), where the plural refers to what he changes.

Proteus reveals the beginnings of all nature while changing sacred matter into many forms, and “first nature” places all things in him (XXV.2–9). The closing clause gives φύσις agency, but the relations between origin, contents and transformation remain

those of this particular hymn. The noun does not establish a philosophical school by itself.

Other genitives attach nature to distinct operations. Heaven holds its necessity (IV.6); Nomos preserves its firmness (LXIV.3–4); Hephaistos maintains its burning within human bodies (LXVI.13). Death releases its firmly held bonds (LXXXVII.4). These constructions associate nature with embodied order and its undoing. Hera’s indispensability to the “nature of life” (XVI.5) likewise concerns living existence, not a claim that every creature possesses reflective knowledge of natural philosophy.

Places to Read

X.1 (source PDF p. 46). Nature is explicitly addressed as goddess.

XI.19 (source PDF p. 56). The plural names natures subject to change.

XXV.9 (source PDF p. 96). Nature acts within Proteus’ transformation hymn.

LXVI.13 (source PDF p. 220). Nature’s burning is placed in human bodies.

LXXXVII.4 (source PDF p. 276). Death loosens the bonds of nature.

In this edition

The English Physis in the invocation preserves the divine address; elsewhere “nature” leaves several senses open. Read the governing noun or verb before deciding between constitution, generative activity and personified agency. Capitalization assists navigation in this edition, but syntax and context carry the distinction.

See also

Πάν [OL1335]; νόμος [OL1202]; σῶμα [OL1688]; ζωή [OL0715]; θάνατος [OL0767]

Source forms φύσει; φύσεις; φύσεως; Φύσι; φύσιν; φύσις

All verse occurrences 10 in total. Source PDF: IV.6 (p. 28); X.1 (p. 46); XI.19 (p. 56); XVI.5 (p. 70); XXV.2 (p. 96); XXV.9 (p. 96); XXVI.9 (p. 98); LXIV.3 (p. 212); LXVI.13 (p. 220); LXXXVII.4 (p. 276)

Heading or rubric ΦΥΣΕΩΣ · X.heading · source PDF p. 46. X. ΦΥΣΕΩΣ

Local sense Nature as the hymn's divine recipient

Consequential readings AV041_02

Lexical references LSJ φύσις (n112720)

φυτάλιος

phytalios · fostering growth · OL1898

Zeus is invoked as growth-fostering at XV.9. The epithet gives his generative power an organic expression, appropriate to the petition's desired benefits. The dictionary connects the formation with φυτάλμιος; no independent plant noun is supplied by the compound.

See also Ζεύς [OL0707]; φύω [OL1899]; φυή [OL1892]

Source forms φυτάλιε

All verse occurrences 1 in total. Source PDF: XV.9 (p. 68)

Lexical references LSJ φυτάλιος (n112740)

φύω

phyō · be by nature or come to be · OL1899

The form ἔφυς marks an established character or power in addresses to Prothyraia, Plouton, Athena and Sleep (II.14; XVIII.16; XXXII.10; LXXXV.8). It can be rendered you are by nature or you have come to be, according to the predicate. It is not automatically a narrated physical birth in every invocation.

See also φυή [OL1892]; φύσις [OL1897]

Source forms ἔφυς

All verse occurrences 4 in total. Source PDF: II.14 (p. 22); XVIII.16 (p. 76); XXXII.10 (p. 118); LXXXV.8 (p. 270)

φωνή

phōnē · voice, utterance · OL1900

The word

Φωνή identifies the sounding voice or utterance through which an invocation reaches its recipient. It is related to, but not identical with, the words spoken: III.13 can call it the suppliant “voice of words.” The noun brings the act of address into view.

In the work

Night and Kronos are asked to hear a suppliant voice (III.13; XIII.9), while Dionysos receives the compressed request κλῦθι … φωνῆς, “hear the voice” (XXX.8). Here the genitive depends on the verb of hearing; it does not identify an owner. The English supplies “my,” naturally in context, although the Greek noun itself has no possessive pronoun.

Plural voices occur in the invocation of the Stars and in the appeal to Korybas (VII.2; XXXIX.9). Sacred utterance is therefore not confined to a single grammatical number. Neither plural proves how many people actually sang: it can describe multiple utterances as well as multiple speakers. In the Korybas ending, hearing these voices is joined to sending anger away and calming a troubled soul, so successful speech is imagined as changing the divine encounter.

Apollo’s closing ἱκετηρίδι φωνῇ is a dative phrase, “with suppliant voice” (XXXIV.27). Its position beside “saving the initiates” leaves attachment less transparent than in the accusative requests. The prayer supplies the natural setting for the suppliant voice; the line should not be made to say confidently that Apollo himself speaks as a supplicant.

Places to Read

III.13 (source PDF p. 26). Voice and words are joined but remain distinguishable.

VII.2 (source PDF p. 34). Sacred voices accompany summoning.

XXXIV.27 (source PDF p. 126). The final dative phrase requires careful attachment.

XXXIX.9 (source PDF p. 142). Hearing voices leads into the calming petition.

In this edition

The reported φωναῖσι beside adopted φωνῇσι in VII.2 is a difference of ending, not another kind of sound. English “voice” can obscure the change between an object heard and the means by which one calls; the Greek case forms preserve that distinction.

See also

λόγος [OL1056]; κλύω [OL0930]; ψυχή [OL1953]

Source forms φωνῇ; φωνὴν; φωνῆς; φωνῇσι; φωνῶν

All verse occurrences 6 in total. Source PDF: III.13 (p. 26); VII.2 (p. 34); XIII.9 (p. 62); XXX.8 (p. 112); XXXIV.27 (p. 126); XXXIX.9 (p. 142)

Lexical references LSJ φωνή (n112833)

φώς

phōs · human being · OL1901

The appended Ares leads the most just men at LXXXVIII.5: φωτῶν is the genitive plural of the human noun φώς. It must not be confused with φῶς, the contracted form of the light noun φάος. The accent and the surrounding justice phrase both matter for correct lookup.

See also ἄνθρωπος [OL0147]; φάος [OL1835]; Ἄρης [OL0198]

Source forms φωτῶν

All verse occurrences 1 in total. Source PDF: LXXXVIII.5 (p. 280)

Lexical references LSJ φώς1 (n112862)

φωσφόρος

phōsphoros · light-bringing · OL1902

Other access forms φαεσφόρος

The Prayer's Day, Helios, the Moon, Pan, Phersephone, Apollo and Hephaistos all receive light-bringing language. The φαεσφόρος and φωσφόρος formations are gathered for lexical access while every printed form remains visible. The bearer can be a named deity or Day itself, and Phersephone's relation to the Horai gives her use a distinct local setting (XXIX.9).

See also φάος [OL1835]; φαεσίμβροτος [OL1827]; Φερσεφόνη [OL1844]

Source forms φαεσφόρε; φαεσφόρος; φωσφόρε; φωσφόρον; φωσφόρος

All verse occurrences 7 in total. Source PDF: Prayer.24 (p. 14); VIII.12 (p. 40); IX.1 (p. 42); XI.11 (p. 54); XXIX.9 (p. 108); XXXIV.5 (p. 122); LXVI.3 (p. 218)

Lexical references LSJ φαέσφορος (n110075); LSJ φώσφορος (n112873)

X χ Chi

χαίρω

khairō · rejoice, take delight · OL1903

The word

Χαίρω describes rejoicing or delight, often with a dative identifying what pleases the subject. Its object is indispensable to interpretation: delight may attach to equality, quiet or sacred offerings, but also to blood and deception. The verb alone is not a certificate of moral goodness.

In the work

The hymns use a deity's pleasures to make a desired encounter intelligible. Night enjoys quiet and sleep-filled stillness (III.4); Earth delights in grasses (XXVI.7); Demeter enjoys peace, labour and the implements of harvest (XL.4, 11). The petitions approach each recipient through things agreeable to that recipient. Dikaiosyne's delight in equality is made sharper by her hatred of the larger share (LXIII.10): joy is part of an explicit ethical contrast.

The same construction can be unsettling. Hermes delights in exercises and crafty deceits (XXVIII.5), Dionysos in swords, blood and Mainads (XLV.3), and Ares in man-killing blood (LXV.4). Their joy must not be translated away into generalized kindness. In other passages the desired glad disposition is directed toward worshippers: the Nymphs are invited with a rejoicing heart (LI.17), and Plouton is called to approach initiates gracious and delighted (XVIII.19).

Perfect participles such as κεχαρηότι describe the glad condition of a heart or spirit, while χαρέντα in the Notos petition retains the intransitive sense "having rejoiced" despite its passive-shaped aorist (LXXXII.6). At LXVI.11, χαίρουσιν is a dative plural participle, "to those rejoicing in their works." It is not a finite "they rejoice"; Hephaistos is asked to come gently to those people.

Places to Read

XLV.3 (source PDF p. 156). The objects of delight include swords and blood.

LI.17 (source PDF p. 170). Rejoicing qualifies the disposition of divine arrival.

LXIII.10 (source PDF p. 210). Delight in equality opposes hatred of excess.

LXVI.11 (source PDF p. 220). The dative participle identifies recipients of a gentle coming.

In this edition

Keep χαίρω distinct from χαρίζομαι. At LII.13 and LXXIX.11 the edition adopts forms of χαρίζομαι where its apparatus reports forms of χαίρω. Being welcome or pleasing and being oneself glad are related ideas, but a textual choice between them is substantive. Those reported readings do not add primary verse occurrences to this entry.

See also

χαρίζομαι [OL1912]; χάρις [OL1913]; ἰσότης [OL0846]; θυμός [OL0808]

Source forms κεχαρημένον; κεχαρηότα; κεχαρηότι; κεχαρμέναι; χαίρει; χαίρεις; χαίρουσα; χαίρουσιν; χαίρων; χαρέντα

All verse occurrences 27 in total. Source PDF: Prayer.43 (p. 16); I.10 (p. 18); III.4 (p. 24); IX.8 (p. 44); XI.8 (p. 52); XIV.6 (p. 64); XVIII.18 (p. 76); XVIII.19 (p. 76); XXVI.7 (p. 98); XXVIII.5 (p. 104); XXIX.12 (p. 110); XXXI.7 (p. 114); XL.4 (p. 144); XL.11 (p. 146); XLV.3 (p. 156); LI.5 (p. 168); LI.17 (p. 170); LV.21 (p. 184); LVI.7 (p. 188); LXI.3 (p. 202); LXIII.2 (p. 208); LXIII.9 (p. 210); LXIII.10 (p. 210); LXV.4 (p. 216); LXVI.11 (p. 220); LXXVIII.7 (p. 252); LXXXII.6 (p. 264)

Consequential readings AV079_10; AV120_02

Lexical references LSJ χαίρω (n112934)

χαλεπός

khalepos · harsh or grievous · OL1904

The adjective marks grievous diseases and death-bringing dangers, as well as the harsh wrath to be driven away in Titan, Korybas and Palaimon petitions. Its object determines whether bodily affliction or divine hostility is in view. Hygieia's rescue from grievous diseases at LXVIII.13 is therefore not interchangeable with asking a god to quiet wrath.

See also ὑγίεια [OL1787]; νόσος [OL1204]; μῆνις [OL1138]

Source forms χαλεπὰς; χαλεπὴν; χαλεπῶν

All verse occurrences 6 in total. Source PDF: XII.16 (p. 60); XXXVII.7 (p. 134); XXXIX.9 (p. 142); LXVII.4 (p. 222); LXVIII.13 (p. 226); LXXV.8 (p. 244)

Lexical references LSJ χαλεπός (n112989)

χαλινός

khalinos · bridle or rein · OL1905

Demeter harnesses a chariot with dragon-associated bridles at XL.14. The vehicle image must be read as printed, including the unusual animal relation. Substituting an ordinary horse team would remove a feature the verse deliberately supplies.

See also Δημήτηρ [OL0416]; δράκων [OL0466]; ἅρμα [OL0200]

Source forms χαλινοῖς

All verse occurrences 1 in total. Source PDF: XL.14 (p. 146)

Lexical references LSJ χαλινός (n113013)

χαλκοκορυστής

khalkokorystēs · armed in bronze · OL1906

Ares is bronze-armed at LXXXVIII.2 in the appended hymn. The agent-like epithet contributes to the explicit martial equipment of the opening. It is separately counted from the core Ares hymn's arms vocabulary.

See also Ἄρης [OL0198]; φέρασπις [OL1838]

Source forms χαλκοκορυστά

All verse occurrences 1 in total. Source PDF: LXXXVIII.2 (p. 280)

Lexical references LSJ χαλκοκορυστής (n113129)

χαλκόκροτος

khalkokrotos · bronze-clashing · OL1907

Rhea sounds with clashing bronze at XIV.3, and the armed Kouretes do so at XXXVIII.1. The Kouretes' neighbouring equipment makes the martial setting especially explicit. For

Rhea the compound names the sound and material, but not the exact bronze instrument making it.

See also Ῥέα [OL1588]; Κουρῆτες [OL0951]; τυμπανόδουπος [OL1781]

Source forms χαλκόκροτε; Χαλκόκροτοι

All verse occurrences 2 in total. Source PDF: XIV.3 (p. 64); XXXVIII.1 (p. 136)

Lexical references LSJ χαλκόκροτος (n113133)

χαλκοτόρευτος

khalkotoreutos · worked in bronze · OL1908

Poseidon's trident is worked in bronze at XVII.2. The adjective specifies workmanship and material of the named object. It does not qualify Poseidon's body or turn the trident into a metaphorical piece of music.

See also Ποσειδῶν [OL1517]; τρίαινα [OL1761]; τέχνη [OL1731]

Source forms χαλκοτόρευτον

All verse occurrences 1 in total. Source PDF: XVII.2 (p. 72)

Lexical references LSJ χαλκοτόρευτος (n113175)

χαρά

khara · joy · OL1909

Daimon holds the keys of joy as well as grief at LXXIII.6. Joy is one outcome within a power that can also cause its opposite. The paired genitives resist a reading of the god as exclusively benevolent.

See also δαίμων [OL0390]; λύπη [OL1069]; χάρμα [OL1916]

Source forms χαρᾶς

All verse occurrences 1 in total. Source PDF: LXXIII.6 (p. 240)

Lexical references LSJ χαρά (n113328)

χαριδῶτις

kharidōtis · giver of grace · OL1910

Aphrodite grants grace or joy at LV.9. The feminine formation presents her as an active giver, not merely as graceful in appearance. It is retained directly for lookup although the dictionary records it under χαριδώτης.

See also Ἀφροδίτη [OL0265]; χάρις [OL1913]; χαρίζομαι [OL1912]

Source forms χαριδῶτι

All verse occurrences 1 in total. Source PDF: LV.9 (p. 180)

χαρίεις

kharieis · graceful · OL1911

The Nymphs accompanying Dionysos's frenzy are graceful at XLVI.5. The dative χαρίεσσιν agrees with them. It is an adjective, not a form of χαρίζομαι, give favour or please, despite the close lexical relationship.

See also νύμφη [OL1215]; χάρις [OL1913]; χαρίζομαι [OL1912]

Source forms χαρίεσσιν

All verse occurrences 1 in total. Source PDF: XLVI.5 (p. 158)

Lexical references LSJ χαρίεις (n113379)

χαρίζομαι

kharizomai · grant favour or be pleasing · OL1912

The Mother grants mortals good gifts, while the Moirai and Charites at XLIII.7–9 act to please Zeus and the fruit-giving mother, naturally understood as Phersephone's mother rather than the Horai's Themis. Perfect participles describe acceptable offerings or deities favourably disposed toward initiates and reverent acts. Giving, pleasing and gracious disposition are connected but not identical constructions. At LII.13 and LXXIX.11 the apparatus contrasts κεχαρισμένος forms with forms from χαίρω, shifting graciousness toward rejoicing.

See also χάρις [OL1913]; χαίρω [OL1903]; χαρίεις [OL1911]

Source forms κεχαρισμένα; κεχαρισμένη; κεχαρισμένος; χαρίζῃ; χαριζόμεναι

All verse occurrences 8 in total. Source PDF: XXVII.10 (p. 102); XXVII.14 (p. 102); XXIX.2 (p. 108); XLIII.9 (p. 152); XLVI.8 (p. 158); LII.13 (p. 174); LXXIX.11 (p. 258); LXXXIII.8 (p. 266)

Consequential readings AV079_10; AV120_02

χάρις

kharis · favour, grace, Charites · OL1913

The word

Χάρις can name a favour or pleasing quality; its personified plural names the Charites. A further construction, genitive followed by χάριν, functions like "because of" or "for the sake of." Recognizing that grammatical use prevents a false grace or favour from appearing in every line.

In the work

Plouton rules mortals θανάτου χάριν (XVIII.11). Here the phrase gives death as the ground or reason for his rule; χάριν is not a benefit being given to Death. Zeus's χάριν λοιβῆς is different: the verb δίδου asks him to give a favour in relation to the libation (XIX.20). In the Nymphs' hymn, favour or grace is likewise something they bring to mortals with Bakchos and Deo (LI.16). The verbs and word order help distinguish these substantive uses from the postposition-like construction.

Hermes' λόγου χάρισιν places graces of speech beside works and remembrances (XXVIII.12). The plural points toward qualities or benefits of utterance rather than explicitly invoking divine women. The named Charites, by contrast, receive their own direct address in LX.1 and are identified as Aglaia, Thalia and Euphrosyne. They also join the Moirai in circular dances leading Persephone to light (XLIII.7–9). Nature's designation as "Persuasion of the Charites" (X.13) adds another association without turning every occurrence of favour into the proper name.

Places to Read

XVIII.11 (source PDF p. 76). The phrase means because of death, not a favour offered to Death.

XIX.20 (source PDF p. 82). A favour is requested in relation to a libation.

XXVIII.12 (source PDF p. 106). Graces qualify speech.

XLIII.8 (source PDF p. 152). The Charites act in the ascent scene.

LX.1 (source PDF p. 200). The divine group is directly invoked.

In this edition

The English “for death’s sake” preserves the construction in XVIII.11 but can suggest a deliberate benefit to Death more strongly than “because of death.” The capitalized Charites and lower-case grace remain connected lexical uses, not interchangeable translations. Their relation is best followed through the local grammar and agency.

See also

χαρίζομαι [OL1912]; χαίρω [OL1903]; φέρω [OL1845]; ὥρα [OL1965]; λόγος [OL1056]

Source forms χάριν; χάρισιν; Χάριτάς; Χάριτες; Χαρίτων

All verse occurrences 8 in total. Source PDF: Prayer.18 (p. 12); X.13 (p. 48); XVIII.11 (p. 76); XIX.20 (p. 82); XXVIII.12 (p. 106); XLIII.8 (p. 152); LI.16 (p. 170); LX.1 (p. 200)

Heading or rubric ΧΑΡΙΤΩΝ · LX.heading · source PDF p. 200. LX. ΧΑΡΙΤΩΝ

Local sense Charites collectively addressed

Consequential readings AV092_05; AV106_01

Lexical references LSJ χάρις (n113388)

χαριτώπης

kharitōpēs · graceful-faced · OL1914

Poseidon is χαριτῶπα at XVII.5. The adjective characterizes his face or appearance as gracious in the surrounding chariot scene. It is not the same formation as the Moon's feminine χαριτῶπις, though the imagery is closely related.

See also Ποσειδῶν [OL1517]; χαριτῶπις [OL1915]; χάρις [OL1913]

Source forms χαριτῶπα

All verse occurrences 1 in total. Source PDF: XVII.5 (p. 72)

Lexical references LSJ χαριτώπης (n113415)

χαριτῶπις

kharitōpis · graceful-faced, feminine · OL1915

The Moon is χαριτῶπι at IX.9. This feminine formation makes graceful appearance part of her direct address. The dictionary places it under χαριτώπης, but a separate access entry preserves the form the hymn actually uses.

See also σελήνη [OL1617]; χαριτώπης [OL1914]; χάρις [OL1913]

Source forms χαριτῶπι

All verse occurrences 1 in total. Source PDF: IX.9 (p. 44)

Consequential readings AV017_03

Lexical references LSJ χαριτώπης (n113415)

χάρμα

kharma · delight · OL1916

Dionysos is a delight for mortals at L.7. The noun presents the god himself as a source or embodiment of pleasure, with φιλάλυπον adding the relation to freedom from grief. It remains a distinct word from χαρά and χαρμοσύνη.

See also Διόνυσος [OL0446]; φιλάλυπος [OL1851]; χαρά [OL1909]; χαρμοσύνη [OL1917]

Source forms χάρμα

All verse occurrences 1 in total. Source PDF: L.7 (p. 166)

Lexical references LSJ χάρμα (n113420)

χαρμοσύνη

kharmosynē · gladness · OL1917

The Charites are mothers of gladness at LX.4. The genitive names what their maternal role produces or sustains. It is a common noun for joy, not another named daughter supplied by the line.

See also χάρις [OL1913]; χαρά [OL1909]; μήτηρ [OL1143]

Source forms χαρμοσύνης

All verse occurrences 1 in total. Source PDF: LX.4 (p. 200)

Lexical references LSJ χαρμοσύνη (n113428)

χειμέριος

kheimerios · wintry · OL1918

Boreas disturbs the air with wintry breezes at LXXX.1. The adjective gives those winds a seasonal and harsh atmospheric character. It is distinct from χειμών itself, which elsewhere can mean either winter or a storm.

See also Βορέας [OL0320]; χειμών [OL1919]; αὔρα [OL0252]

Source forms Χειμερίοις

All verse occurrences 1 in total. Source PDF: LXXX.1 (p. 260)

Lexical references LSJ χειμέριος (n113546)

χειμών

kheimōn · winter or storm · OL1919

Apollo's musical analogy uses winter as a season, assigned to the hypatai and blended with summer (XXXIV.21–22). Palaimon's χειμῶνος refers instead to an arising storm (LXXV.6). The latter's adopted φαινομένου agrees with the storm, whereas the reported nominative would shift the appearing subject toward the god.

See also ὑπάτη [OL1801]; Ἀπόλλων [OL0184]; Παλαίμων [OL1320]; φαίνω [OL1830]

Source forms χειμῶνα; χειμῶνος

All verse occurrences 3 in total. Source PDF: XXXIV.21 (p. 126); XXXIV.22 (p. 126); LXXV.6 (p. 244)

Lexical references LSJ χειμών (n113556)

χείρ

kheir · hand · OL1920

Poseidon holds his trident in his hands; Hermes holds the weapon of peace; Herakles waves a branch or club in his hand while driving away harmful delusions. The noun is concrete in all three settings. Its object must nevertheless be read locally: a translator should not insert an unprinted implement name into Hermes's functional description.

See also τρίαινα [OL1761]; Ἑρμῆς [OL0616]; Ἡρακλῆς [OL0751]

Source forms χείρεσσι; χείρεσσιν; χερὶ

All verse occurrences 3 in total. Source PDF: XII.15 (p. 60); XVII.2 (p. 72); XXVIII.7 (p. 106)

Lexical references LSJ χείρ (n113560)

χεῦμα

kheuma · flow or stream · OL1921

Hera's airy movement, Poseidon's deep sea allotment and Egyptian river-water in Mise's invocation all use χεῦμα. The noun can describe a flowing medium rather than one fixed kind of river. The Egyptian water is not explicitly named Nile in XLII.10, even if that geographical identification may suggest itself.

See also Ἥρα [OL0750]; Ποσειδῶν [OL1517]; Μίση [OL1145]; ῥεῦμα [OL1590]

Source forms χεῦμα

All verse occurrences 3 in total. Source PDF: XVI.8 (p. 70); XVII.7 (p. 72); XLII.10 (p. 150)

Lexical references LSJ χεῦμα (n113862)

χέω

kheō · pour · OL1922

The Nymphs pour health-giving water in growth-promoting seasons at LI.18. Their plural address favours understanding the elided χέουσ’ as χέουσαι. Preserve the printed elision rather than silently replacing it with a full singular-looking form and changing the subject.

See also νύμφη [OL1215]; ὑγιεινός [OL1788]; ὕδωρ [OL1793]

Source forms χέουσ’

All verse occurrences 1 in total. Source PDF: LI.18 (p. 170)

Lexical references LSJ χέω (n113864)

χθόνιος

khthonios · of earth, chthonic, underworld · OL1923

The word

Χθόνιος relates something to χθών, earth or ground. Depending on context, it can concern the earthly domain, what lies within or below it, or powers of the dead. The familiar translation “chthonic” preserves the Greek label but still requires this local work of interpretation.

In the work

Several invocations deliberately cross domains. Hekate is heavenly, chthonic and marine (I.2); the Kouretes receive the same threefold range (XXXVIII.2). Even the Stars are heavenly and chthonic (VII.9), and Heaven is an aitherial and chthonic guardian (IV.5). Such combinations resist treating the adjective as a classification that excludes all heavenly activity. Nature’s corresponding sequence describes the reach of her rule through aither, earth and sea (X.14).

Other contexts are specifically subterranean. Plouton is addressed as chthonic Zeus (XVIII.3), while the Erinyes are chthonic daughters of Hades (LXIX.8). The chthonic ancestors mentioned in the Titans’ hymn appear in a petition against a threatening approach to the house (XXXVII.8). Here surrounding names, locations and actions give the adjective a sharper underworld force.

Earthly generation also belongs to its range. The Nymphs are χθόνιαι among descriptions of their hidden dwellings and care for Bakchos (LI.3). In the Okeanos hymn χθόνιοι qualifies the feminine plural ἰκμάδες, moistures flowing from springs (LXXXIII.5). The -οι ending there must not turn the waters into an unnamed group of male gods. Demeter's contrast between χθονίη and manifest appearance (XL.12) similarly asks to be read as a particular contrast, not a complete division of divine kinds.

Places to Read

I.2 (source PDF p. 18). Three domains are joined in one invocation.

XVIII.3 (source PDF p. 74). Plouton receives the explicit address chthonic Zeus.

XL.12 (source PDF p. 146). Earth-related being is set beside manifestation.

LXIX.8 (source PDF p. 230). Hades gives the adjective an underworld setting.

LXXXIII.5 (source PDF p. 266). The adjective agrees with spring-flowing moistures.

In this edition

The edition alternates "of earth," "chthonic" and "below," reflecting real contextual differences rather than separate Greek lemmas. Several reported alpha feminine forms differ from the printed Ionic -ίη forms without changing the lexical sense. The Prayer also lists χθονίους and ὑποχθονίους separately (Prayer.33); their juxtaposition should remain visible rather than be erased by translating both indiscriminately as "underworld."

See also

χθών [OL1924]; γῆ [OL0367]; Πλούτων [OL1440]; οὐράνιος [OL1293]; Φερσεφόνη [OL1844]

Source forms χθόνιαι; χθόνιε; χθονίη; χθονίην; χθόνιοί; χθόνιοι; χθονίοιο; χθόνιον; χθόνιός; χθονίου; χθονίους; χθονίων

All verse occurrences 19 in total. Source PDF: Prayer.33 (p. 14); I.2 (p. 18); III.8 (p. 26); IV.5 (p. 28); VII.9 (p. 36); X.14 (p. 48); XVIII.3 (p. 74); XXXVI.9 (p. 132); XXXVII.8 (p. 134); XXXVIII.2 (p. 136); XL.12 (p. 146); XLI.7 (p. 148); XLIX.4 (p. 164); LI.3 (p. 168); LIII.1 (p. 176); LXIX.8 (p. 230); LXX.2 (p. 232); LXXI.1 (p. 234); LXXXIII.5 (p. 266)

Heading or rubric ΧΘΟΝΙΟΥ · LVII.heading · source PDF p. 190. LVII. ΕΡΜΟΥ ΧΘΟΝΙΟΥ

Local sense chthonic, qualifying Hermes in the heading

Lexical references LSJ χθόνιος (n113956)

χθών

khthōn · earth, land, ground · OL1924

The word

Χθών names earth at several scales: the cosmic terrestrial realm, a particular land or the ground beneath falling things. It can include the earth's hidden depths, but it is not inherently a word for the underworld. Case and accompanying spatial language determine which aspect is active.

In the work

Pan's hymn places χθών beside heaven and sea (XI.2), whereas the Titans' hymn distinguishes sea creatures, winged creatures and those dwelling on land (XXXVII.5). In the latter, χθών is the inhabited terrestrial environment. The same hymn locates the

Titans in a recess of earth with Tartarean houses (XXXVII.3): the descent is specified by the surrounding description, not contained automatically in the noun.

The Kouretes inhabit Samothrace as sacred χθών (XXXVIII.4), a particular place rather than the whole planet. Later in their hymn, trees fall to χθών from their roots (XXXVIII.18), making it the receiving ground. Rain-bearing clouds likewise move from air toward earth in the Notos petition (LXXXII.5). These passages give the noun a concrete spatial force that a uniform capitalized “Earth” can obscure.

The Sleep hymn makes broad earth the nourisher of living creatures (LXXXV.2). This active description can personify the ground without requiring every other occurrence to be a proper name. Palaimon’s protection over land and sea (LXXV.5) again uses the ordinary geographical contrast.

Places to Read

XXXVII.3 (source PDF p. 134). Earth has an inner recess; compare land-dwellers in line 5.

XXXVIII.4 (source PDF p. 136). Samothrace is a particular sacred land.

XXXVIII.18 (source PDF p. 140). Trees fall to the physical ground.

LXXV.5 (source PDF p. 244). Land is opposed to sea in a saving petition.

LXXXV.2 (source PDF p. 270). Broad earth nourishes living things.

In this edition

The forms χθονός and χθονὸς belong to the same genitive; their accentuation reflects position, not different senses. At LV.22, χθονὶ Δίῃ leaves a question about the accompanying word as a place-name or adjective. The translation chooses “divine earth,” but the earth/land noun itself is secure. Compare γῆ without imposing an exclusive division between two overlapping earth-words.

See also

γῆ [OL0367]; χθόνιος [OL1923]; θάλασσα [OL0759]; ὕδωρ [OL1793]

Source forms χθόνα; χθονὶ; χθονός; χθονὸς; χθών

All verse occurrences 15 in total. Source PDF: XI.2 (p. 52); XVIII.6 (p. 74); XXXVII.3 (p. 134); XXXVII.5 (p. 134); XXXVIII.4 (p. 136); XXXVIII.18 (p. 140); XXXIX.1 (p. 142); XLV.6 (p. 156); XLVII.4 (p. 160); LV.22 (p. 184); LVIII.5 (p. 194); LXXV.5 (p. 244); LXXX.6 (p. 260); LXXXII.5 (p. 264); LXXXV.2 (p. 270)

Lexical references LSJ χθών (n113963)

χιονώδης

khionōdēs · snowy · OL1925

Boreas is summoned from snowy Thrace at LXXX.2. The adjective qualifies the named region as the source of the wind's arrival. It is a landscape description, not an assertion that every part of the hymn's setting is covered in snow.

See also Βορέας [OL0320]; Θρᾴκη [OL0799]

Source forms χιονώδεος

All verse occurrences 1 in total. Source PDF: LXXX.2 (p. 260)

Lexical references LSJ χιονώδης (n114073)

χιτών

khitōn · tunic or covering · OL1926

Zeus tears a tunic in the thunderstorm imagery of XIX.16. The atmospheric setting makes a covering-image natural, but the actual garment noun should remain audible. The verse does not identify a ritual costume worn by the worshippers.

See also Ζεύς [OL0707]

Source forms χιτῶνα

All verse occurrences 1 in total. Source PDF: XIX.16 (p. 80)

Lexical references LSJ χιτών (n114083)

χλόη

khloē · green shoots or grass · OL1927

Earth delights in sweet-breathing green growth at XXVI.7. The plural χλόαις names the fresh vegetation that pleases her. It should not be narrowed to one modern botanical species when the hymn keeps the growth general.

See also γῆ [OL0367]; χλοόκαρπος [OL1928]

Source forms χλόαις

All verse occurrences 1 in total. Source PDF: XXVI.7 (p. 98)

Lexical references LSJ χλόη (n114179)

χλοόκαρπος

khlookarpos · green-fruited · OL1928

Demeter and Bacchos produce fresh or green fruit, while Rhea nourishes creatures as green-fruited. At XXIX.13 the adjective qualifies shoots through which Phersephone reveals her sacred body. The bearer therefore varies: sometimes the deity, sometimes the visible growth associated with her.

See also καρπός [OL0878]; Φερσεφόνη [OL1844]; Δημήτηρ [OL0416]; Ῥέα [OL1588]

Source forms χλοόκαρπε; χλοοκάρποις; χλοόκαρπος

All verse occurrences 4 in total. Source PDF: XXIX.13 (p. 110); XL.5 (p. 144); LIII.8 (p. 176); LVIII.6 (p. 194)

Consequential readings AV047_02

Lexical references LSJ χλοόκαρπος (n114192)

χλοόμορφος

khloomorphos · green-formed · OL1929

Hestia is χλοόμορφε at LXXXIV.6. Green or grass-like form is unexpected beside the goddess's familiar fire associations, which is a reason to preserve it rather than replace it. The epithet adds a local visual quality without itself explaining a complete theory of her substance.

See also Ἑστία [OL0625]; χλόη [OL1927]; μορφή [OL1159]

Source forms χλοόμορφε

All verse occurrences 1 in total. Source PDF: LXXXIV.6 (p. 268)

Lexical references LSJ χλοόμορφος (n114193)

χόλος

kholos · anger · OL1930

Fortune's anger accompanies the poverty she can give (LXXII.8), while Dream's hymn speaks of anger dissolved through prayers and sacrifices (LXXXVI.11). These are divine or ruling powers' anger, not automatically the worshipper's emotion. The requested relief depends on whose hostility is at issue.

See also τύχη [OL1786]; ὄνειρος [OL1264]; χολόω [OL1931]

Source forms χόλον

All verse occurrences 2 in total. Source PDF: LXXII.8 (p. 238); LXXXVI.11 (p. 274)

Consequential readings AV127_02

Lexical references LSJ χόλος (n114362)

χολόω

kholoō · be angry · OL1931

The Kouretes are angry with human beings at XXXVIII.15. The middle/passive participle describes their own angry state. It should not be turned into an active causative statement that they make people angry.

See also Κουρῆτες [OL0951]; χόλος [OL1930]

Source forms χολούμενοι

All verse occurrences 1 in total. Source PDF: XXXVIII.15 (p. 138)

Lexical references LSJ χολόω (n114363)

χορεία

khoreia · circular dance · OL1932

Aphrodite delights in the circular dances or circling movements of sea creatures at LV.21. The marine company gives the dance its local setting. It may illuminate the hymn's festive imagination without proving that human singers enact a particular choreography.

See also Ἀφροδίτη [OL0265]; χορός [OL1938]

Source forms χορείαις

All verse occurrences 1 in total. Source PDF: LV.21 (p. 184)

Lexical references LSJ χορεία (n114413)

χορευτής

khoreutēs · choral dancer · OL1933

The Prayer addresses Dionysos as a dancer at Prayer.9. The agent noun makes participation in the dance one of his invoked roles. It is not a finite instruction commanding the worshippers to dance.

See also Διόνυσος [OL0446]; χορεύω [OL1934]; χορός [OL1938]

Source forms χορευτά

All verse occurrences 1 in total. Source PDF: Prayer.9 (p. 10)

Lexical references LSJ χορευτής (n114419)

χορεύω

khoreuō · dance · OL1934

Helios dances with four-footed movement and the mixture of seasons at VIII.5. Dionysos's steps through the groves are described as performed in dance at XLVI.4. Cosmic movement and a god's remembered dancing share the verb, but neither passage supplies a complete physical dance instruction for human performers.

See also χορός [OL1938]; τετραβάμων [OL1725]; ἥλιος [OL0741]; Διόνυσος [OL0446]

Source forms κεχορευμένα; χορεύων

All verse occurrences 2 in total. Source PDF: VIII.5 (p. 38); XLVI.4 (p. 158)

Lexical references LSJ χορεύω (n114421)

χοροιμανής

khoroimanēs · mad for dancing · OL1935

Dionysos is mad for the dance at LII.7, alongside his leadership of revels. The expanded epic compound has a force more intense than simply being a dancer. Its supplied spelling remains intact rather than being silently reduced to the related χορομανής.

See also Διόνυσος [OL0446]; χορός [OL1938]; μανία [OL1090]

Source forms χοροιμανές

All verse occurrences 1 in total. Source PDF: LII.7 (p. 172)

Lexical references LSJ χοροιμανής (n114449)

χοροπαίγμων

khoropaigmōn · playing in the dance · OL1936

The Nereids play joyfully in the dance at XXIV.2. The compound joins the movement of a chorus with playfulness in the marine setting. It does not imply that the beings are merely playing at dancing rather than actually participating in it.

See also Νηρηΐς [OL1194]; χορός [OL1938]; φιλοπαίγμων [OL1864]

Source forms χοροπαίγμονες

All verse occurrences 1 in total. Source PDF: XXIV.2 (p. 92)

Lexical references LSJ χοροπαίγμων (n114463)

χοροποιός

khoropoios · maker or leader of dance · OL1937

Apollo is χοροποιός at XXXIV.6. The nominative functions within the direct address and need not be emended into a vocative ending. The epithet gives him an organizing or producing relation to dance, distinct from calling him only a participant.

See also Ἀπόλλων [OL0184]; χορός [OL1938]; χορευτής [OL1933]

Source forms χοροποιός

All verse occurrences 1 in total. Source PDF: XXXIV.6 (p. 122)

Lexical references LSJ χοροποιός (n114467)

χορός

khoros · dance, dancing company · OL1938

The word

Χορός can foreground either a dance or the company performing it. The hymns repeatedly combine these aspects, placing dancing bodies, divine participants and patterned movement in a single scene. The noun need not describe a chorus singing words, and its occurrence is not by itself a performance instruction.

In the work

Nereus glories in his fifty daughters and καλλιτέκνοισι χοροῖς (XXIII.2–3). “Dances of fair children” captures the motion, but the company of daughters remains important to the phrase. In the Horai hymn the circular dances have a specified action: the Moirai and Charites lead Persephone to light (XLIII.7–9). The dancers and the direction of movement are given by the sentence, not supplied from a reconstruction of a ceremony.

Hippa delights in the night-dances of loud-roaring Iakchos in the adopted text (XLIX.3). Dionysos, in turn, stirs dances amid circling seasons (LIII.7), after sleep and the renewed awakening of a revel. These two loci connect dance with nocturnal or recurring celebration, but each has its own agents and temporal setting. The lexical family also includes χορεία and χορεύω; their wider applications should prevent every dancing image from being reduced to the same human ritual.

Places to Read

XXIII.3 (source PDF p. 90). Dance and the company of daughters overlap.

XLIII.8 (source PDF p. 152). Circular dancing accompanies the ascent to light.

XLIX.3 (source PDF p. 164). The adopted dance is attached to Iakchos.

LIII.7 (source PDF p. 176). Dionysos sets dances moving in recurring seasons.

In this edition

Both Dionysian loci involve consequential readings. XLIX.3 prints a genitive naming loud-roaring Iakchos where the reported wording has dances and cries; its exact reported syntax remains difficult. LIII.7 prints χορούς where χρόνους, “times,” is reported, changing what the god sets moving. At LVII.3 the reported division βάκχε χοροῖο contains the dance noun, but the primary text instead has the compound βακχεχόροιο. Keep these variant-only occurrences separate.

See also

χορεία [OL1932]; χορεύω [OL1934]; χρόνος [OL1942]; ὥρα [OL1965]; Ἴακχος [OL0815]

Source forms χοροῖς; χοροῖσιν; χοροὺς

All verse occurrences 4 in total. Source PDF: XXIII.3 (p. 90); XLIII.8 (p. 152); XLIX.3 (p. 164); LIII.7 (p. 176)

Consequential readings AV074_03; AV080_05; AV087_01

Lexical references LSJ χορός (n114468)

χρησμός

khrēsmos · oracle, prophetic pronouncement · OL1939

The word

Χρησμός here denotes an oracular pronouncement, not the sanctuary where an answer is sought. Its plural χρησμούς is an object of ἀναφαίνων, “showing forth,” and is coordinated with φήμας, utterances. The coordination allows related kinds of disclosed speech without requiring a strict technical opposition between them.

In the work

Apollo is praised as showing forth pure utterances and oracles (XXXIV.9). The surrounding address has already called him μάντις, seer, and attached several place-related titles to him. These details place the pronouncements within his prophetic character, rather than treating them as ordinary statements that happen to be true. Immediately afterward the speaker asks him to hear a prayer for the peoples with kindly disposition (XXXIV.10). The invocation praises a capacity to reveal, then asks for a favourable hearing.

The hymn does not quote one of the oracles or describe an actual consultation. Its later language expands Apollo’s seeing to the aither, earth and hidden roots, and develops the harmony of the cosmos. Consequently, χρησμός contributes to a portrait of divine knowledge and disclosure; it should not become evidence for an otherwise unspecified visit, official response or procedure. The related χρησμῳδός applied to Dream offers a useful lexical comparison, but is a separate compound with its own context.

Places to Read

XXXIV.9 (source PDF p. 122). Oracles are things Apollo reveals, beside pure utterances.

In this edition

The English “oracles” can mean a person, place or answer. Only the last sense fits the accusative plural governed by “showing forth” here. The feminine καθαράς agrees directly with φήμας; its ethical colouring may extend across the phrase, but the grammar should not be obscured by treating every word as an interchangeable name for prophecy.

See also

Ἀπόλλων [OL0184]; μάντις [OL1094]; φήμη [OL1847]; χρησμῳδός [OL1940]

Source forms χρησμούς

All verse occurrences 1 in total. Source PDF: XXXIV.9 (p. 122)

Lexical references LSJ χρησμός (n114672)

χρησμῳδός

khrēsmōidos · oracle-speaker or prophetic singer · OL1940

Dream is addressed as χρησμῳδέ at LXXXVI.2. The compound links its communication with prophetic utterance and song. Its musical component does not require every dream-message to be delivered as a metrical verse.

See also ὄνειρος [OL1264]; χρησμός [OL1939]

Source forms χρησμῳδὲ

All verse occurrences 1 in total. Source PDF: LXXXVI.2 (p. 272)

Lexical references LSJ χρησμῳδός (n114682)

χροιά

khroia · bodily surface, skin, appearance · OL1941

The word

Χροιά, represented here by Ionic χροιήν, concerns bodily surface, skin or appearance. The choice among those English words matters in the difficult Meilinoe narrative: “flesh” can suggest a fully specified physical act more strongly than a word whose range includes visible complexion and surface.

In the work

LXXI.5 places χροιήν as the accusative object of ἔσπασε, an act of drawing or tearing, beside δισώματον, “two-bodied.” Taking the adjective with the bodily surface yields the translation’s striking description, but its exact application remains difficult. The preceding lines name Persephone as mother, Zeus in the birth-bed description and Plouton in a grammatically contested deception clause. The subject of the action in line 5, the attachment of Φερσεφόνης and the force of the two-bodied description are therefore material questions, not details that a bare gloss can settle.

The following lines turn to Meilinoe’s apparitions, strange forms and alternation between visibility and darkness (LXXI.6–9). They make bodily appearance an important concern of the hymn. They do not, however, supply an unambiguous retrospective explanation of which person possessed the χροιή or exactly what happened to it. Nor does “two-bodied” by itself establish a particular two-coloured skin pattern. The lexical entry should preserve the bodily and visible force while keeping those narrative inferences qualified.

Places to Read

LXXI.5 (source PDF p. 234). The only primary occurrence stands at the narrative’s syntactic crux.

In this edition

The aligned English chooses “drew off the two-bodied flesh of Phersephone” and “in anger.” That is an interpretation of the clause, not a transparent word-for-word resolution of all its relations. The preceding printed Πλούτων’ differs from reported nominative Πλούτων, further affecting the available subject reading. Read this noun with ψεύδω and δισώματος before treating the translation as a settled account of bodily injury or parentage.

See also

Μειλινόη [OL1112]; δισώματος [OL0449]; ψεύδω [OL1951]; Φερσεφόνη [OL1844]; μορφή [OL1159]

Source forms χροιήν

All verse occurrences 1 in total. Source PDF: LXXI.5 (p. 234)

Lexical references LSJ χροιά (n114731)

χρόνος

khronos · time, interval, Time · OL1942

The word

Χρόνος names time or a span of it. The supplied Prayer also invokes capitalized Χρόνος as a divine recipient. This word must be kept distinct from Κρόνος, Kronos: similar-looking transliterations do not make the two Greek names interchangeable.

In the work

Ever-flowing Time appears among the Prayer's many recipients (Prayer.29). Elsewhere the noun belongs to specific temporal relations. Helios and Herakles are called father of time, and Selene mother of time (VIII.13; XII.3; IX.5). These predicates connect divine activity with temporal order, but they do not themselves provide a narrative genealogy of the personified recipient in the Prayer.

The Dionysian χρόνον in LIII.4 is qualified as trieteric. The printed verb describes the god, sleeping at Persephone's house, as putting that time to sleep; the following lines awaken the revel again. Whatever account one gives of the personification of an interval, the local contrast is between dormant and renewed activity. It should not be silently rewritten into a statement about an exact modern calendar duration.

The last two relevant hymns give time an especially mortal force. Hermes leads souls downward when "fate's time" arrives (LVII.7). Death grants a span by remaining far off (LXXXVII.2), and the singer asks that his approach come only after long periods of life (LXXXVII.10). Time here is the interval available for living, not necessarily a separate cosmic being acting within the sentence.

Places to Read

Prayer.29 (source PDF p. 14). Time is directly included among invoked recipients.

IX.5 (source PDF p. 42). Selene receives the temporal parentage predicate.

LIII.4 (source PDF p. 176). The trieteric interval enters a sleep-and-awakening sequence.

LVII.7 (source PDF p. 192). An appointed time governs the descent of souls.

LXXXVII.10 (source PDF p. 278). The petition asks for a long lifetime before Death approaches.

In this edition

The apparatus reports χρόνους at LIII.7, where the verse adopts χορούς, "dances." This alternative changes the object of "stirring" and is not an additional primary occurrence of χρόνος. The edition's capital in Prayer.29 helps identify an invocation, while lower-case usages still admit metaphor and personification where the sentence warrants them.

See also

Κρόνος [OL0971]; ὥρα [OL1965]; τριετηρίς [OL1765]; χορός [OL1938]; αἰών [OL0072]; θάνατος [OL0767]

Source forms χρόνοις; Χρόνον; χρόνον; χρόνος; χρόνου

All verse occurrences 8 in total. Source PDF: Prayer.29 (p. 14); VIII.13 (p. 40); IX.5 (p. 42); XII.3 (p. 58); LIII.4 (p. 176); LVII.7 (p. 192); LXXXVII.2 (p. 276); LXXXVII.10 (p. 278)

Consequential readings AV080_05

Lexical references LSJ χρόνος (n114753)

χρυσαυγής

khrysaugēs · gold-gleaming · OL1943

Helios the Titan is gold-gleaming at VIII.2. The compound presents luminous appearance through the colour or splendour of gold. It does not state that the sun's body is literally manufactured from that material.

See also ἥλιος [OL0741]; Τιτάν [OL1747]; αὐγή [OL0242]

Source forms χρυσαυγής

All verse occurrences 1 in total. Source PDF: VIII.2 (p. 38)

Lexical references LSJ χρυσαυγής (n114788)

χρυσεοπήληξ

khryseopēlēx · golden-helmeted · OL1944

The appended Ares is golden-helmeted at LXXXVIII.1. The helmet contributes to the opening portrait of an armed celestial power. This occurrence belongs to the appendix, not to the lexical count of the core Ares hymn.

See also Ἄρης [OL0198]; χαλκοκορυστής [OL1906]

Source forms χρυσεοπήληξ

All verse occurrences 1 in total. Source PDF: LXXXVIII.1 (p. 280)

Lexical references LSJ χρυσεοπήληξ (n114812)

χρύσεος

khryseos · golden · OL1945

Protogonos has golden wings at VI.2. The adjective directly qualifies the wings, adding splendour to the god's appearance. It is separate from gold-bearing compounds such as χρυσαυγής or χρυσολύρης, whose second element determines a different object or quality.

See also πρωτόγονος [OL1561]; πτέρυξ [OL1564]; χρυσαυγής [OL1943]

Source forms χρυσέῃσιν

All verse occurrences 1 in total. Source PDF: VI.2 (p. 32)

Lexical references LSJ χρύσεος (n114816)

χρυσεότευκτος

khryseoteuktos · made of gold · OL1946

Aphrodite's chariot is gold-made at LV.18. The compound emphasizes construction or material rather than only golden light. The object is the vehicle in an alternative location-and-arrival scene, not the goddess's body.

See also Ἀφροδίτη [OL0265]; ἅρμα [OL0200]; χρύσεος [OL1945]

Source forms χρυσεοτεύκτοις

All verse occurrences 1 in total. Source PDF: LV.18 (p. 182)

Lexical references LSJ χρυσεότευκτος (n114824)

χρυσοκόμης

khrysokomēs · golden-haired · OL1947

Apollo is addressed as golden-haired at XXXIV.9. Gold characterizes his hair, unlike the golden lyre named elsewhere in the hymn. Keeping those objects distinct preserves the texture of the accumulated epithets.

See also Ἀπόλλων [OL0184]; χρυσολύρης [OL1948]

Source forms χρυσοκόμη

All verse occurrences 1 in total. Source PDF: XXXIV.9 (p. 122)

Lexical references LSJ χρυσοκόμης (n114893)

χρυσολύρης

khrysolyrēs · golden-lyred, of the golden lyre · OL1948

The word

Χρυσολύρης describes a recipient by a golden lyre. Both occurrences are the vocative χρυσολύρη, an address rather than the name of an instrument standing alone. The compound combines the instrument with its brilliant material quality; it does not itself say how the instrument is played.

In the work

In the Helios hymn the epithet leads directly into his drawing the harmonious course of the cosmos (VIII.9). The musical possession and ordered movement therefore illuminate one another within the same line. The image is more than an isolated decorative object: the surrounding hymn presents the god’s course, seasonal nurture and cosmic authority, and the golden lyre enters that account of order.

Apollo receives the same address among epithets of seed, plough and place (XXXIV.3). Later in that hymn he is a lyre-striker and maker of dance, then fits together the celestial order with a many-struck instrument and the contrasting registers associated with seasons. Those later descriptions support a musical reading of the epithet without making all its meaning reside in a technical theory. The repeated compound provides a precise point of comparison between Helios and Apollo; any larger identification must rest on further language in the individual hymns, not on the shared adjective alone.

Places to Read

VIII.9 (source PDF p. 38). The lyre is immediately paired with the cosmos’ harmonious course.

XXXIV.3 (source PDF p. 122). Apollo’s address begins a wider musical sequence.

In this edition

“Of the golden lyre” and “golden-lyred” render the same construction. The adjective should remain distinct from κρουσιλύρης, “lyre-striking,” which emphasizes action. Neither phrase gives the material specification of an instrument used by the singers, nor establishes that the invocation itself was accompanied by such a lyre.

See also

κρουσιλύρης [OL0974]; ἁρμονία [OL0202]; Ἀπόλλων [OL0184]; ὥρα [OL1965]

Source forms χρυσολύρη

All verse occurrences 2 in total. Source PDF: VIII.9 (p. 38); XXXIV.3 (p. 122)

Lexical references LSJ χρυσολύρης (n114911)

χῶρος

khōros · place or region · OL1949

The noun names Plouton's dark domain and the destination contemplated in Phersephone's closing petition (XVIII.8; XXIX.20). It is an ordinary place-word whose character is supplied by its context. It should not be confused with a homonymous wind-name.

See also Πλούτων [OL1440]; Φερσεφόνη [OL1844]; χθών [OL1924]

Source forms χῶρον

All verse occurrences 2 in total. Source PDF: XVIII.8 (p. 74); XXIX.20 (p. 110)

Lexical references LSJ χῶρος1 (n115235)

Ψ ψ Psi

ψαμαθώδης

psamathōdēs · sandy · OL1950

Aphrodite may delight on sandy shores at LV.23. The adjective specifies the texture of that possible coastal setting. The alternative-location sequence does not assert that every shore named in the hymn is her simultaneous dwelling.

See also Ἀφροδίτη [OL0265]

Source forms ψαμαθώδεσιν

All verse occurrences 1 in total. Source PDF: LV.23 (p. 184)

Consequential readings AV084_08

Lexical references LSJ ψαμαθώδης (n115331)

ψεύδω

pseudō · deceive, speak falsely, be deceived · OL1951

The word

The forms of ψεύδω require attention to voice. Rhea’s ψευδομένη is a present middle participle with a deceiving or false-speaking sense. Meilinoe’s ψευσθείς is an aorist passive participle, nominative masculine singular. Their shared stem does not make them interchangeable descriptions of an active deceiver.

In the work

Rhea is called ψευδομένη beside saviour, releaser and first of the line (XIV.8). The juxtaposition is striking: false-speaking is not removed simply because the surrounding attributes praise her. Yet the hymn does not narrate what she says falsely, whom she deceives or what object she substitutes. A familiar story from elsewhere cannot be treated as if these details were present in this word.

The Meilinoe line is more difficult. After naming Zeus in the sacred bed and Persephone as the mother, the verse has ᾗ ψευσθεὶς Πλούτων’ ἐμίγη δολίαις ἀπάτῃσι (LXXI.4). The passive morphology suggests being deceived or falsely represented, while the elided accusative Πλούτων’ permits a relation to Plouton different from that of an explicit nominative subject. Neither the morphology alone nor the mention of crafty deceptions settles the whole narrative.

The next line introduces anger, Persephone, a two-bodied surface and an act of drawing or tearing. Since its relations are also disputed, it cannot safely be used to make the preceding participle unequivocally active. The two clauses should be read as connected difficulties rather than as mutually confirming paraphrases.

Places to Read

XIV.8 (source PDF p. 66). A deceiving attribute stands among Rhea’s saving titles.

LXXI.4 (source PDF p. 234). Passive morphology and the form of Plouton’s name materially affect interpretation.

In this edition

The supplied English “playing false as Plouton” is an interpretive rendering, not a literal active parsing of ψευσθείς. The apparatus reports Πλούτων without the apostrophe, a nominative that would make Plouton an expressed subject. That alternative does not erase the Zeus explicitly printed in line 3. Preserve both the grammatical evidence and the remaining uncertainty instead of replacing Zeus or announcing a settled disguise story.

See also

ἀπάτη [OL0173]; Μειλινόη [OL1112]; Πλούτων [OL1440]; Φερσεφόνη [OL1844]; χροιά [OL1941]

Source forms ψευδομένη; ψευσθεὶς

All verse occurrences 2 in total. Source PDF: XIV.8 (p. 66); LXXI.4 (p. 234)

Lexical references LSJ ψεύδω (n115586)

ψίθυρος

psithyros · whispering or murmuring · OL1952

The western breezes are whispering at LXXXI.2. The sound is gentle and continuous within the favourable wind imagery. The printed ψιθυραί keeps its final accent in the form inventory; that accent alone is no reason to invent a second lexical headword.

See also Ζέφυρος [OL0709]; αὔρα [OL0252]; φωνή [OL1900]

Source forms ψιθυραί

All verse occurrences 1 in total. Source PDF: LXXXI.2 (p. 262)

Lexical references LSJ ψίθυρος (n115715)

ψυχή

psykhē · soul, inward life · OL1953

The word

Ψυχή can concern a living person’s inward life as well as a soul associated with death. The difference must be established from the action and accompanying words. The supplied verse corpus has seventeen tokens, including one in the separately appended Ares hymn; they do not all refer to departed spirits.

In the work

Hekate revels among ψυχαῖς νεκύων, explicitly the souls of the dead (I.3). Chthonic Hermes leads mortal souls below earth and guides them when fate’s time arrives (LVII.2, 6–7, 11). These are unmistakably death-related journeys. Dream’s silent address to mortal souls, however, occurs in sweet sleep and awakens their mind (LXXXVI.3–6). Those souls belong to sleepers receiving disclosure, not automatically to ghosts.

Other passages describe inward disturbance or cultivation. Athena goads souls with frenzies (XXXII.6); Korybas is asked to calm the images of a stricken soul (XXXIX.10); Meilinoe is asked to expel its frenzy (LXXI.11). The Muses nurse the soul, while Mnemosyne holds together the mind that dwells with mortal souls (LXXVI.5; LXXVII.4). The nouns ψυχή and νόος are related in the latter sentence but remain distinct terms, not interchangeable translations.

The soul can also characterize the manner of worship: Aphrodite is invoked with a reverent soul and consecrated words (LV.28). In the appended Ares hymn, its deceptive impulse is something to restrain (LXXXVIII.13). None of these uses alone supplies a systematic division of mental faculties. At the other limit, Death’s sleep “shatters” soul and bodily frame (LXXXVII.3). That severe local rhetoric should not be softened into a promise of assured survival.

Places to Read

I.3 (source PDF p. 18). The genitive explicitly makes these the dead’s souls.

LVII.2 (source PDF p. 190). Hermes conducts mortal souls beneath earth.

LXXVII.4 (source PDF p. 250). Soul and mind are associated without being equated.

LXXXV.7 (source PDF p. 270). Sleep preserves souls in a textually consequential sentence.

LXXXVI.4 (source PDF p. 272). Dream addresses living sleepers’ souls and awakens mind.

LXXXVII.3 (source PDF p. 276). Death’s sleep shatters soul and bodily frame.

In this edition

At LXXXV.7 the printed ἀπάγεις removes the μελέτη of death while saving souls; reported ἐπάγεις brings it on. Whether μελέτη is understood as thought, practice or the translation’s “rehearsal,” the directional contrast matters. The noun ψυχάς is not changed, but its protective context is differently framed. Ionic ψυχῇσι and reported ψυχαῖσι at LXXVII.4, by contrast, differ only in ending.

See also

νόος [OL1203]; θυμός [OL0808]; σῶμα [OL1688]; ὕπνος [OL1811]; ὄνειρος [OL1264]; θάνατος [OL0767]

Source forms ψυχαῖς; ψυχὰς; ψυχὴ; ψυχῇ; ψυχὴν; ψυχῆς; ψυχῇσι

All verse occurrences 17 in total. Source PDF: I.3 (p. 18); II.10 (p. 22); XXXII.6 (p. 116); XXXIX.10 (p. 142); LV.28 (p. 184); LVII.2 (p. 190); LVII.6 (p. 190); LVII.11 (p. 192); LXI.7 (p. 204); LXXI.11 (p. 236); LXXVI.5 (p. 246); LXXVII.4 (p. 250); LXXXV.7 (p. 270); LXXXVI.4 (p. 272); LXXXVI.6 (p. 272); LXXXVII.3 (p. 276); LXXXVIII.13 (p. 282)

Lexical references LSJ ψυχή (n115887)

ψυχοτρόφος

psykhotrophos · life- or soul-nourishing · OL1954

Hera's kindly breezes and the Kouretes' ever-flowing breaths are ψυχοτρόφοι (XVI.3; XXXVIII.22). Sustaining life is a natural local force of the compound. Its ψυχ- element does not require separating a nourishing soul from an unrelated body in every such breath-image.

See also ψυχή [OL1953]; τροφός [OL1778]; πνοή [OL1442]

Source forms ψυχοτρόφοι; ψυχοτρόφους

All verse occurrences 2 in total. Source PDF: XVI.3 (p. 70); XXXVIII.22 (p. 140)

Lexical references LSJ ψυχοτρόφος (n115932)

ψυχοφθόρος

psykhophthoros · life-destroying · OL1955

Hades, who hates Hygieia, is life-destroying at LXVIII.6. Soul-destroying is also lexically possible, but the immediate contrast is deadly Hades against Health. The compound by itself is not a developed doctrine about the ultimate annihilation of souls.

See also ψυχή [OL1953]; Ἅιδης [OL0054]; ὑγίεια [OL1787]

Source forms ψυχοφθόρος

All verse occurrences 1 in total. Source PDF: LXVIII.6 (p. 224)

Lexical references LSJ ψυχοφθόρος (n115935)

ψύχω

psykhō · cool, chill · OL1956

The word

Ψύχω is a verb of cooling or chilling. The printed ψύχοντα is its present active accusative masculine participle, agreeing with the Daimon being invoked. It is not a form of ψυχή, soul, despite the similar letters; the direct object here is βίον, life.

In the work

The Daimon hymn first calls its recipient gentle Zeus, all-begetter and life-giver, then great Zeus and giver of wealth. In line 4 he enters a house in abundance; line 5 turns with ἔμπαλι δέ to his reverse action, chilling the life of much-toiling mortals. The word therefore has an adverse local force, not merely the pleasant refreshment that cooling might convey elsewhere.

The next line explains why both sides belong to the address: the keys of grief and joy rest in this power. The petition then asks that destructive cares be driven away and a good, sweet completion of life be granted. Cooling forms part of the hymn’s account of a power able to affect life in opposed ways. It should not be isolated into a separate deity or turned into a technical physiological mechanism. Its function is to make the need for favourable action acute.

Places to Read

LXXIII.5 (source PDF p. 240). Chilling reverses the preceding description of wealth and abundance.

In this edition

The English “chilling the life” preserves the unfavourable contrast. The preceding Greek line has βρυάζων, teeming or abounding, not a verb meaning “warming.” Although warm/cold imagery may be suggested by ψύχω, the actual printed opposition is abundant entry versus chilling life. Keeping that distinction also prevents an invented pair of physical processes from replacing the hymn’s concern with prosperity, grief and joy.

See also

βίος [OL0306]; δαίμων [OL0390]; πλοῦτος [OL1439]; ψυχή [OL1953]

Source forms ψύχοντα

All verse occurrences 1 in total. Source PDF: LXXIII.5 (p. 240)

Lexical references LSJ ψύχω (n115980)

Ω ω Omega

ὠγύγιος

ōgygios · primeval · OL1957

Nomos is primeval at LXIV.10, and the Moirai passage associates boundless lawful rule with primeval law at LIX.10. The adjective marks earliest antiquity in these praises of order. It does not require inventing descent from a named Ogyges.

See also νόμος [OL1202]; μοῖρα [OL1151]

Source forms ὠγύγιος; ὠγυγίου

All verse occurrences 2 in total. Source PDF: LIX.10 (p. 196); LXIV.10 (p. 214)

Lexical references LSJ Ὠγύγιος (n116048)

ὠδίς

ōdis · birth-pang, labour, childbirth · OL1958

The word

Ὠδίς names the pain or process of childbirth. Singular and plural can emphasize the birth event or its pangs without requiring a different lemma. The hymns extend this language from women in labour to divine births, Earth’s fruitfulness and what celebrants accomplish in a rite.

In the work

Prothyraia is helper of birth-pangs and shares in their suffering, while taking pleasure in easy births (II.2, 8). The pairing gives ὠδίς a precise human setting: pain is something the goddess attends and alleviates. Artemis is simultaneously helper in birth-pangs and uninitiated in them (XXXVI.4). The form ὠδίνων occurs twice in that one line. Its repetition makes the contrast explicit: assisting labour need not mean having personally undergone it.

Leto’s fruitful birth-pang and Semele’s great pangs belong to particular divine mothers (XXXV.3; XLIV.4). In the Semele hymn the word returns when mortals accomplish the fruitful birth-pang of Bakchos, beside the sacred table and mysteries (XLIV.8–9). Here childbirth vocabulary has become the object of ritual accomplishment. The line supports that connection, but not an invented account of how the ceremony represented the birth.

Earth’s bearing of many kinds of fruit in childbed pangs gives another extension (XXVI.5). The agricultural object identifies the productive process being imagined through childbirth; the image should neither be reduced to ordinary human anatomy nor emptied into a colourless synonym for “growth.”

Places to Read

II.8 (source PDF p. 22). Shared suffering is contrasted with delight in easy delivery.

XXVI.5 (source PDF p. 98). Earth produces fruit through childbirth imagery.

XXXV.3 (source PDF p. 128). The singular concerns Leto’s fruitful birth.

XXXVI.4 (source PDF p. 130). Two occurrences build the helper/uninitiated contrast.

XLIV.8 (source PDF p. 154). Celebrants accomplish Bakchos’ birth-pang.

In this edition

The eight tokens include the twice-repeated form at XXXVI.4; a line list alone can conceal that repetition. The translation consistently retains “birth-pang,” usefully keeping pain visible where “birth” alone would lose it. In XLIV.8, however, the grammatical object of τελῶσιν also makes the wider birth-event relevant. Read pain and accomplished birth together rather than insisting on one English equivalent everywhere.

See also

ὠκυλόχεια [OL1961]; τίκτω [OL1740]; λοχεύω [OL1061]; Ἄρτεμις [OL0211]; γῆ [OL0367]

Source forms ὠδῖνα; ὠδῖνας; ὠδίνων; ὠδῖσι

All verse occurrences 8 in total. Source PDF: II.2 (p. 20); II.8 (p. 22); XXVI.5 (p. 98); XXXV.3 (p. 128); XXXVI.4 (p. 130; 2 occurrences); XLIV.4 (p. 154); XLIV.8 (p. 154)

Lexical references LSJ ὠδίς (n116059)

Ὠκεανός

Ōkeanos · Okeanos, Oceanus · OL1959

The word

Ὠκεανός names a divine recipient while retaining strongly spatial and watery associations. “Okeanos” preserves the name; “ocean” may help with the physical image but risks substituting a modern geographical category for the hymn’s particular account of the encircling waters.

In the work

His own hymn calls Okeanos imperishable father and source of gods and mortals, then describes him breaking in waves around earth’s bounding circle (LXXXIII.1–3). All rivers, the sea and earth’s spring-flowing moistures come from him (4–5). The name consequently joins parentage, surrounding boundary and watery source in one invocation. The closing request is nevertheless immediate: he is to come favourably to initiates, not merely remain an abstract feature of a cosmic map.

The Prayer invokes both Okeanos and his daughters (Prayer.27), and the Nymphs’ hymn explicitly calls them daughters of great-gulfed Okeanos (LI.1). Tethys is named as his νύμφη, rendered “bride,” in XXII.1. These are different grammatical relationships; the genitive alone should not be expanded into an entire genealogy.

Pan’s hymn includes Okeanos encircling earth with waters in its cosmic sequence (XI.15). The Kouretes, by contrast, are said to sway or range over Okeanos beside sea and trees (XXXVIII.8). The latter construction treats the named waters as an object of divine activity. Capitalization does not remove this physical sense, nor does its appearance within Pan’s hymn automatically transfer every predicate of Okeanos to Pan elsewhere.

Places to Read

Prayer.27 (source PDF p. 14). Okeanos and his daughters are invoked together.

XI.15 (source PDF p. 54). The encircling waters appear within Pan’s cosmic description.

XXII.1 (source PDF p. 88). Tethys is identified through her relation to Okeanos.

LI.1 (source PDF p. 168). The Nymphs’ descent is explicit.

LXXXIII.1 (source PDF p. 266). The whole hymn joins fatherhood, waters and boundary.

In this edition

The poetic genitive Ὠκεανοῖο and ordinary Ὠκεανοῦ belong to the same name. The supplied English consistently keeps Okeanos, which helps distinguish this recipient from the common sea-words around him. The source relations are best retained rather than silently normalized into a single modern ocean or an external cosmological system.

See also

ὕδωρ [OL1793]; πηγή [OL1415]; θάλασσα [OL0759]; γῆ [OL0367]; χθόνιος [OL1923]

Source forms Ὠκεανοῖο; Ὠκεανόν; Ὠκεανὸν; Ὠκεανός; Ὠκεανοῦ

All verse occurrences 7 in total. Source PDF: Prayer.27 (p. 14; 2 occurrences); XI.15 (p. 54); XXII.1 (p. 88); XXXVIII.8 (p. 136); LI.1 (p. 168); LXXXIII.1 (p. 266)

Heading or rubric ΩΚΕΑΝΟΥ · LXXXIII.heading · source PDF p. 266. LXXXIII. ΩΚΕΑΝΟΥ

Local sense Okeanos as the hymn's divine recipient

Lexical references LSJ Ὠκεανός (n116092)

ὠκύδρομος

ōkydromos · swift-running · OL1960

The Erinyes run swiftly like thought at LXIX.9. The simile explicitly links their speed with mental immediacy. It does not turn the goddesses into mere abstractions or deny the movement vividly attributed to them.

See also Ἐρινύς [OL0609]; νόημα [OL1199]; ταχύδρομος [OL1704]

Source forms ὠκύδρομοι

All verse occurrences 1 in total. Source PDF: LXIX.9 (p. 230)

Lexical references LSJ ὠκύδρομος (n116110)

ὠκυλόχεια

ōkylokheia · swift in delivery, bringing swift childbirth · OL1961

The word

Ὠκυλόχεια is the feminine epithet printed in all three occurrences. Its force concerns swift childbirth or delivery. The local subject determines whether emphasis falls on a goddess’s assistance in birth or on the rapid productive activity associated with her; the form need not be converted into an unattested masculine headword for lookup.

In the work

Prothyraia receives the epithet while present in mortals’ pains (II.4). The surrounding hymn calls her a helper of women in labour and emphasizes relief and successful delivery. “Swift in delivery” thus describes help with a process humans are undergoing, not an isolated claim about the goddess’s own pregnancies.

Artemis is ὠκυλόχεια beside nurse of mortal young (XXXVI.8). Earlier the same hymn calls her helper in birth-pangs while uninitiated in them (XXXVI.4), making the distinction between enabling birth and experiencing it particularly clear. The two childbirth epithets should be allowed to illuminate one another rather than be forced into a literal account of Artemis giving birth.

Nature’s use belongs to a larger field of generation (X.18–20). She is father, mother and nurse of all, then swift in delivery, many-seeded and associated with seasonal impulse. Here the word extends the childbirth image across universal production. This broad setting differs from the specific presence beside labouring mortals in Prothyraia’s hymn without erasing their shared concern with successful bringing-forth.

Places to Read

II.4 (source PDF p. 20). Swift delivery is coupled with presence in human pain.

X.19 (source PDF p. 48). The epithet enters Nature’s universal generative description.

XXXVI.8 (source PDF p. 130). Artemis brings swift delivery and nurses mortal young.

In this edition

The translation varies between “swift in delivery” and “bringer of swift delivery,” making explicit a helpful agency warranted by context. At XXXVI.8 the apparatus identifies ὠκυλόγεια as a printing error for ὠκυλόχεια. It should not generate a separate swift-speaking epithet or a second lexical interpretation of the passage.

See also

ὠδίς [OL1958]; Προθυραία [OL1536]; Ἄρτεμις [OL0211]; φύσις [OL1897]; λοχεύω [OL1061]

Source forms ὠκυλόχεια

All verse occurrences 3 in total. Source PDF: II.4 (p. 20); X.19 (p. 48); XXXVI.8 (p. 130)

Lexical references LSJ ὠκυλόχεια (n116114)

ὠκύς

ōkys · swift · OL1962

Notos has swift wings at LXXXII.2. The adjective qualifies the wings in the wind's mobile image, rather than stating the speed of every effect it causes. The associated moist leap and favourable arrival have their own wording.

See also νότος [OL1207]; πτέρυξ [OL1564]; ὑγροπόρευτος [OL1790]

Source forms ὠκείαις

All verse occurrences 1 in total. Source PDF: LXXXII.2 (p. 264)

Lexical references LSJ ὠκύς (n116136)

ὠμάδιος

ōmadios · raw-flesh-eating · OL1963

The word

Ὠμάδιος characterizes Dionysos as an eater of raw flesh in both supplied occurrences. The accusative ὠμάδιον belongs to a sequence governed by “I call,” while vocative ὠμάδιε addresses the god directly. The epithet predicates something of the recipient; it is not an imperative telling the singers what to eat.

In the work

In XXX.5 the word stands between the god’s wild, concealed, horned and warlike descriptions and his relation to the third year, grape clusters and shoots. Raw-flesh eating and vegetative abundance therefore coexist in the same sequence. Removing the harsher sense to make the list uniformly gentle would lose part of the hymn’s deliberate

range. The ending asks this formidable recipient for a sweet, blameless presence and kindly heart.

LII.7 places the epithet beside sceptre-bearing, madness for dance and leadership of revels. Here again it is one element in a varied divine address, not an account of a meal. Its recurrence makes the characteristic available in more than one Dionysian invocation, but does not state the species consumed, the circumstances of consumption or what the human celebrants perform. Those questions require evidence other than the adjective.

Places to Read

XXX.5 (source PDF p. 112). Raw-flesh eating stands beside grape-bearing and shoot-robed abundance.

LII.7 (source PDF p. 172). The direct address combines the epithet with kingship, dance and revel.

In this edition

“Eater of raw flesh” preserves the lexical force more fully than a vague “wild.” At the same time, a historical or ritual explanation attached to the word elsewhere is not direct evidence that these singers ate raw flesh, still less that they practised human sacrifice. The two printed uses warrant an account of the god’s designation, not a reconstructed rite.

See also

Διόνυσος [OL0446]; χορός [OL1938]; τριετηρίς [OL1765]; χαίρω [OL1903]

Source forms ὠμάδιε; ὠμάδιον

All verse occurrences 2 in total. Source PDF: XXX.5 (p. 112); LII.7 (p. 172)

Lexical references LSJ ὠμάδιος (n116169)

ᾠογενής

ōiogenēs · egg-born · OL1964

The word

Ὠογενής means egg-born. The printed accusative ᾠογενῆ continues the description of Protogonos governed by καλέω, “I call,” in the preceding line. It identifies an origin, not an egg that is itself being invoked or an instruction to use an egg in the rite.

In the work

The epithet appears beside golden wings (VI.2), following the god’s description as first-born, double-natured, great and wandering the aither. The hymn then calls him origin of gods and mortal humans, seed and all-shining shoot. Egg-birth is consequently one of several ways the invocation presents a being whose own origin and productive power are central to the address.

The wings later act: through their movement the god scatters darkness and brings holy light (VI.6–8). This development gives the bodily imagery a role within the hymn rather than leaving it as decoration. Nevertheless, the text does not narrate the egg’s formation, identify a parent who lays it, describe its shell breaking into cosmic regions or enumerate what emerged from each part. The single compound supplies the fact of egg-birth, not a complete cosmogony. Likewise, “double-natured” is a separate predicate whose exact force should not be inferred from the egg compound alone.

Places to Read

VI.2 (source PDF p. 32). Egg-birth is joined to golden wings within the invocation of Protogonos.

In this edition

The English “egg-born” is direct and appropriately compact. The Greek initial letters should not lead this word into the ὠδίν- childbirth family merely because both concern birth: they are distinct lexical forms. Further comparisons may illuminate the image, but the present passage supports only the specific attributes and actions actually stated in this hymn.

See also

πρωτόγονος [OL1561]; διφυής [OL0451]; σπέρμα [OL1640]; φάος [OL1835]

Source forms ᾠογενῆ

All verse occurrences 1 in total. Source PDF: VI.2 (p. 32)

Lexical references LSJ ᾠογενής (n116265)

ὥρα

hōra · season, recurring time, Horai · OL1965

The word

Ὥρα names a season or fitting period and, in the personified plural, the Horai. Neither the modern clock-hour nor a fixed set of four meteorological seasons fits every occurrence. The modifier and construction decide whether the emphasis is recurrence, timely prosperity, growth or divine persons.

In the work

The Horai are directly addressed as daughters of Themis and Zeus and named Eunomia, Dike and Eirene (XLIII.1–2). Their springtime flowers, circling movement and companionship with Persephone connect ordered time with fertility. Elsewhere Persephone is their playmate and Pan shares their throne (XXIX.9; XI.4). These are explicitly personal relations, not merely dates on a calendar.

Lower-case seasonal phrases describe conditions sought or experienced. Nature and Earth are asked to come in prosperous seasons (X.29; XXVI.11); the Nymphs pour a healthful stream in growth-increasing seasons (LI.18). Helios holds the blending of seasons in his moving course (VIII.5). These occurrences join time to the quality of growth and life rather than simply marking elapsed duration.

The circling seasons of Dionysos and Adonis emphasize recurring activity (LIII.7; LVI.5). The adjective trieteric supplies a more particular cycle in the hymns to Semele and Silenos (XLIV.7; LIV.3), both in Dionysian settings, but the noun itself does not calculate a modern interval. In Athena’s petition the phrase translated “latest hours” follows days and nights (XXXII.15), showing why “seasons” cannot be imposed mechanically on every form.

Places to Read

VIII.5 (source PDF p. 38). The seasons are blended within Helios’ course.

XXXII.15 (source PDF p. 118). Days and nights frame the more local temporal phrase.

XLIII.1 (source PDF p. 152). The Horai are named divine daughters.

LI.18 (source PDF p. 170). The printed seasons directly bear the growth-increasing adjective.

LVI.2 (source PDF p. 186). Seasons, rather than reported songs, accompany Adonis' abundance.

In this edition

At LVI.2 the adopted ὥρῃσι, "seasons," differs materially from reported ᾠδαῖσι, "songs"; the apparatus itself gives an adopted-side ending different from the verse. At LI.18 its reported wording adds σύν and a different form of the growth adjective, complicating the construction. The printed sentence directly qualifies the seasons. These choices affect the description of abundance, unlike the merely different dative endings reported at XXVI.3.

See also

χρόνος [OL1942]; τριετηρίς [OL1765]; Φερσεφόνη [OL1844]; χάρις [OL1913]; χορός [OL1938]

Source forms Ὧραι; ὥραις; Ὥραις; ὥρας; Ὥρας; ὥρῃσι; ὡρῶν; Ὡρῶν

All verse occurrences 17 in total. Source PDF: Prayer.18 (p. 12); VIII.5 (p. 38); X.29 (p. 50); XI.4 (p. 52); XXVI.3 (p. 98); XXVI.11 (p. 98); XXIX.9 (p. 108); XXXII.15 (p. 118); XXXII.17 (p. 118); XLIII.1 (p. 152); XLIII.5 (p. 152); XLIV.7 (p. 154); LI.18 (p. 170); LIII.7 (p. 176); LIV.3 (p. 178); LVI.2 (p. 186); LVI.5 (p. 186)

Heading or rubric ΩΡΩΝ · XLIII.heading · source PDF p. 152. XLIII. ΩΡΩΝ

Local sense Horai collectively addressed

Consequential readings AV077_03; AV085_02

Lexical references LSJ ὥρα2 (n116294)

ὡριάς

hōrias · seasonal or timely · OL1966

Nature's impulse is ὡριάς at X.19. The poetic feminine formation, related to ὥριος, gives the impulse a timely or seasonal quality. It is not a separate invocation of the Horai merely because the same temporal root is present.

See also φύσις [OL1897]; ὥριος [OL1968]; ὥρα [OL1965]

Source forms ὡριὰς

All verse occurrences 1 in total. Source PDF: X.19 (p. 48)

Lexical references LSJ ὡριάς (n116330)

ὡριόκαρπος

hōriokarpos · bearing ripe seasonal fruit · OL1967

Adonis's body is ὡριόκαρπον as it is brought back toward Olympos at LVI.11. The compound joins ripeness with seasonable fruit, locating the benefit in the described returning body. It differs from a general claim that the god is always present in one realm.

See also Ἄδωνις [OL0035]; καρπός [OL0878]; ὥρα [OL1965]

Source forms ὡριόκαρπον

All verse occurrences 1 in total. Source PDF: LVI.11 (p. 188)

Lexical references LSJ ὡριόκαρπος (n116340)

ὥριος

hōrios · seasonable or fresh in season · OL1968

Spring's flower is ὥριον in Apollo's musical comparison at XXXIV.23. The adjective makes the flower timely and fresh within that seasonal analogy. It is not the unrelated nightly ὥριος or a Doric wind adjective that happens to look similar without accents.

See also Ἀπόλλων [OL0184]; ἔαρ [OL0483]; ὥρα [OL1965]

Source forms ὥριον

All verse occurrences 1 in total. Source PDF: XXXIV.23 (p. 126)

Lexical references LSJ ὥριος (n116342)

ὡροτρόφος

hōrotrophos · fostering the seasons · OL1969

Helios fosters the seasons at VIII.10, and the Kouretes are asked to breathe favourably as season-fostering powers at XXXVIII.25. The compound connects sustaining activity with recurring growth and time. Its two settings do not require equating the Kouretes with the sun.

See also ἥλιος [OL0741]; Κουρῆτες [OL0951]; ὥρα [OL1965]

Source forms ὡροτρόφε; ὡροτρόφοι

All verse occurrences 2 in total. Source PDF: VIII.10 (p. 38); XXXVIII.25 (p. 140)

Lexical references LSJ ὡροτρόφος (n116388)

Consequential readings

Prayer.33 AV002_04

Source AP002.04 · source PDF p. 14

Supplied apparatus ἠδ’ ἐμπυριφοίτους Wiel] ἠδὲ (ἰδὲ) πυριφοίτους.

Adopted forms ἠδ’ ἐμπυριφοίτους

Adopted lexical access ἠδέ; ἐμπυρίφοιτος

Reported forms ἠδὲ; ἰδὲ; πυριφοίτους

Reported lexical access ἠδέ; ἰδέ; πυρίφοιτος

Transliteration access ēde; ide; pyriphoitous

The adopted fire-dwelling compound has ἐμ-; the reported compound lacks it. Both concern beings associated with fire, not an extra class counted from the apparatus.

Uncertainty The note follows the marker 32 but the phrase occurs in Prayer 33. LSJ calls ἐμπυρίφοιτος probable at this locus; no manuscript collation has been performed.

Greek evidence Prayer.33 (source PDF p. 14). καὶ χθονίους καὶ ὑποχθονίους ἠδ’ ἐμπυριφοίτους,

Aligned English Prayer.33 (source PDF p. 15). and of earth, and beneath the earth, and those that walk in fire,

Related lexical entries ἐμπυρίφοιτος [OL0540]

Prayer.39 AV003_01

Source AP003.01 · source PDF p. 16

Supplied apparatus 39 αὐδῶ Portus] αὐλῶν.

Adopted forms αὐδῶ

Adopted lexical access αὐδάω

Reported forms αὐλῶν

Transliteration access aulōn

The adopted finite verb closes an invocation, “I call/name.” Reported αὐλῶν could be the participle “playing the aulos”; its precise parsing and fit in the transmitted sentence are not established.

Uncertainty αὐλῶν can be a participle of αὐλέω or a genitive plural of αὐλός; no unique dictionary lemma is assigned to the reported form. These are possible parses, not additional readings.

Greek evidence Prayer.39 (source PDF p. 16). καὶ Βροντὰς Κόσμου τε μέρη τετρακίονος αὐδῶ·

Aligned English Prayer.39 (source PDF p. 17). and the Thunders, and the parts of the four-pillared Kosmos, I name aloud;

Related lexical entries αὐδάω [OL0244]

I.1 AV004_03

Source AP004.03 · source PDF p. 18

Supplied apparatus ἐρεμνήν Wiel] ἐραννήν.

Adopted forms ἐρεμνήν

Adopted lexical access ἐρεμνός

Reported forms ἐραννήν

Reported lexical access ἐραννός

Transliteration access erannēn

Adopted “dark” contrasts with reported “lovely/desirable.” This is a real semantic alternative for Hecate, not spelling variation.

Uncertainty The supplied separate ledgers dispute the rejected reading (ἐραννήν versus ἐραυνήν). Record exactly the apparatus ἐραννήν and its secure lexical sense, but do not claim the underlying witness has been resolved. LSJ independently reports ἐραννήν at this locus without proving the supplied collation.

Greek evidence I.1 (source PDF p. 18). Εἰνοδίην Ἑκάτην κλῄζω, τριοδῖτιν, ἐρεμνήν,

Aligned English I.1 (source PDF p. 19). Einodian Hekate I call, of the three ways, dark,

Related lexical entries ἐρεμνός [OL0604]

I.4 AV004_06

Source AP004.06 · source PDF p. 18

Supplied apparatus 4 Πέρσειαν Hermann] περσίαν.

Adopted forms Πέρσειαν

Reported forms περσίαν

Transliteration access persian

The adopted form is the Perseian epithet of Hecate. Reported περσίαν differs in the stem spelling; do not turn it into a separate Persian identity or infer an etymology without additional evidence.

Uncertainty Dictionary access is left at the attested form Πέρσειαν rather than manufacturing a nominative; the name relation can be discussed without assigning a speculative lemma.

Greek evidence I.4 (source PDF p. 18). Πέρσειαν, φιλέρημον, ἀγαλλομένην ἐλάφοισι,

Aligned English I.4 (source PDF p. 19). Perseia, lover of solitude, delighting in deer,

Related lexical entries Πέρσειαν [OL1411]

II.4 AV005_01

Source AP005.01 · source PDF p. 20

Supplied apparatus 4 παροῦσ’ ἀνίαις Ruhnken] παροῦσα νέαις.

Adopted forms παροῦσ’ ἀνίαις

Adopted lexical access πάρειμι; ἀνία

Reported forms παροῦσα νέαις

Reported lexical access πάρειμι; νέος

Transliteration access parousa neais

Adopted “present at mortals’ pains” replaces “present to young/new [feminine plural]”; elision changes the word boundary. The local petition concerns childbirth distress.

Uncertainty The supplied alternative does not itself specify a noun for νέαις; do not supply “young women” as an exact transmitted noun.

Greek evidence II.4 (source PDF p. 20). ὠκυλόχεια, παροῦσ’ ἀνίαις θνητῶν, Προθυραία,

Aligned English II.4 (source PDF p. 21). swift in delivery, present in the pains of mortals, Prothyraia,

Related lexical entries πάρειμι [OL1371]; ἀνία [OL0148]; νέος [OL1186]

II.11 AV006_01

Source AP006.01 · source PDF p. 22

Supplied apparatus 11 λαθικηδέες εἰσὶν ἀνίαι Abel] λυσιπήμονές εἰσιν ἀνίαι.

Adopted forms λαθικηδέες εἰσὶν ἀνίαι

Adopted lexical access λαθικηδής; εἰμί; ἀνία

Reported forms λυσιπήμονές εἰσιν ἀνίαι

Reported lexical access λυσιπήμων; εἰμί; ἀνία

Transliteration access lysipēmones eisin aniai

Adopted λαθικηδέες connects pains of childbirth with forgetting or dispelling care; reported λυσιπήμονες expresses release from pain. Both qualify ἀνίαι, and the paradoxical predication must be explained rather than flattening either adjective into “painless.”

Greek evidence II.11 (source PDF p. 22). ἐν γὰρ σοὶ τοκετῶν λαθικηδέες εἰσὶν ἀνίαι.

Aligned English II.11 (source PDF p. 23). for in you the pangs of birth are banishers of care.

Related lexical entries λαθικηδής [OL1016]; εἰμί [OL0502]; ἀνία [OL0148]

III.6 AV007_03

Source AP007.03 · source PDF p. 24

Supplied apparatus 6 λυσιμέριμν’ Abel] ληθομέριμν’.

Adopted forms λυσιμέριμν’

Adopted lexical access λυσιμέριμνος

Reported forms ληθομέριμν’

Reported lexical access ληθομέριμνος

Transliteration access lēthomerimn’

Release from cares in the adopted compound contrasts with forgetting cares in the reported compound; both are epithets of Night.

Greek evidence III.6 (source PDF p. 24). λυσιμέριμν’, ἀγαθήν τε πόνων ἀνάπαυσιν ἔχουσα,

Aligned English III.6 (source PDF p. 25). looser of cares, holding a good rest from toils,

Related lexical entries λυσιμέριμνος [OL1073]

III.6 AV007_04

Source AP007.04 · source PDF p. 24

Supplied apparatus ἀγαθήν Pierson] ἀγαθή.

Adopted forms ἀγαθήν

Adopted lexical access ἀγαθός

Reported forms ἀγαθή

Reported lexical access ἀγαθός

Transliteration access agathē

The adopted accusative qualifies ἀνάπαυσιν, the good rest Night brings; the reported nominative/vocative could instead characterize Night. Retain the grammatical attachment difference.

Greek evidence III.6 (source PDF p. 24). λυσιμέριμν’, ἀγαθήν τε πόνων ἀνάπαυσιν ἔχουσα,

Aligned English III.6 (source PDF p. 25). looser of cares, holding a good rest from toils,

Related lexical entries ἀγαθός [OL0003]

III.12 AV008_05

Source AP008.05 · source PDF p. 26

Supplied apparatus μάκαιρα ὦ (om. νύξ) codd.

Adopted forms μάκαιρ’ ὦ Νύξ

Adopted lexical access μάκαρ; ὦ; νύξ

Reported forms μάκαιρα ὦ

Reported lexical access μάκαρ; ὦ

Transliteration access makaira ō

The apparatus explicitly says the witnesses omit νύξ. Printed Night is therefore a meaningful supplied addressee, whereas μάκαιρα/μάκαιρ’ is elision.

Uncertainty The note gives no named restorer for Νύξ. The word νύξ inside om. is the word reported absent, not a rejected witness token.

Greek evidence III.12 (source PDF p. 26). νῦν δέ, μάκαιρ’ ὦ Νύξ, πολυόλβιε, πᾶσι ποθεινή,

Aligned English III.12 (source PDF p. 27). and now, blessed Nyx, rich in blessing, longed for by all,

Related lexical entries μάκαρ [OL1086]; νύξ [OL1217]

IV.3 AV009_02

Source AP009.02 · source PDF p. 28

Supplied apparatus 3 κοσμοκράτωρ (sic) Hermann] κόσμε πατήρ.

Adopted forms κοσμοκράτορ

Adopted lexical access κοσμοκράτωρ

Reported forms κόσμε πατήρ

Reported lexical access κόσμος; πατήρ

Transliteration access kosme patēr

“World-ruler” replaces the two-word address “world, father.” The compound affects the relation between Heaven and the cosmos.

Uncertainty The apparatus lemma itself is κοσμοκράτωρ (sic), while the adopted verse actually prints vocative κοσμοκράτορ.

Greek evidence IV.3 (source PDF p. 28). κοσμοκράτορ, σφαιρηδὸν ἑλισσόμενος περὶ γαῖαν,

Aligned English IV.3 (source PDF p. 29). world-ruler, rolling spherewise about the earth,

Related lexical entries κοσμοκράτωρ [OL0949]; κόσμος [OL0950]; πατήρ [OL1382]

IV.5 AV009_04

Source AP009.04 · source PDF p. 28

Supplied apparatus 5 αἰθέριος Schenkl] οὐράνιος.

Adopted forms αἰθέριος

Adopted lexical access αἰθέριος

Reported forms οὐράνιος

Reported lexical access οὐράνιος

Transliteration access ouranios

Aetherial replaces heavenly. Keep the aether/heaven distinction while allowing their local spatial overlap.

Greek evidence IV.5 (source PDF p. 28). αἰθέριος χθόνιός τε φύλαξ πάντων περιβληθείς,

Aligned English IV.5 (source PDF p. 29). of the aither and of the earth, guardian of all, cast round about,

Related lexical entries αἰθέριος [OL0058]; οὐράνιος [OL1293]

IV.5 AV009_05

Source AP009.05 · source PDF p. 28

Supplied apparatus περικληθείς codd.

Adopted forms περιβληθείς

Adopted lexical access περιβάλλω

Reported forms περικληθείς

Transliteration access periklētheis

The adopted περιβληθείς describes Heaven as spread/wrapped around in its all-guarding role. Reported περικληθείς is a different participial string whose exact lemma and sense are not secured.

Uncertainty Do not automatically assign περικληθείς to περικλείω (whose expected passive formation is different), or invent a historical reading by adding letters.

Greek evidence IV.5 (source PDF p. 28). αἰθέριος χθόνιός τε φύλαξ πάντων περιβληθείς,

Aligned English IV.5 (source PDF p. 29). of the aither and of the earth, guardian of all, cast round about,

Related lexical entries περιβάλλω [OL1400]

IV.6 AV009_06

Source AP009.06 · source PDF p. 28

Supplied apparatus 6 ἄπλητον Hermann] ἄτλητον.

Adopted forms ἄπλητον

Adopted lexical access ἄπλητος

Reported forms ἄτλητον

Reported lexical access ἄτλητος

Transliteration access atlēton

Nature’s necessity is described as immense/unapproachable rather than unendurable. The two adjectives must not be conflated into one fixed translation of necessity.

Greek evidence IV.6 (source PDF p. 28). ἐν στέρνοισιν ἔχων φύσεως ἄπλητον ἀνάγκην,

Aligned English IV.6 (source PDF p. 29). holding in your breast the unapproachable necessity of nature,

Related lexical entries ἄπλητος [OL0182]

V.2 AV010_01

Source AP010.01 · source PDF p. 30

Supplied apparatus 2 θ’ ὑπέρεισμα Wiel] τε μέρισμα.

Adopted forms θ’ ὑπέρεισμα

Adopted lexical access τε; ὑπέρεισμα

Reported forms τε μέρισμα

Reported lexical access τε; μέρισμα

Transliteration access te merisma

Aether is the support of stars, sun and moon in the adopted text, not their portion/division. The altered connective is secondary.

Greek evidence V.2 (source PDF p. 30). ἄστρων ἠελίου τε σεληναίης θ’ ὑπέρεισμα,

Aligned English V.2 (source PDF p. 31). support of the stars and of the sun and of the moon,

Related lexical entries ὑπέρεισμα [OL1803]; μέρισμα [OL1127]

VI.4 AV011_02

Source AP011.02 · source PDF p. 32

Supplied apparatus 4 σπέρμα Hermann] ὅστε.

Adopted forms σπέρμα

Adopted lexical access σπέρμα

Reported forms ὅστε

Transliteration access hoste

The adopted noun presents Protogonos as seed; the reported string ὅστε does not provide a securely parsed rival substantive.

Uncertainty Do not silently divide or emend ὅστε into ὅς τε and then count that reconstruction as transmitted.

Greek evidence VI.4 (source PDF p. 32). σπέρμα πολύμνηστον, πολυόργιον, Ἠρικεπαῖον,

Aligned English VI.4 (source PDF p. 33). much-remembered seed, of many orgia, Erikepaios,

Related lexical entries σπέρμα [OL1640]

VI.4 AV011_03

Source AP011.03 · source PDF p. 32

Supplied apparatus Ἠρικεπαῖον Leopardus] εὗρηκε παιάν.

Adopted forms Ἠρικεπαῖον

Adopted lexical access Ἠρικεπαῖος

Reported forms εὗρηκε παιάν

Reported lexical access εὑρίσκω; παιάν

Transliteration access heurēke paian

The adopted divine name Erikepaios replaces a two-word reading involving “has found” and “paean/Paian.” The alternative is not another straightforward spelling of the same name.

Uncertainty The full syntax and original word division of the witness reading remain unverified; no derivation of the divine name is licensed.

Greek evidence VI.4 (source PDF p. 32). σπέρμα πολύμνηστον, πολυόργιον, Ἠρικεπαῖον,

Aligned English VI.4 (source PDF p. 33). much-remembered seed, of many orgia, Erikepaios,

Related lexical entries Ἠρικεπαῖος [OL0753]; εὑρίσκω [OL0667]

VI.7 AV011_04

Source AP011.04 · source PDF p. 32

Supplied apparatus 7 διηθείς Hermann] διήεις.

Adopted forms διηθεὶς

Adopted lexical access διέω

Reported forms διήεις

Reported lexical access διήεις

Transliteration access dinēeis

The adopted aorist passive participle presents turning/spinning in the cosmic movement; the reported adjective means eddying/whirling. Related imagery does not erase the verb/adjective distinction.

Greek evidence VI.7 (source PDF p. 32). πάντῃ διηθεὶς πτερύγων ῥιπαῖς κατὰ κόσμον

Aligned English VI.7 (source PDF p. 33). when you whirled everywhere through the kosmos on beating wings

Related lexical entries διευύω [OL0444]

VI.9 AV011_05

Source AP011.05 · source PDF p. 32

Supplied apparatus 9 Ἀνταύγην Hermann] ἀνταυγῆ.

Adopted forms Ἀνταύγην

Adopted lexical access Ἀνταύγης; ἀνταυγής

Reported forms ἀνταυγῆ

Reported lexical access ἀνταυγής

Transliteration access antaugē

The adopted form is used among the names by which Protogonos is invoked. The reported form is adjectival “reflecting light”; distinguish name use and adjective without claiming separate beings.

Uncertainty Ἀνταύγης is an access name; dictionary morphology may instead group it under ἀνταυγής. Exact printed Ἀνταύγην controls.

Greek evidence VI.9 (source PDF p. 32). ἠδὲ Πρίηπον ἄνακτα καὶ Ἀνταύγην ἐλίκωπον.

Aligned English VI.9 (source PDF p. 33). and lord Priapos and Antauges of the flashing eye.

Related lexical entries Ἀνταύγης [OL0156]; ἀνταυγής [OL0155]

VII.2 AV012_01

Source AP012.01 · source PDF p. 34

Supplied apparatus 2 εὐιέραις (sic) Lennep] εὖ ἱεραῖς.

Adopted forms εὐιέροις

Adopted lexical access εὐίερος

Reported forms εὖ ἱεραῖς

Reported lexical access εὖ; ἱερός

Transliteration access eu hierais

The adopted compound qualifies sacred invocation voices; the reported two-word reading has adverb εὖ plus ἱεραῖς. Do not count the compound’s apparatus label as a further occurrence.

Uncertainty Apparatus εὐιέραις (sic) is not the verse εὐιέροις; record the former as the source’s lemma-label mismatch, not the adopted primary form.

Greek evidence VII.2 (source PDF p. 34). εὐιέροις φωνῇσι κικλήσκων δαίμονας ἁγνούς.

Aligned English VII.2 (source PDF p. 35). summoning with well-hallowed voices the holy daimones.

Related lexical entries εὐίερος [OL0647]; ἱερός [OL0822]

VII.2 AV012_03

Source AP012.03 · source PDF p. 34

Supplied apparatus ἁγανοῦς (ἁγανούς, ἁγ) codd.

Adopted forms ἁγνούς

Adopted lexical access ἁγνός

Reported forms ἁγανοῦς; ἁγανούς; ἁγ

Reported lexical access ἁγανός

Transliteration access aganous; aganous; an

The adopted daimones are holy/pure; the reported full forms point toward gentle/mild, but ἁγανοῦς and especially ἁγ retain textual difficulties.

Uncertainty Do not expand abbreviated ἁγ. ἁγανός securely accesses ἁγανούς, not proof of the exact parsing of every reported spelling.

Greek evidence VII.2 (source PDF p. 34). εὐιέροις φωνῇσι κικλήσκων δαίμονας ἁγνούς.

Aligned English VII.2 (source PDF p. 35). summoning with well-hallowed voices the holy daimones.

Related lexical entries ἁγνός [OL0022]; ἁγανός [OL0006]

VII.4 AV012_05

Source AP012.05 · source PDF p. 34

Supplied apparatus πυριρρόθιοι Wiel] περιθρόνια.

Adopted forms πυριρρόθιοι

Adopted lexical access πυριρρόθιος

Reported forms περιθρόνια

Reported lexical access περιθρόνιος

Transliteration access perithronia

The adopted stars are fire-roaring/rushing. LSJ recognizes περιθρόνιος, “around the throne,” and cites this locus subject to textual variation; the reported neuter/feminine-looking περιθρόνια has a difficult agreement with the stars.

Uncertainty Recognizing the dictionary compound does not settle the reported clause’s gender/agreement or establish its historical priority.

Greek evidence VII.4 (source PDF p. 34). ἐγκυκλίοις δίνῃσι πυριρρόθιοι κυκλέοντες,

Aligned English VII.4 (source PDF p. 35). wheeling in circling eddies, rushing with fire,

Related lexical entries πυριρρόθιος [OL1579]

VII.8 AV013_01

Source AP013.01 · source PDF p. 36

Supplied apparatus 8 ὑφορώμενοι codd.

Adopted forms ἐφορώμενοι

Adopted lexical access ἐφοράω

Reported forms ὑφορώμενοι

Reported lexical access ὑφοράω

Transliteration access huphorōmenoi

Adopted “overseeing” the seven-light zones contrasts with reported ὑφορώμενοι, which can imply looking from beneath or looking askance. Do not import a uniquely hostile nuance into the hymn.

Greek evidence VII.8 (source PDF p. 36). ἑπταφαεῖς ζώνας ἐφορώμενοι, ἠερόπλαγκτοι,

Aligned English VII.8 (source PDF p. 37). overseeing the seven shining zones, roaming the air,

Related lexical entries ἐφοράω [OL0697]

VII.13 AV013_02

Source AP013.02 · source PDF p. 36

Supplied apparatus 13 ἐσθλόν Lobeck] ἐσθλοί.

Adopted forms ἐσθλὸν

Adopted lexical access ἐσθλός

Reported forms ἐσθλοί

Reported lexical access ἐσθλός

Transliteration access esthloi

Adopted accusative qualifies the course; reported plural nominative would characterize the stars. Grammatical attachment changes, not the lexeme.

Greek evidence VII.13 (source PDF p. 36). ἐσθλὸν ἐπ’ εὐδόξοις ἔργοις δρόμον ἐκτελέοντες.

Aligned English VII.13 (source PDF p. 37). accomplishing a noble course for works of good repute.

Related lexical entries ἐσθλός [OL0624]

VIII.6 AV014_02

Source AP014.02 · source PDF p. 38

Supplied apparatus 6 ῥοιζῆτορ Abel] ῥιζωτήρ.

Adopted forms ῥοιζῆτορ

Adopted lexical access ῥοιζήτωρ

Reported forms ῥιζωτήρ

Transliteration access rhizōtēr

The adopted sun is a rushing/whirring agent. Reported ῥιζωτήρ looks like a root-related agent formation, but its exact lexical sense is not independently established.

Uncertainty Use the exact reported form ῥιζωτήρ as access label, not a fabricated dictionary lemma or assured “rooter” definition.

Greek evidence VIII.6 (source PDF p. 38). εὔδρομε, ῥοιζῆτορ, πυρόεις, φαιδρωπέ, διφρευτά,

Aligned English VIII.6 (source PDF p. 39). good at running, whirring, fiery, bright-faced, charioteer,

Related lexical entries ῥοιζήτωρ [OL1599]

VIII.8 AV014_03

Source AP014.03 · source PDF p. 38

Supplied apparatus 8 ζαμενής Dinner] δυσμενής.

Adopted forms ζαμενὴς

Adopted lexical access ζαμενής

Reported forms δυσμενής

Reported lexical access δυσμενής

Transliteration access dysmenēs

Adopted “vehement/mighty” toward the impious contrasts with explicit “hostile.” The passage’s ethical direction is unchanged but the adjective’s semantics differ.

Greek evidence VIII.8 (source PDF p. 38). εὐσεβέσιν καθοδηγὲ καλῶν, ζαμενὴς ἀσεβοῦσι,

Aligned English VIII.8 (source PDF p. 39). guide of the pious to fair things, fierce against the impious,

Related lexical entries ζαμενής [OL0703]; δυσμενής [OL0478]

VIII.12 AV015_03

Source AP015.03 · source PDF p. 40

Supplied apparatus αἰολόμικτε Wiel] αἰολόδικτε.

Adopted forms αἰολόμικτε

Adopted lexical access αἰολόμικτος

Reported forms αἰολόδικτε

Transliteration access aiolodikte

The adopted epithet concerns varied mixture; the alternative αἰολόδικτε is an uncertain compound/string and should not acquire an invented judicial or net-related meaning.

Uncertainty The secure adopted access form follows transparent inflection; no secure dictionary lemma has been assigned to the reported string.

Greek evidence VIII.12 (source PDF p. 40). φωσφόρος, αἰολόμικτε, φερέσβιε, κάρπιμε, Παιάν,

Aligned English VIII.12 (source PDF p. 41). light-bearer, of shifting blend, life-bringing, fruitful, Paian,

Related lexical entries αἰολόμικτος [OL0065]

VIII.14 AV015_04

Source AP015.04 · source PDF p. 40

Supplied apparatus 14 πασιφαές Pierson] παμφαῆ.

Adopted forms πασιφαές

Adopted lexical access πασιφαής

Reported forms παμφαῆ

Reported lexical access παμφαής

Transliteration access pamphaē

“Shining for all” replaces the all-shining compound; their radiance overlaps but both distinct compounds need recoverable access.

Greek evidence VIII.14 (source PDF p. 40). εὔδιε, πασιφαές, κόσμου τὸ περίδρομον ὄμμα,

Aligned English VIII.14 (source PDF p. 41). of fair weather, all-shining, the circling eye of the kosmos,

Related lexical entries πασιφαής [OL1376]; παμφαής [OL1332]

IX.6 AV016_04

Source AP016.04 · source PDF p. 42

Supplied apparatus 6 νυχαυγές Abel] νυχία.

Adopted forms νυχαυγές

Adopted lexical access νυχαυγής

Reported forms νυχία

Reported lexical access νύχιος

Transliteration access nykhia

The adopted compound means night-shining; the reported adjective is simply nocturnal. Night and luminosity are not interchangeable components.

Greek evidence IX.6 (source PDF p. 42). ἠλεκτρίς, βαρύθυμε, καταυγάστειρα, νυχαυγές,

Aligned English IX.6 (source PDF p. 43). amber-gleaming, heavy-hearted, shedding light down, night-gleaming,

Related lexical entries νυχαυγής [OL1220]; νύχιος [OL1221]

IX.8 AV017_02

Source AP017.02 · source PDF p. 44

Supplied apparatus 8 εὐφρόνῃ Gesner] εὐφροσύνη (εὐφρόσυν’).

Adopted forms εὐφρόνῃ

Adopted lexical access εὐφρόνη

Reported forms εὐφροσύνη; εὐφρόσυν’

Reported lexical access εὐφροσύνη

Transliteration access euphrosynē; euphrosyn’

Adopted εὐφρόνη names night in a context of quiet and blessed lot; reported εὐφροσύνη concerns gladness. The parenthetical εὐφρόσυν’ is preserved but not forcibly assigned the noun’s inflection.

Uncertainty εὐφρόσυν’ can represent an elided adjective; its final vowel and syntax are not supplied.

Greek evidence IX.8 (source PDF p. 44). ἡσυχίῃ χαίρουσα καὶ εὐφρόνῃ ὀλβιομοίρῳ,

Aligned English IX.8 (source PDF p. 45). rejoicing in quiet and in the richly-fated good night,

Related lexical entries εὐφρόνη [OL0684]; εὐφροσύνη [OL0685]

IX.9 AV017_03

Source AP017.03 · source PDF p. 44

Supplied apparatus 9 χαριτῶπι Wiel] χαροδῶτι.

Adopted forms χαριτῶπι

Adopted lexical access χαριτῶπις

Reported forms χαροδῶτι

Transliteration access kharodōti

The adopted feminine epithet is graceful of aspect, securely supported by LSJ’s χαριτῶπις subentry under χαριτώπης. The reported χαροδῶτι differs in stem and the apparent giving-element.

Uncertainty The variant remains an exact form label; do not silently repair χαρο- to χαρι- or treat a tentative “joy-giving” analysis as a verified definition.

Greek evidence IX.9 (source PDF p. 44). λαμπετίη, χαριτῶπι, κερασφόρε, νυκτὸς ἄγαλμα,

Aligned English IX.9 (source PDF p. 45). shining one, of gracious face, horn-bearing, glory of night,

Related lexical entries χαριτῶπις [OL1915]

IX.9 AV017_04

Source AP017.04 · source PDF p. 44

Supplied apparatus κερασφόρε Abel] τελεσφόρε; an σελασφόρε scribendum?

Adopted forms κερασφόρε

Adopted lexical access κερασφόρος

Reported forms τελεσφόρε

Reported lexical access τελεσφόρος

Editorial queries σελασφόρε

Query lexical access σελασφόρος

Transliteration access telesphore

Adopted “horn-bearing” contrasts with reported “completion/fulfilment-bearing”; the editor additionally asks whether “radiance-bearing” should be written. All three are distinct compounds.

Uncertainty σελασφόρε is a query, not an adopted reading or verified manuscript variant.

Greek evidence IX.9 (source PDF p. 44). λαμπετίη, χαριτῶπι, κερασφόρε, νυκτὸς ἄγαλμα,

Aligned English IX.9 (source PDF p. 45). shining one, of gracious face, horn-bearing, glory of night,

Related lexical entries κερασφόρος [OL0899]; τελεσφόρος [OL1712]; σελασφόρος [OL1616]

IX.12 AV017_05

Source AP017.05 · source PDF p. 44

Supplied apparatus 12 νέους Hermann] τεούς.

Adopted forms νέους

Adopted lexical access νέος

Reported forms τεούς

Reported lexical access τεός

Transliteration access teous

The adopted supplicants are young/new; the reported possessive calls them “your” supplicants. Avoid deriving an age criterion for initiation from the adopted adjective alone.

Greek evidence IX.12 (source PDF p. 44). λαμπομένη, σώζουσα νέους ἱκέτας σέο, κούρη.

Aligned English IX.12 (source PDF p. 45). shining, saving these new suppliants of yours, maiden.

Related lexical entries νέος [OL1186]

IX.12 AV017_06

Source AP017.06 · source PDF p. 44

Supplied apparatus σέο κούρη Ruhnken] ἐσλοκούρη.

Adopted forms σέο, κούρη

Adopted lexical access σύ; κόρη

Reported forms ἐσλοκούρη

Transliteration access eslokourē

The adopted phrase supplies “of you, maiden” after the supplicants. The reported fused string is not secure evidence for a separate compound.

Uncertainty Do not repair ἐσλοκούρη into an unprinted ἐσθλο- compound or invent a lemma.

Greek evidence IX.12 (source PDF p. 44). λαμπομένη, σώζουσα νέους ἱκέτας σέο, κούρη.

Aligned English IX.12 (source PDF p. 45). shining, saving these new suppliants of yours, maiden.

Related lexical entries κόρη [OL0943]

X.4 AV018_03

Source AP018.03 · source PDF p. 46

Supplied apparatus 4 τετιμέν’ ἀεί Koene] τετιμενέα.

Adopted forms τετιμέν’ ἀεί

Adopted lexical access τίω; ἀεί

Reported forms τετιμενέα

Transliteration access tetimenea

The adopted phrase characterizes Nature as always honoured. The reported fused form does not securely establish a rival adjective or a full independent lexical item.

Uncertainty No lemma is manufactured for τετιμενέα.

Greek evidence X.4 (source PDF p. 46). παντοκράτειρα, τετιμέν’ ἀεί, πανυπέρτατε δαῖμον,

Aligned English X.4 (source PDF p. 47). all-ruler, ever honoured, most high daimon,

Related lexical entries τίω [OL1750]; ἀεί [OL0036]

X.4 AV018_04

Source AP018.04 · source PDF p. 46

Supplied apparatus δαῖμον Hermann] πᾶσιν.

Adopted forms δαῖμον

Adopted lexical access δαίμων

Reported forms πᾶσιν

Reported lexical access πᾶς

Transliteration access pasin

A direct divine address replaces a dative plural “for/to all.” The adopted line’s list of epithets thus explicitly includes δαίμων.

Greek evidence X.4 (source PDF p. 46). παντοκράτειρα, τετιμέν’ ἀεί, πανυπέρτατε δαῖμον,

Aligned English X.4 (source PDF p. 47). all-ruler, ever honoured, most high daimon,

Related lexical entries δαίμων [OL0390]; πᾶς [OL1375]

X.6 AV018_06

Source AP018.06 · source PDF p. 46

Supplied apparatus πολύπειρε Stephanus] πολύτειρε.

Adopted forms πολύπειρε

Adopted lexical access πολύπειρος

Reported forms πολύτειρε

Transliteration access polyteire

The adopted epithet invokes manifold experience/knowledge. The reported πολύτειρε has a different medial consonant; no securely verified local sense is imposed.

Uncertainty Preserve πολύτειρε as reported-form access only.

Greek evidence X.6 (source PDF p. 46). ἐννυχίη, πολύπειρε, σελασφόρε, δεινοκάθεκτε,

Aligned English X.6 (source PDF p. 47). of the night, of much experience, light-bearing, hard to hold,

Related lexical entries πολύπειρος [OL1487]

X.10 AV018_07

Source AP018.07 · source PDF p. 46

Supplied apparatus 10 ἀργής Abel] ἀρετῇ.

Adopted forms ἀργής

Adopted lexical access ἀργής

Reported forms ἀρετῇ

Reported lexical access ἀρετή

Transliteration access aretēi

Bright/shining Nature in the adopted text replaces a dative noun “excellence/virtue.” This is not inflection of one lemma.

Greek evidence X.10 (source PDF p. 46). αὐτοπάτωρ, ἀπάτωρ, ἀργής, πολύγηθε, μεγίστη,

Aligned English X.10 (source PDF p. 47). self-fathered, fatherless, bright, of much gladness, greatest,

Related lexical entries ἀργής [OL0195]; ἀρετή [OL0196]

X.11 AV019_01

Source AP019.01 · source PDF p. 48

Supplied apparatus 11 εὐαντές Abel] εὐάνθεια.

Adopted forms εὐαντές

Adopted lexical access εὐαντής

Reported forms εὐάνθεια

Transliteration access euantheia

Printed εὐαντές is the gracious/accessible epithet: LSJ εὐάντης (also εὐαντής) refers to εὐάντητος. Reported εὐάνθεια instead suggests flourishing/flower-related wording, but its exact lemma and construction remain unproved.

Uncertainty Do not replace the printed tau with theta or conflate εὐαντής with εὐανθής. The dictionary confirms the adopted access form; the reported string remains unassigned.

Greek evidence X.11 (source PDF p. 48). εὐαντές, πλοκίη, φιλίη, πολύμικτε, δαῆμον,

Aligned English X.11 (source PDF p. 49). kindly met, braided, loving, of many minglings, knowing,

Related lexical entries εὐάντης [OL0627]

X.11 AV019_02

Source AP019.02 · source PDF p. 48

Supplied apparatus πλοκίη Hermann] πλόκη.

Adopted forms πλοκίη

Adopted lexical access πλόκιος

Reported forms πλόκη

Transliteration access plokē

Adopted πλοκίη is the twined/interweaving epithet recorded by LSJ as probable here; the reported πλόκη could suggest πλοκή but its printed accent and exact analysis remain uncertain.

Uncertainty Retain πλόκη rather than silently replacing it with the dictionary noun πλοκή.

Greek evidence X.11 (source PDF p. 48). εὐαντές, πλοκίη, φιλίη, πολύμικτε, δαῆμον,

Aligned English X.11 (source PDF p. 49). kindly met, braided, loving, of many minglings, knowing,

Related lexical entries πλοκίη [OL1435]

X.17 AV019_06

Source AP019.06 · source PDF p. 48

Supplied apparatus 17 αὐξιτρόφων π. πεπ. δὲ λ. codd., corr. Hermann.

Adopted forms αὐξιτρόφος, πίειρα, πεπαινομένων τε λύτειρα

Adopted lexical access αὐξιτρόφος; πίειρα; πεπαίνω; τε; λύτειρα

Reported forms αὐξιτρόφων; π.; πεπ.; δὲ; λ.

Reported lexical access αὐξιτρόφος; δέ

Transliteration access auxitrophōn; p.; pep.; de; l.

The adopted line names Nature as growth-nurturer and releaser of ripened things. The report’s genitive plural αὐξιτρόφων and connective δὲ differ; abbreviated π., πεπ., λ. do not license invented complete transmitted words.

Uncertainty Only printed full reported forms are lemmatized. The abbreviated remainder is deliberately not expanded.

Greek evidence X.17 (source PDF p. 48). αὐξιτρόφος, πίειρα, πεπαινομένων τε λύτειρα,

Aligned English X.17 (source PDF p. 49). fostering growth, rich, and looser of what is ripening,

Related lexical entries πεπαίνω [OL1397]; λύτειρα [OL1078]

X.18 AV019_07

Source AP019.07 · source PDF p. 48

Supplied apparatus 18 τιθήνη Abel] τιθηνός.

Adopted forms τιθήνη

Adopted lexical access τιθήνη

Reported forms τιθηνός

Reported lexical access τιθηνός

Transliteration access tithēnos

The adopted τιθήνη is the explicitly feminine nurse noun. Reported τιθηνός can itself be a nursing adjective, a male foster-nurse noun or a feminine nurse noun; it does not force male gender. The line already calls Nature father and mother.

Uncertainty Do not present this variant as an obligatory female-to-male change. LSJ expressly records feminine τιθηνός as equivalent to τιθήνη.

Greek evidence X.18 (source PDF p. 48). πάντων μὲν σὺ πατήρ, μήτηρ, τροφὸς ἠδὲ τιθήνη,

Aligned English X.18 (source PDF p. 49). of all things you are father, mother, nurse and foster-mother,

Related lexical entries τιθήνη [OL1738]; τιθηνός [OL1739]

X.20 AV019_08

Source AP019.08 · source PDF p. 48

Supplied apparatus 20 πότνια] παντοῖα codd.

Adopted forms πότνια

Adopted lexical access πότνια

Reported forms παντοῖα

Reported lexical access παντοῖος

Transliteration access pantoia

The reverential “mistress” address replaces “of every kind/manifold.” These words contribute different aspects to Nature’s characterization.

Greek evidence X.20 (source PDF p. 48). παντοτεχνές, πλάστειρα, πολύκτιτε, πότνια δαῖμον,

Aligned English X.20 (source PDF p. 49). maker of every craft, moulder, of many foundings, lady daimon,

Related lexical entries πότνια [OL1523]; παντοῖος [OL1355]

X.24 AV020_03

Source AP020.03 · source PDF p. 50

Supplied apparatus 24 εὔθρονε Hermann] ἔνθρονε.

Adopted forms εὔθρονε

Adopted lexical access εὔθρονος

Reported forms ἔνθρονε

Reported lexical access ἔνθρονος

Transliteration access enthrone

The adopted good/fair-throned compound differs from “enthroned.” The reading does not itself settle all possible etymological meanings of θρόνος.

Greek evidence X.24 (source PDF p. 50). εὔθρονε, τιμήεσσα, μόνη τὸ κριθὲν τελέουσα,

Aligned English X.24 (source PDF p. 51). fair-throned, held in honour, alone accomplishing what is decreed,

Related lexical entries εὔθρονος [OL0644]

X.28 AV020_04

Source AP020.04 · source PDF p. 50

Supplied apparatus 28 σὺ ἔσσι Hermann] σοὶ εἰσί.

Adopted forms σὺ ἔσσι

Adopted lexical access σύ; εἰμί

Reported forms σοὶ εἰσί

Reported lexical access σύ; εἰμί

Transliteration access soi eisi

Adopted “you are all things” replaces “all things are for you/to you.” This is a major predicative relation despite using the same pronoun and verb lemmas.

Greek evidence X.28 (source PDF p. 50). πάντα σὺ ἔσσι· τὰ πάντα σὺ γὰρ μούνη τάδε τεύχεις.

Aligned English X.28 (source PDF p. 51). you are all things: for you alone make all these.

Related lexical entries εἰμί [OL0502]

XI.5 AV021_03

Source AP021.03 · source PDF p. 52

Supplied apparatus 5 φιλένθεε, ἀστροδίαιτε codd., corr. Hermann.

Adopted forms φιλένθεος, ἀντροδίαιτε

Adopted lexical access φιλένθεος; ἀντροδίαιτος

Reported forms φιλένθεε; ἀστροδίαιτε

Reported lexical access φιλένθεος; ἀστροδίαιτος

Transliteration access philenthee; astrodiaite

The φιλένθεος change is grammatical; cave-dwelling in ἀντροδίαιτε contrasts with star-dwelling ἀστροδίαιτε. That spatial compound is not a minor inflection.

Greek evidence XI.5 (source PDF p. 52). αἰγομελές, βακχευτά, φιλένθεος, ἀντροδίαιτε,

Aligned English XI.5 (source PDF p. 53). goat-limbed, reveller, filled with the god, dweller in caves,

Related lexical entries φιλένθεος [OL1853]; ἀντροδίαιτος [OL0160]

XI.14 AV022_02

Source AP022.02 · source PDF p. 54

Supplied apparatus 14 βαθύρροον Lennep] βαθύσπορον.

Adopted forms βαθύρροον

Adopted lexical access βαθύρροος

Reported forms βαθύσπορον

Reported lexical access βαθύσπορος

Transliteration access bathysporon

Deep-flowing water replaces a deep-sown compound. The former is a hydrological description; the latter's precise force here is uncertain.

Uncertainty The alternative's local interpretation is not secured by merely recognizing its components.

Greek evidence XI.14 (source PDF p. 54). εἴκει δ' ἀκαμάτου πόντου τὸ βαθύρροον ὕδωρ

Aligned English XI.14 (source PDF p. 55). and the deep-flowing water of the untiring sea gives way,

Related lexical entries βαθύρροος [OL0273]

XI.18 AV023_01

Source AP023.01 · source PDF p. 56

Supplied apparatus 18 ῥεῖα Wiel] θεῖα.

Adopted forms ῥεῖα

Adopted lexical access ῥεῖα

Reported forms θεῖα

Reported lexical access θεῖος

Transliteration access theia

Adopted "easily" describes how the cosmic components move under Pan's commands; the reported adjective would call the things divine.

Greek evidence XI.18 (source PDF p. 56). βαίνει γὰρ τάδε ῥεῖα πολύκριτα σῇσιν ἐφετμαῖς·

Aligned English XI.18 (source PDF p. 57). For these things, so widely diverse, go easily at your commands;

Related lexical entries ῥεῖα [OL1589]; θεῖος [OL0771]

XII.5 AV024_04

Source AP024.04 · source PDF p. 58

Supplied apparatus 5 κάρτος μετὰ τόξα καὶ μάντι codd., corr. Sanctamandus.

Adopted forms κάρτος μέγα, τοξότα, μάντι

Adopted lexical access κάρτος; μέγας; τοξότης; μάντις

Reported forms κάρτος μετὰ τόξα καὶ μάντι

Reported lexical access κάρτος; μετά; τόξον; καί; μάντις

Transliteration access kartos meta toxa kai manti

Adopted “great might, archer, seer” replaces a reported clause containing “might, with/after bows, and seer.” The changes create the explicit agent title τοξότης and adjective μέγας.

Uncertainty The transmitted phrase as reported is syntactically problematic; no smooth rival translation is asserted.

Greek evidence XII.5 (source PDF p. 58). παγκρατὲς ἦτορ ἔχων, κάρτος μέγα, τοξότα, μάντι,

Aligned English XII.5 (source PDF p. 59). holding an all-conquering heart, great might, archer, seer,

Related lexical entries κράτος [OL0964]; μέγας [OL1106]; τοξότης [OL1756]; μάντις [OL1094]

XII.10 AV025_01

Source AP025.01 · source PDF p. 60

Supplied apparatus 10 βολίσιν Lennep] φολίσιν.

Adopted forms βολίσιν

Adopted lexical access βολίς

Reported forms φολίσιν

Reported lexical access φολίς

Transliteration access pholisin

Adopted missiles/bolts used in flashing contrast with reported scales. These are different nouns, not spelling variants of one headword.

Greek evidence XII.10 (source PDF p. 60). πρωτογόνοις στράψας βολίσιν, μεγαλώνυμε δαῖμον,

Aligned English XII.10 (source PDF p. 61). flashing with first-born shafts, daimon of great renown,

Related lexical entries βολίς [OL0318]

XII.10 AV025_02

Source AP025.02 · source PDF p. 60

Supplied apparatus δαῖμον Pierson] ναίων.

Adopted forms δαῖμον

Adopted lexical access δαίμων

Reported forms ναίων

Reported lexical access ναίω

Transliteration access naiōn

A divine vocative replaces a dwelling participle; the line’s construction changes along with lexical content.

Greek evidence XII.10 (source PDF p. 60). πρωτογόνοις στράψας βολίσιν, μεγαλώνυμε δαῖμον,

Aligned English XII.10 (source PDF p. 61). flashing with first-born shafts, daimon of great renown,

Related lexical entries δαίμων [OL0390]; ναίω [OL1171]

XII.16 AV025_05

Source AP025.05 · source PDF p. 60

Supplied apparatus 16 ἐπίπεμπε codd.

Adopted forms ἀπόπεμπε

Adopted lexical access ἀποπέμπω

Reported forms ἐπίπεμπε

Reported lexical access ἐπιπέμπω

Transliteration access epipempe

The adopted petition sends destructive fates away; the reported verb sends them upon/toward. Direction of the requested action is materially different.

Greek evidence XII.16 (source PDF p. 60). πτηνοῖς τ’ ἰοβόλοις κῆρας χαλεπὰς ἀπόπεμπε.

Aligned English XII.16 (source PDF p. 61). and with winged arrows send the harsh dooms away.

Related lexical entries ἀποπέμπω [OL0186]

XIII.4 AV026_02

Source AP026.02 · source PDF p. 62

Supplied apparatus 4 ἀρρήκτους Lennep] ἀρρήτους.

Adopted forms ἀρρήκτους

Adopted lexical access ἄρρηκτος

Reported forms ἀρρήτους

Reported lexical access ἄρρητος

Transliteration access arrētous

Kronos has unbreakable bonds in the adopted text rather than unspeakable/secret bonds. Explain these separate compounds without treating all ἀρρητ- language as a mystery code.

Greek evidence XIII.4 (source PDF p. 62). δεσμοὺς ἀρρήκτους ὃς ἔχεις κατ’ ἀπείρονα κόσμον,

Aligned English XIII.4 (source PDF p. 63). you who hold unbreakable bonds throughout the boundless kosmos,

Related lexical entries ἄρρηκτος [OL0207]; ἄρρητος [OL0208]

XIII.7 AV026_04

Source AP026.04 · source PDF p. 62

Supplied apparatus 7 φυῆς Lennep] φυή.

Adopted forms φυῆς

Adopted lexical access φυή

Reported forms φυή

Reported lexical access φυή

Transliteration access phyē

Adopted genitive attaches growth/nature to μείωσι, “diminisher of growth”; reported nominative would alter this construction. Same noun but meaningful syntax.

Greek evidence XIII.7 (source PDF p. 62). γέννα, φυῆς μείωσι, Ῥέας πόσι, σεμνὲ προμηθεῦ,

Aligned English XIII.7 (source PDF p. 63). birth, diminisher of growth, husband of Rhea, august Prometheus,

Related lexical entries φυή [OL1892]

XIII.10 AV026_05

Source AP026.05 · source PDF p. 62

Supplied apparatus 10 εὐόλβου Hermann] εὐόλβον.

Adopted forms εὐόλβου

Adopted lexical access εὔολβος

Reported forms εὐόλβον

Reported lexical access εὔολβος

Transliteration access euolbon

Genitive qualifies life rather than the accusative end; the prosperous sense remains.

Greek evidence XIII.10 (source PDF p. 62). πέμποις εὐόλβου βιότου τέλος αἰὲν ἄμεμπτον.

Aligned English XIII.10 (source PDF p. 63). may you send an end of life ever blessed and blameless.

Related lexical entries εὔολβος [OL0660]

XIV.2 AV027_01

Source AP027.01 · source PDF p. 64

Supplied apparatus 2 ἤτ’ ἐπὶ ταυροφόρον ἱερότροχον ἅρμα τιταίνεις codd., corr. Hermann.

Adopted forms ᾗ λῖς ταυροφόνος ἱερότροχον ἅρμα τιταίνει

Adopted lexical access ὅς; λίς; ταυροφόνος; ἱερότροχος; ἅρμα; τιταίνω

Reported forms ἤτ’ ἐπὶ ταυροφόρον ἱερότροχον ἅρμα τιταίνεις

Reported lexical access ὅς; τε; ἐπί; ταυροφόρος; ἱερότροχος; ἅρμα; τιταίνω

Transliteration access hētʼ epi taurophoron hierotrokhon harma titaineis

The adopted line supplies the lion as subject, bull-slaying, drawing Rhea’s sacred-wheeled chariot. The reported wording has Rhea as implied second-person subject and bull-bearing rather than bull-slaying. This changes agent and imagery.

Uncertainty The lion λῖς is absent from the complete reported clause; do not invent it as a witnessed word. The grammar of the reported opening remains awkward.

Greek evidence XIV.2 (source PDF p. 64). ᾗ λῖς ταυροφόνος ἱερότροχον ἅρμα τιταίνει,

Aligned English XIV.2 (source PDF p. 65). whose bull-slaying lion draws the sacred-wheeled chariot,

Related lexical entries λίς [OL1050]; ταυροφόνος [OL1701]; ἱερότροχος [OL0824]; ἅρμα [OL0200]; τιταίνω [OL1746]

XV.1 AV029_01

Source AP029.01 · source PDF p. 68

Supplied apparatus 1 πολύτιμε codd.

Adopted forms πολυτίμητε

Adopted lexical access πολυτίμητος

Reported forms πολύτιμε

Reported lexical access πολύτιμος

Transliteration access polytime

The adopted much-honoured participial adjective differs in formation from the reported much-valued/honoured adjective. The semantic overlap warrants a linked variant record, not two unrelated senses.

Greek evidence XV.1 (source PDF p. 68). Ζεῦ πολυτίμητε, Ζεῦ ἄφθιτε, τήνδε τοι ἡμεῖς

Aligned English XV.1 (source PDF p. 69). Zeus much honoured, Zeus imperishable, this absolving testimony

Related lexical entries πολυτίμητος [OL1497]; πολύτιμος [OL1498]

XV.5 AV029_03

Source AP029.03 · source PDF p. 68

Supplied apparatus 5 ἐέργει Abel] ἔταξε.

Adopted forms ἐέργει

Adopted lexical access ἐέργω

Reported forms ἔταξε

Reported lexical access τάσσω

Transliteration access etaxe

Heaven encloses things in the adopted line rather than having ordered/arranged them. Spatial containment and ordering should not be collapsed.

Greek evidence XV.5 (source PDF p. 68). καὶ πόντος καὶ πάνθ’, ὁπόσ’ οὐρανὸς ἐντὸς ἐέργει·

Aligned English XV.5 (source PDF p. 69). and the sea, and all that heaven encloses within;

Related lexical entries ἔργω [OL0600]

XV.9 AV029_04

Source AP029.04 · source PDF p. 68

Supplied apparatus 9 ἀστράπιε Hermann] ἀστραπαῖε.

Adopted forms ἀστράπιε

Adopted lexical access ἀστράπιος

Reported forms ἀστραπαῖε

Reported lexical access ἀστραπαῖος

Transliteration access astrapaie

Both are lightning epithets, but preserve their different suffixes and access forms. No distinct Zeus is implied.

Greek evidence XV.9 (source PDF p. 68). ἀστράπιε, βρονταῖε, κεραύνιε, φυτάλιε Ζεῦ·

Aligned English XV.9 (source PDF p. 69). god of the lightning, of the thunder, of the thunderbolt, Zeus of growth;

Related lexical entries ἀστράπιος [OL0225]

XVI.6 AV030_04

Source AP030.04 · source PDF p. 70

Supplied apparatus 6 ἠέρι Dorville] περί.

Adopted forms ἠέρι

Adopted lexical access ἀήρ

Reported forms περί

Reported lexical access περί

Transliteration access peri

The adopted dative noun explicitly makes Hera mingled with august air; the reported preposition does not itself name air. This affects the hymn’s physical characterization of Hera.

Greek evidence XVI.6 (source PDF p. 70). κοινωνεῖς γὰρ ἅπασι κεκραμένη ἠέρι σεμνῷ·

Aligned English XVI.6 (source PDF p. 71). for you share in all things, blended with the august air;

Related lexical entries ἀήρ [OL0042]

XVI.10 AV030_05

Source AP030.05 · source PDF p. 70

Supplied apparatus 10 γήθουσα Lobeck] γήθοντι.

Adopted forms γήθουσα

Adopted lexical access γηθέω

Reported forms γήθοντι

Reported lexical access γηθέω

Transliteration access gēthonti

Adopted feminine participle describes Hera’s gladness; reported dative attaches gladness elsewhere, potentially the face. Preserve the changed agreement without another lemma.

Greek evidence XVI.10 (source PDF p. 70). ἔλθοις εὐμενέουσα καλῷ γήθουσα προσώπῳ.

Aligned English XVI.10 (source PDF p. 71). may you come with favour, rejoicing, with a fair face.

Related lexical entries γηθέω [OL0368]

XVII.7 AV031_05

Source AP031.05 · source PDF p. 72

Supplied apparatus 7 ἔλαβες codd.

Adopted forms ἔλαχες

Adopted lexical access λαγχάνω

Reported forms ἔλαβες

Reported lexical access λαμβάνω

Transliteration access elabes

Adopted receiving by lot contrasts with general taking/receiving, an important distinction in Poseidon’s third share of the sea.

Greek evidence XVII.7 (source PDF p. 72). ὃς τριτάτης μοίρης ἔλαχες βαθὺ χεῦμα θαλάσσης,

Aligned English XVII.7 (source PDF p. 73). you who by the third lot were allotted the deep stream of the sea,

Related lexical entries λαγχάνω [OL1015]

XVIII.heading AV033_01

Source AP033.01 · source PDF p. 76

Supplied apparatus Inscr. εἰς τυφῶνα est in codd.

Reported forms εἰς τυφῶνα

Reported lexical access εἰς; Τυφών

Transliteration access eis typhōna

The apparatus says the manuscripts have a heading “to Typhon,” whereas the supplied hymn is presented as Plouton. This is paratextual evidence, not a Typhon occurrence in the adopted verses.

Uncertainty The exact manuscripts and heading’s history are not independently collated.

Heading evidence XVIII.heading. XVIII. ΕΙΣ ΠΛΟΥΤΩΝΑ

Related lexical entries Πλούτων [OL1440]

XVIII.11 AV033_02

Source AP033.02 · source PDF p. 76

Supplied apparatus 11 πολυδέγμον Ruhnken] πολυδαῖμον.

Adopted forms πολυδέγμον

Adopted lexical access πολυδέγμων

Reported forms πολυδαῖμον

Reported lexical access πολυδαίμων

Transliteration access polydaimon

The adopted many-receiving epithet characterizes the lord of the dead. LSJ labels πολυδαίμων at this locus a false reading; it is retained as a report, not confidently glossed as an independent theology of many daimones.

Greek evidence XVIII.11 (source PDF p. 76). ὃς κρατέεις θνητῶν θανάτου χάριν, ὦ πολυδέγμον·

Aligned English XVIII.11 (source PDF p. 77). you who rule over mortals for death's sake, O receiver of many;

Related lexical entries πολυδέγμων [OL1461]

XVIII.15 AV033_04

Source AP033.04 · source PDF p. 76

Supplied apparatus 15 εἰς codd.

Adopted forms εἰσ’

Adopted lexical access εἰμί

Reported forms εἰς

Reported lexical access εἰς

Transliteration access eis

Printed εἰσ’ is elided “are,” in “where the gates of Hades are”; reported εἰς could be read as the preposition into. The apparatus’s punctuation matters for parsing, not just orthography.

Uncertainty No full εἰσί is printed in the apparatus; dictionary access does not alter the source.

Greek evidence XVIII.15 (source PDF p. 76). δήμου Ἐλευσῖνος, τόθι περ πύλαι εἰσ’ Ἀίδαο.

Aligned English XVIII.15 (source PDF p. 77). of the deme of Eleusis, where the gates of Hades are.

Related lexical entries εἰμί [OL0502]

XVIII.18 AV033_06

Source AP033.06 · source PDF p. 76

Supplied apparatus 18 μυστοπόλοις (sic, errore?) Hermann] μουσιπόλοις.

Adopted forms μυστιπόλοις

Adopted lexical access μυστιπόλος

Reported forms μουσιπόλοις

Transliteration access mousipolois

The adopted μυστιπόλοις belongs to mystery-service vocabulary; the reported μουσιπόλοις has a different first component and uncertain exact dictionary form. The apparatus's μυστοπόλοις is itself questioned and is not the actual adopted form.

Uncertainty Preserve μυστιπόλοις, apparatus μυστοπόλοις (sic, errore?) and reported μουσιπόλοις distinctly. The last resembles Muse-service formations such as μουσοπόλος, but is not silently respelled or assigned that lemma.

Greek evidence XVIII.18 (source PDF p. 76). σεμνοῖς μυστιπόλοις χαίρων ὁσίοις τε σεβασμοῖς·

Aligned English XVIII.18 (source PDF p. 77). rejoicing in the august celebrants and in pure acts of reverence;

Related lexical entries μυστιπόλος [OL1166]

XIX.1 AV034_01

Source AP034.01 · source PDF p. 78

Supplied apparatus 1 ὑψίβρομον Hermann] ὑψίδρομον.

Adopted forms ὑψίβρομον

Adopted lexical access ὑψίβρομος

Reported forms ὑψίδρομον

Reported lexical access ὑψίδρομος

Transliteration access hupsidromon

High-thundering cosmos in the adopted phrase contrasts with high-running; the compound's second element changes the physical image.

Greek evidence XIX.1 (source PDF p. 78). Ζεῦ πάτερ, ὑψίβρομον πυριαυγέα κόσμον ἐλαύνων,

Aligned English XIX.1 (source PDF p. 79). Zeus father, driving the high-roaring, fire-gleaming kosmos,

Related lexical entries ὑψίβρομος [OL1821]

XIX.1 AV034_02

Source AP034.02 · source PDF p. 78

Supplied apparatus πυριαυγέα Abel] πυρσαυγέα.

Adopted forms πυριαυγέα

Adopted lexical access πυριαυγής

Reported forms πυρσαυγέα

Reported lexical access πυρσαυγής

Transliteration access pyrsaugea

Fire-shining and torch/firelight-shining compounds overlap in luminosity but have different forms; give linked variant access without inventing a contrast unsupported by context.

Greek evidence XIX.1 (source PDF p. 78). Ζεῦ πάτερ, ὑψίβρομον πυριαυγέα κόσμον ἐλαύνων,

Aligned English XIX.1 (source PDF p. 79). Zeus father, driving the high-roaring, fire-gleaming kosmos,

Related lexical entries πυριαυγής [OL1575]

XIX.6 AV034_05

Source AP034.05 · source PDF p. 78

Supplied apparatus 6 κραιπνούς Hermann] κρατερούς.

Adopted forms κραιπνούς

Adopted lexical access κραιπνός

Reported forms κρατερούς

Reported lexical access κρατερός

Transliteration access kraterous

The missiles are swift in the adopted text rather than strong. Both epithets are intelligible but emphasize different qualities.

Greek evidence XIX.6 (source PDF p. 78). παμφλέκτους, κραιπνούς, φρικώδεας, ὀβριμοθύμους,

Aligned English XIX.6 (source PDF p. 79). all-burning, swift, shudder-making, of mighty spirit,

Related lexical entries κραιπνός [OL0956]; κρατερός [OL0961]

XIX.7 AV034_06

Source AP034.06 · source PDF p. 78

Supplied apparatus 7 εὐροθίους Hermann] ἐς ῥοθίους.

Adopted forms εὐροθίους

Adopted lexical access εὐρόθιος

Reported forms ἐς ῥοθίους

Reported lexical access ἐς; ῥόθιος

Transliteration access es rhothious

The adopted εὐροθίους describes rapidly rushing thunderbolts (LSJ at this locus). The reported ἐς ῥοθίους is a preposition plus a separate rushing/roaring adjective, not just another inflection of the adopted compound.

Uncertainty The reported phrase’s syntactic object is not securely recoverable from the note alone.

Greek evidence XIX.7 (source PDF p. 78). βάλλων εὐροθίους, φλογερούς, νεφέεσσι καλύπτων

Aligned English XIX.7 (source PDF p. 79). hurling them, well-rushing and flaming, covering them with clouds,

Related lexical entries εὐρόθιος [OL0668]

XIX.7 AV034_07

Source AP034.07 · source PDF p. 78

Supplied apparatus νεφέεσσι Hermann] βελέεσσι.

Adopted forms νεφέεσσι

Adopted lexical access νεφέλη

Reported forms βελέεσσι

Reported lexical access βέλος

Transliteration access beleessi

Concealing in clouds replaces concealing with/in missiles. The physical medium changes.

Greek evidence XIX.7 (source PDF p. 78). βάλλων εὐροθίους, φλογερούς, νεφέεσσι καλύπτων

Aligned English XIX.7 (source PDF p. 79). hurling them, well-rushing and flaming, covering them with clouds,

Related lexical entries νεφέλη [OL1191]; βέλος [OL0299]

XIX.8 AV034_08

Source AP034.08 · source PDF p. 78

Supplied apparatus 8 κλονοκάρδιον Stephanus] χρονοκάρδιον.

Adopted forms κλονοκάρδιον

Adopted lexical access κλονοκάρδιος

Reported forms χρονοκάρδιον

Transliteration access khronokardion

Adopted “heart-shaking” describes the frightening weapon. The reported χρονοκάρδιον is kept as an uncertain string, not interpreted as a novel theory of time and heart.

Uncertainty No secure variant lemma or sense assigned.

Greek evidence XIX.8 (source PDF p. 78). πτηνὸν ὅπλον δεινόν, κλονοκάρδιον, ὀρθοέθειρον,

Aligned English XIX.8 (source PDF p. 79). a winged weapon, dread, heart-shaking, hair-raising,

Related lexical entries κλονοκάρδιος [OL0928]

XIX.heading AV035_01

Source AP035.01 · source PDF p. 82

Supplied apparatus Inscr. Κεραυνοῦ in inscriptione codd.

Reported forms Κεραυνοῦ

Reported lexical access κεραυνός

Transliteration access Keraunou

The source reports a genitive heading “of Thunderbolt.” This belongs to the heading layer and does not add a verse occurrence.

Uncertainty The apparatus’s heading report is not independent proof of the manuscript title’s historical authority.

Heading evidence XIX.heading. ΧΙΧ. ΚΕΡΑΥΝΙΟΥ ΔΙΟΣ

Rubric θυμίαμα στύρακα

Related lexical entries κεραυνός [OL0901]

XIX.17 AV035_02

Source AP035.02 · source PDF p. 82

Supplied apparatus 17 προκάλυμμ’ ἀφίεις Slothouwer] προκάλυμμα βάλλεις.

Adopted forms προκάλυμμ’ ἀφίεις

Adopted lexical access προκάλυμμα; ἀφίημι

Reported forms προκάλυμμα βάλλεις

Reported lexical access προκάλυμμα; βάλλω

Transliteration access prokalymma balleis

The adopted thunderbolt is sent forth/released rather than thrown; the common covering/veil noun is elided in the adopted wording. Keep the distinct verbs visible.

Greek evidence XIX.17 (source PDF p. 82). οὐράνιον προκάλυμμ’ ἀφίεις ἀργῆτα κεραυνόν.

Aligned English XIX.17 (source PDF p. 83). the heavenly covering, you let loose the white thunderbolt.

Related lexical entries προκάλυμμα [OL1537]; ἀφίημι [OL0262]; βάλλω [OL0287]

XIX.18 AV035_03

Source AP035.03 · source PDF p. 82

Supplied apparatus 18 βαρύν add. Slothouwer.

Adopted forms βαρὺν

Adopted lexical access βαρύς

The supplied addition makes Zeus’s θυμός explicitly heavy/grievous, whose force is redirected into the sea. This meaningful adjective needs a note even though the apparatus supplies no rejected replacement.

Greek evidence XIX.18 (source PDF p. 82). ἀλλά, μάκαρ, θυμὸν βαρὺν ἔμβαλε κύμασι πόντου

Aligned English XIX.18 (source PDF p. 83). But, blessed one, cast your heavy anger into the waves of the sea

Related lexical entries βαρύς [OL0293]

XX.heading AV036_01

Source AP036.01 · source PDF p. 84

Supplied apparatus In inscriptione ἀστραπίου Abel pro ἀστραπέως.

Adopted forms ἀστραπίου

Adopted lexical access ἀστράπιος

Reported forms ἀστραπέως

Transliteration access astrapeōs

Two lightning epithets appear in the heading report; distinguish the adopted adjective from the reported agent-style formation, without adding either to verse counts.

Uncertainty Reported ἀστραπέως is preserved as an exact heading-form label; the nominative ἀστραπεύς is not manufactured from it. Historical title transmission remains uncollated.

Heading evidence XX.heading. XX. ΔΙΟΣ ΑΣΤΡΑΠΙΟΥ

Rubric θυμίαμα λιβανομάνναν

Related lexical entries ἀστράπιος [OL0225]

XX.2 AV036_03

Source AP036.03 · source PDF p. 84

Supplied apparatus πυρίβρομον Pierson] πυρίδρομον.

Adopted forms πυρίβρομον

Adopted lexical access πυρίβρομος

Reported forms πυρίδρομον

Reported lexical access πυρίδρομος

Transliteration access pyridromon

Fire-thundering replaces fire-running, a real change in Zeus’s sound/motion imagery.

Greek evidence XX.2 (source PDF p. 84). ἠέριον, φλογόεντα, πυρίβρομον, ἠεροφεγγῆ,

Aligned English XX.2 (source PDF p. 85). of the air, flaming, fire-roaring, shining through the air,

Related lexical entries πυρίβρομος [OL1576]; πυρίδρομος [OL1577]

XX.5 AV036_05

Source AP036.05 · source PDF p. 84

Supplied apparatus 5 ἀστράπιον Abel] ἀστραπαῖον.

Adopted forms ἀστράπιον

Adopted lexical access ἀστράπιος

Reported forms ἀστραπαῖον

Reported lexical access ἀστραπαῖος

Transliteration access astrapaion

Different suffixal forms of the lightning epithet, as also at XV.9; no distinct deity is established.

Greek evidence XX.5 (source PDF p. 84). ἀστράπιον Δία, παγγενέτην, βασιλῆα μέγιστον,

Aligned English XX.5 (source PDF p. 85). Zeus of the lightning, all-begetter, greatest king,

Related lexical entries ἀστράπιος [OL0225]

XXI.3 AV037_03

Source AP037.03 · source PDF p. 86

Supplied apparatus 3 ὑγροκέλευθοι Hermann] ὑδροκέλευθοι.

Adopted forms ὑγροκέλευθοι

Adopted lexical access ὑγροκέλευθος

Reported forms ὑδροκέλευθοι

Reported lexical access ὑδροκέλευθος

Transliteration access hudrokeleuthoi

The adopted wet-wayed compound differs from a water-wayed formation. Their local senses overlap but the Greek compounds remain separately searchable.

Greek evidence XXI.3 (source PDF p. 86). βρονταῖαι, πυρόεσσαι, ἐρίβρομοι, ὑγροκέλευθοι,

Aligned English XXI.3 (source PDF p. 87). of the thunder, fiery, loud-roaring, watery-pathed,

Related lexical entries ὑγροκέλευθος [OL1789]

XXII.5 AV038_01

Source AP038.01 · source PDF p. 88

Supplied apparatus 5 εὐδίοις Abel] εὐδεινοῖς.

Adopted forms εὐδίοις

Adopted lexical access εὔδιος

Reported forms εὐδεινοῖς

Reported lexical access εὐδεινός

Transliteration access eudeinois

Both describe calm/gentle conditions of the sea’s courses. LSJ recognizes εὐδεινός as a contracted εὐδιεινός and reports this very variant, so it is not an unintelligible corruption.

Greek evidence XXII.5 (source PDF p. 88). εὐδίοις ἁπαλοῖσι γαληνιόωσα δρόμοισι,

Aligned English XXII.5 (source PDF p. 89). growing calm again in soft and fair-weather courses,

Related lexical entries εὔδιος [OL0637]

XXIII.6 AV039_02

Source AP039.02 · source PDF p. 90

Supplied apparatus 6 ἐννυχίοις et ἀποκλείοις codd., corr. Hermann.

Adopted forms ἐν μυχίοις; ἀποκλείεις

Adopted lexical access ἐν; μύχιος; ἀποκλείω

Reported forms ἐννυχίοις; ἀποκλείοις

Reported lexical access ἐννύχιος; ἀποκλείω

Transliteration access ennykhiois; apokleiois

Adopted “in inner recesses” differs from “nocturnal”; the closing verb is indicative rather than reported optative. The concealed winds are not automatically night winds.

Greek evidence XXIII.6 (source PDF p. 90). ἐν μυχίοις κευθμῶσιν ἐλαυνομένας ἀποκλείεις·

Aligned English XXIII.6 (source PDF p. 91). the winds driven into the innermost hiding-places;

Related lexical entries μύχιος [OL1167]; ἀποκλείω [OL0183]; ἐννύχιος [OL0557]

XXIII.8 AV039_04

Source AP039.04 · source PDF p. 90

Supplied apparatus ἠπιόχειρ’ (ἠπιόχειρον ὑγείην Ruhnken) ὑγίειαν Hermann] ὀλβιόχειρον ὑγείην.

Adopted forms ἠπιόχειρ’ ὑγίειαν

Adopted lexical access ἠπιόχειρ; ὑγίεια

Reported forms ὀλβιόχειρον ὑγείην

Transliteration access olbiokheiron hygeiēn

The adopted health has a soothing/gentle hand rather than the reported prosperous/blessed-hand formation. Ruhnken’s parenthetical ἠπιόχειρον ὑγείην is a separate editorial proposal, not another manuscript reading.

Uncertainty Do not force ὀλβιόχειρον into the three-termination morphology of ἠπιόχειρ or silently replace its ending. The alternate spelling of health belongs to the same health-word family.

Greek evidence XXIII.8 (source PDF p. 90). ὄλβον τ’ εἰρήνην τε καὶ ἠπιόχειρ’ ὑγίειαν.

Aligned English XXIII.8 (source PDF p. 91). prosperity and peace and gentle-handed health.

Related lexical entries ἠπιόχειρ [OL0749]; ὑγίεια [OL1787]

XXIV.2 AV040_01

Source AP040.01 · source PDF p. 92

Supplied apparatus 2 φρικαλέαι Abel] σφράγιαι.

Adopted forms φρικαλέαι

Adopted lexical access φρικαλέος

Reported forms σφράγιαι

Transliteration access sphragiai

Adopted fearsome/shuddering Nereids replace an obscure reported string. No “seal” or “sacrifice” definition is to be invented for σφράγιαι from resemblance alone.

Uncertainty The reported form remains an attested-form label without secure dictionary access.

Greek evidence XXIV.2 (source PDF p. 92). φρικαλέαι, βύθιαι, χοροπαίγμονες, ὑγροκέλευθοι,

Aligned English XXIV.2 (source PDF p. 93). shuddering, of the depths, dance-players, watery-pathed,

Related lexical entries φρικαλέος [OL1885]

XXV.9 AV041_02

Source AP041.02 · source PDF p. 96

Supplied apparatus 9 ἐν omm. codd.

Adopted forms ἐν

Adopted lexical access ἐν

The adopted “in Proteus” explicitly locates what first Nature deposited. The apparatus says the manuscripts omit ἐν, but names no restorer. The construction matters for Nature/Proteus, not a standalone article on the preposition.

Greek evidence XXV.9 (source PDF p. 96). πάντα γὰρ ἐν Πρωτεῖ πρώτη φύσις ἐγκατέθηκε.

Aligned English XXV.9 (source PDF p. 97). for the first nature laid all things up in Proteus.

Related lexical entries Πρωτεύς [OL1558]; φύσις [OL1897]

XXVI.6 AV042_04

Source AP042.04 · source PDF p. 98

Supplied apparatus πολύσεμνε Abel] πολύσεπτε.

Adopted forms πολύσεμνε

Adopted lexical access πολύσεμνος

Reported forms πολύσεπτε

Reported lexical access πολύσεπτος

Transliteration access polysepte

Both epithets express intense reverence, but σεμν- and σεπτ- are distinct formations; do not erase their form distinction or impose the edition’s English policy as two rigid ancient categories.

Greek evidence XXVI.6 (source PDF p. 98). ἀιδίη, πολύσεμνε, βαθύστερν’, ὀλβιόμοιρε,

Aligned English XXVI.6 (source PDF p. 99). everlasting, most august, deep-breasted, of blessed lot,

Related lexical entries πολύσεμνος [OL1493]

XXVI.8 AV042_06

Source AP042.06 · source PDF p. 98

Supplied apparatus 8 ὀμβροχαρές Abel] ὀμβριμοχαρής.

Adopted forms ὀμβροχαρές

Adopted lexical access ὀμβροχαρής

Reported forms ὀμβριμοχαρής

Transliteration access ombrimokharēs

Adopted “rain-rejoicing” fits Gaia and growing vegetation; the extra letters of the report do not justify silently glossing a separate strength- or storm-compound.

Uncertainty No secure dictionary lemma is assigned to ὀμβριμοχαρής.

Greek evidence XXVI.8 (source PDF p. 98). ὀμβροχαρές, περὶ τὴν κόσμος πολυδαίδαλος ἄστρων

Aligned English XXVI.8 (source PDF p. 99). rain-delighting, about whom the intricate order of the stars

Related lexical entries ὀμβροχαρής [OL1259]

XXVI.11 AV042_08

Source AP042.08 · source PDF p. 98

Supplied apparatus 11 εὐόλβοισιν Lennep] ὀλβίοισιν.

Adopted forms εὐόλβοισιν

Adopted lexical access εὔολβος

Reported forms ὀλβίοισιν

Reported lexical access ὄλβιος

Transliteration access olbioisin

Prosperous/blessed seasons can be expressed with either related adjective. Give both access forms without asserting a large local semantic opposition.

Greek evidence XXVI.11 (source PDF p. 98). εὐμενὲς ἦτορ ἔχουσα, σὺν εὐόλβοισιν ἐν ὥραις.

Aligned English XXVI.11 (source PDF p. 99). holding a kindly heart, in seasons of good fortune.

Related lexical entries εὔολβος [OL0660]

XXVIII.5 AV044_04

Source AP044.04 · source PDF p. 104

Supplied apparatus 5 στροφιοῦχε Wiel] τροφιοῦχε.

Adopted forms στροφιοῦχε

Adopted lexical access στροφιοῦχος

Reported forms τροφιοῦχε

Transliteration access trophioukhe

The adopted Hermes epithet is wearing a στρόφιον according to LSJ, which explicitly calls it a conjecture for τροφ-. The reported form must not be automatically defined as a nourishment-holder.

Uncertainty The accepted source reading is lexically explained without claiming its underlying textual history certain; reported τροφιοῦχε remains an attested-form label.

Greek evidence XXVIII.5 (source PDF p. 104). γυμνάσιν ὃς χαίρεις δολίαις τ’ ἀπάταις, στροφιοῦχε,

Aligned English XXVIII.5 (source PDF p. 105). you who rejoice in exercises and in crafty deceits, wearer of the twisted band,

Related lexical entries στροφιοῦχος [OL1655]

XXIX.5 AV046_01

Source AP046.01 · source PDF p. 108

Supplied apparatus 5 ἐρασιπλόκαμος Abel] ἐρατοπλόκαμος.

Adopted forms ἐρασιπλόκαμος

Adopted lexical access ἐρασιπλόκαμος

Reported forms ἐρατοπλόκαμος

Reported lexical access ἐρατοπλόκαμος

Transliteration access eratoplokamos

Both relate to lovely/love-locks and LSJ cross-refers their meanings; preserve the two forms without manufacturing a sharp semantic contrast.

Greek evidence XXIX.5 (source PDF p. 108). Πραξιδίκη, ἐρασιπλόκαμος, Δηοῦς θάλος ἀγνόν,

Aligned English XXIX.5 (source PDF p. 109). Praxidike, of lovely hair, holy shoot of Deo,

Related lexical entries ἐρασιπλόκαμος [OL0590]

XXIX.5 AV046_02

Source AP046.02 · source PDF p. 108

Supplied apparatus Δηοῦς Lennep] διός.

Adopted forms Δηοῦς

Adopted lexical access Δηώ

Reported forms διός

Reported lexical access Ζεύς

Transliteration access dios

The adopted shoot of Deo/Demeter contrasts with a shoot of Zeus at this precise line. Zeus is already explicitly her father in XXIX.1 and is still present in XXIX.7, so the alteration must not be described as removing Zeus from the hymn or supplying Persephone’s existence.

Greek evidence XXIX.5 (source PDF p. 108). Πραξιδίκη, ἐρασιπλόκαμος, Δηοῦς θάλος ἀγνόν,

Aligned English XXIX.5 (source PDF p. 109). Praxidike, of lovely hair, holy shoot of Deo,

Related lexical entries Δηώ [OL0419]; Ζεύς [OL0707]

XXIX.9 AV046_03

Source AP046.03 · source PDF p. 108

Supplied apparatus 9 συμπαίκτειρα Heringa] συμπλέκτειρα.

Adopted forms συμπαίκτειρα

Adopted lexical access συμπαίκτειρα

Reported forms συμπλέκτειρα

Reported lexical access συμπλέκτειρα

Transliteration access symplekteira

Adopted συμπαίκτειρα means playmate of the Seasons. Reported συμπλέκτειρα morphologically suggests a co-weaving/intertwining agent, but LSJ labels it a false reading for συμπαίκτειρα, not an independently established weaving sense in this hymn.

Uncertainty The component-based alternative sense is explicitly tentative; the full reported form remains retrievable. A dictionary false-reading label is lexicographic judgment, not fresh collation.

Greek evidence XXIX.9 (source PDF p. 108). Ὡρῶν συμπαίκτειρα, φαεσφόρος, ἀγλαόμορφε,

Aligned English XXIX.9 (source PDF p. 109). playmate of the Horai, light-bearing, of splendid form,

Related lexical entries συμπαίκτειρα [OL1662]

XXIX.13 AV047_02

Source AP047.02 · source PDF p. 110

Supplied apparatus 13 χροοκάρποις codd.

Adopted forms χλοοκάρποις

Adopted lexical access χλοόκαρπος

Reported forms χροοκάρποις

Transliteration access khrookarpois

The adopted shoots have green/new fruit. The rho spelling is preserved without inventing a skin/colour-fruit compound from it.

Uncertainty No secure reported lemma or semantic contrast is asserted.

Greek evidence XXIX.13 (source PDF p. 110). ἱερὸν ἐκφαίνουσα δέμας βλαστοῖς χλοοκάρποις,

Aligned English XXIX.13 (source PDF p. 111). showing forth your sacred body in green-fruited shoots,

Related lexical entries χλοόκαρπος [OL1928]

XXX.5 AV048_01

Source AP048.01 · source PDF p. 112

Supplied apparatus 5 βοτρυηφόρον Abel] βοτρυοφόρον.

Adopted forms βοτρυηφόρον

Adopted lexical access βοτρυηφόρος

Reported forms βοτρυοφόρον

Reported lexical access βοτρυοφόρος

Transliteration access botryophoron

Both formations mean cluster-bearing; the vowel between noun and carrying element differs. Their close semantic identity can be explained together while preserving lookup access.

Greek evidence XXX.5 (source PDF p. 112). ὠμάδιον, τριετῆ, βοτρυηφόρον, ἐρνεσίπεπλον.

Aligned English XXX.5 (source PDF p. 113). eater of raw flesh, of the third year, grape-bearing, robed in shoots.

Related lexical entries βοτρυηφόρος [OL0322]

XXX.6 AV048_02

Source AP048.02 · source PDF p. 112

Supplied apparatus 6 Εὐβουλεῦ πολύβουλε Pierson] εὔβουλ’ εὐπολύβουλε.

Adopted forms Εὐβουλεῦ, πολύβουλε

Adopted lexical access Εὐβουλεύς; πολύβουλος

Reported forms εὔβουλ’ εὐπολύβουλε

Reported lexical access εὔβουλος

Transliteration access euboul’ eupolyboule

The adopted naming address Eubouleus followed by “much-counselling” replaces “good-counselling” plus an uncertain prefixed compound. The divine name is an editorial choice at this line, not proof that the named figure elsewhere is absent.

Uncertainty εὐπολύβουλε remains an exact reported-form label without a forced nominative or independent sense.

Greek evidence XXX.6 (source PDF p. 112). Εὐβουλεῦ, πολύβουλε, Διὸς καὶ Φερσεφονείης

Aligned English XXX.6 (source PDF p. 113). Eubouleus, of many counsels, of Zeus and Phersephoneia

Related lexical entries Εὐβουλεύς [OL0635]; πολύβουλος [OL1458]

XXX.8 AV048_04

Source AP048.04 · source PDF p. 112

Supplied apparatus 8 ἀμεμφής Lobeck] ἀμεν . . . .

Adopted forms ἀμεμφής

Adopted lexical access ἀμεμφής

Reported forms ἀμεν . . . .

Transliteration access amen . . . .

The adopted blameless/faultless epithet is a completion attributed to Lobeck; the source provides only the incomplete string ἀμεν with dots.

Uncertainty Do not fill the dots with an invented lost reading or count an apparatus-derived ἀμεμφής token as primary evidence in addition to the verse.

Greek evidence XXX.8 (source PDF p. 112). κλῦθι, μάκαρ, φωνῆς, ἡδὺς δ’ ἐπίπνευσον ἀμεμφής,

Aligned English XXX.8 (source PDF p. 113). hear my voice, blessed one, and breathe upon me, sweet and blameless,

Related lexical entries ἀμεμφής [OL0111]

XXXI.3 AV049_02

Source AP049.02 · source PDF p. 114

Supplied apparatus πολύρυθμοι?

Adopted forms παράρυθμοι

Adopted lexical access παράρυθμος

Editorial queries πολύρυθμοι

Query lexical access πολύρυθμος

The source asks whether πολύρυθμοι, “many-rhythmed,” should replace printed παράρυθμοι. A lexical explanation must discuss the adopted para-compound first, not silently translate the unadopted proposal.

Uncertainty The query has neither adoption nor a manuscript attribution in this note.

Greek evidence XXXI.3 (source PDF p. 114). κρουσιλύραι, παράρυθμοι, ἐπεμβάται ἴχνεσι κούφοις,

Aligned English XXXI.3 (source PDF p. 115). lyre-strikers, out of rhythm, treading with light footfalls,

Related lexical entries παράρυθμος [OL1368]

XXXI.3 AV049_03

Source AP049.03 · source PDF p. 114

Supplied apparatus κούφοις Valckenaer] κωφοί.

Adopted forms κούφοις

Adopted lexical access κοῦφος

Reported forms κωφοί

Reported lexical access κωφός

Transliteration access kōphoi

Adopted light footsteps contrast with a reported adjective meaning dull/deaf/mute. The variant changes both lexeme and grammatical attachment.

Greek evidence XXXI.3 (source PDF p. 114). κρουσιλύραι, παράρυθμοι, ἐπεμβάται ἴχνεσι κούφοις,

Aligned English XXXI.3 (source PDF p. 115). lyre-strikers, out of rhythm, treading with light footfalls,

Related lexical entries κοῦφος [OL0955]

XXXI.5 AV049_04

Source AP049.04 · source PDF p. 114

Supplied apparatus 5 ὀρειμανέος Hermann] ὀρειομανοῦς.

Adopted forms ὀρειμανέος

Adopted lexical access ὀρειμανής

Reported forms ὀρειομανοῦς

Reported lexical access ὀρειομανής

Transliteration access oreiomanous

The mountain-raging Mother is expressed through closely related compounds and uncontracted versus contracted genitive. LSJ cross-refers the forms; retain access without inventing a new role.

Greek evidence XXXI.5 (source PDF p. 114). μητρὸς ὀρειμανέος συνοπάονες, ὀργιοφάνται·

Aligned English XXXI.5 (source PDF p. 115). fellow-attendants of the mountain-raving Mother, you who show the orgia;

Related lexical entries ὀρειμανής [OL1273]

XXXII.4 AV050_06

Source AP050.06 · source PDF p. 116

Supplied apparatus 4 κατέχεις Wiel] διοίγεις.

Adopted forms κατέχεις

Adopted lexical access κατέχω

Reported forms διοίγεις

Reported lexical access διοίγω

Transliteration access dioigeis

Athena holds or inhabits the high places in the adopted text; the reported verb opens them. Preserve these different activities.

Greek evidence XXXII.4 (source PDF p. 116). ἢ κατέχεις ὄχθων ὑψηχέας ἀκρωρείας

Aligned English XXXII.4 (source PDF p. 117). you who hold the high-sounding summits of the ridges

Related lexical entries κατέχω [OL0890]

XXXII.4 AV050_07

Source AP050.07 · source PDF p. 116

Supplied apparatus ὄχθων Abel] ὄχθους.

Adopted forms ὄχθων

Adopted lexical access ὄχθος

Reported forms ὄχθους

Reported lexical access ὄχθος

Transliteration access okhthous

Adopted genitive makes the heights belong to the hills/banks; the reported accusative changes the structure of what Athena holds/opens.

Greek evidence XXXII.4 (source PDF p. 116). ἢ κατέχεις ὄχθων ὑψηχέας ἀκρωρείας

Aligned English XXXII.4 (source PDF p. 117). you who hold the high-sounding summits of the ridges

Related lexical entries ὄχθος [OL1306]

XXXII.4 AV050_08

Source AP050.08 · source PDF p. 116

Supplied apparatus ὑψηχέας Abel] ὑψαύχενας.

Adopted forms ὑψηχέας

Adopted lexical access ὑψηχής

Reported forms ὑψαύχενας

Reported lexical access ὑψαύχην

Transliteration access hupsaukhenas

Adopted ὑψηχέας means high/loud-sounding, not simply high-rising: LSJ ὑψηχής derives its sense from sound. Reported ὑψαύχενας means high-necked and offers a different image for the hill-summits.

Uncertainty Keep the potentially unusual acoustic description of the adopted text visible; do not silently translate the reported height-image instead.

Greek evidence XXXII.4 (source PDF p. 116). ἢ κατέχεις ὄχθων ὑψηχέας ἀκρωρείας

Aligned English XXXII.4 (source PDF p. 117). you who hold the high-sounding summits of the ridges

Related lexical entries ὑψηχής [OL1820]

XXXII.7 AV050_13

Source AP050.13 · source PDF p. 116

Supplied apparatus 7 κόρη Gesner] κάρη.

Adopted forms κόρη

Adopted lexical access κόρη

Reported forms κάρη

Reported lexical access κάρα

Transliteration access karē

Athena is the maiden who trains/exercises in the adopted line; the reported “head” produces a different and difficult construction.

Greek evidence XXXII.7 (source PDF p. 116). γυμνάζουσα κόρη, φρικώδεα θυμὸν ἔχουσα,

Aligned English XXXII.7 (source PDF p. 117). maiden who trains, holding a spirit that makes men shudder,

Related lexical entries κόρη [OL0943]; κάρα [OL0874]

XXXII.9 AV050_16

Source AP050.16 · source PDF p. 116

Supplied apparatus 9 ὁρμήτειρα Abel] ὁρμάστειρα.

Adopted forms ὁρμήτειρα

Adopted lexical access ὁρμήτειρα

Reported forms ὁρμάστειρα

Reported lexical access ὁρμάστειρα

Transliteration access hormasteira

Both describe the one who urges on. LSJ explicitly records the manuscripts’ ὀρμάστειρα and Abel’s ὀρμήτειρα, so preserve both feminine agent forms in one explained family.

Greek evidence XXXII.9 (source PDF p. 116). ὀρμήτειρα, φίλοιστρε κακοῖς, ἀγαθοῖς δὲ φρόνησις·

Aligned English XXXII.9 (source PDF p. 117). impeller, lover of the goad against the wicked, but prudence to the good;

Related lexical entries ὀρμήτειρα [OL1282]

XXXIII.8 AV052_04

Source AP052.04 · source PDF p. 120

Supplied apparatus 8 πεποθημένη Slothouwer] πεποθημένῳ.

Adopted forms πεποθημένη

Adopted lexical access ποθέω

Reported forms πεποθημένῳ

Reported lexical access ποθέω

Transliteration access pepothēmenōi

Adopted feminine participle calls Victory longed-for; reported dative form could attach to the eye. Same verb, different predication.

Greek evidence XXXIII.8 (source PDF p. 120). ἀλλά, μάκαιρ’, ἔλθοις πεποθημένη ὄμματι φαιδρῷ

Aligned English XXXIII.8 (source PDF p. 121). But, blessed one, may you come, longed for, with a shining eye,

Related lexical entries ποθέω [OL1444]

XXXIII.9 AV052_05

Source AP052.05 · source PDF p. 120

Supplied apparatus 9 τέλος Lobeck] κλέος.

Adopted forms τέλος

Adopted lexical access τέλος

Reported forms κλέος

Reported lexical access κλέος

Transliteration access kleos

Victory brings a good completion/outcome rather than good renown. Both concepts occur in this hymn but cannot be merged at this locus.

Greek evidence XXXIII.9 (source PDF p. 120). αἰεὶ ἐπ’ εὐδόξοις ἔργοις τέλος ἐσθλὸν ἄγουσα.

Aligned English XXXIII.9 (source PDF p. 121). always bringing a good end upon deeds of good repute.

Related lexical entries τέλος [OL1717]; κλέος [OL0923]

XXXIV.3 AV053_02

Source AP053.02 · source PDF p. 122

Supplied apparatus 3 σπερμεῖος Hermann] σπέρμιε.

Adopted forms σπερμεῖος

Adopted lexical access σπερμεῖος

Reported forms σπέρμιε

Transliteration access spermie

The adopted Apollo epithet presides over seeds. The reported σπέρμιε is retained as an alternative formation/address, not equated to the unrelated Cnossian month-name Σπέρμιος merely because a dictionary lookup matches letters.

Uncertainty No secure variant lemma is assigned; adopted σπερμεῖος is expressly supported by LSJ at this hymn.

Greek evidence XXXIV.3 (source PDF p. 122). χρυσολύρη, σπερμεῖος, ἀρότριε, Πύθιε, Τιτάν,

Aligned English XXXIV.3 (source PDF p. 123). golden-lyred, of the seed, of the plough, Pythian, Titan,

Related lexical entries σπερμεῖος [OL1641]

XXXIV.6 AV053_04

Source AP053.04 · source PDF p. 122

Supplied apparatus 6 κρουσιλύρη Abel] μουσαγέτα.

Adopted forms κρουσιλύρη

Adopted lexical access κρουσιλύρης

Reported forms μουσαγέτα

Reported lexical access μουσαγέτης

Transliteration access mousageta

The adopted “lyre-striker” replaces “leader of the Muses,” distinct musical roles that need separate access even within Apollo’s musical article.

Greek evidence XXXIV.6 (source PDF p. 122). κρουσιλύρη, χοροποιός, ἑκηβόλε, τοξοβέλεμνε,

Aligned English XXXIV.6 (source PDF p. 123). striker of the lyre, maker of the dance, far-shooting, arrow-darting,

Related lexical entries κρουσιλύρης [OL0974]

XXXIV.7 AV053_06

Source AP053.06 · source PDF p. 122

Supplied apparatus 7 βάκχιε codd.

Adopted forms Βράγχιε

Adopted lexical access Βράγχιος

Reported forms βάκχιε

Reported lexical access βάκχιος

Transliteration access bakkhie

The adopted Branchian cult epithet replaces Bacchic/Bacchian. Both are legible but should not be collapsed into the same geographical or Dionysian claim.

Greek evidence XXXIV.7 (source PDF p. 122). Βράγχιε καὶ Διδυμεῦ, Παταρήιε, Λοξία, ἁγνέ,

Aligned English XXXIV.7 (source PDF p. 123). of Branchos and of Didyma, Patarian, Loxias, holy,

Related lexical entries Βράγχιος [OL0331]

XXXIV.7 AV053_07

Source AP053.07 · source PDF p. 122

Supplied apparatus Παταρήιε Wiel] ἑκάεργε.

Adopted forms Παταρήιε

Adopted lexical access Παταρήιος

Reported forms ἐκάεργε

Reported lexical access ἐκάεργος

Transliteration access hekaerge

The adopted Patara-related epithet replaces far-working. The geographical name is an editorial choice at this locus; the adjacent Branchian and Didymean names remain in the verse independently.

Greek evidence XXXIV.7 (source PDF p. 122). Βράγχιε καὶ Διδυμεῦ, Παταρήιε, Λοξία, ἁγνέ,

Aligned English XXXIV.7 (source PDF p. 123). of Branchos and of Didyma, Patarian, Loxias, holy,

Related lexical entries Παταρήιος [OL1380]

XXXIV.12 AV054_02

Source AP054.02 · source PDF p. 124

Supplied apparatus 12 ὑπ’ αἰθέρι Wiel] ὕπερθέ τε.

Adopted forms ὑπ’ αἰθέρι

Adopted lexical access ὑπό; αἰθήρ

Reported forms ὕπερθέ τε

Reported lexical access ὕπερθε; τε

Transliteration access huperthe te

The adopted phrase explicitly locates Earth beneath aether rather than using “above and.” The addition of the aether noun affects the spatial description.

Greek evidence XXXIV.12 (source PDF p. 124). γαῖάν τ’ ὀλβιόμοιρον ὑπ’ αἰθέρι καὶ δι’ ἀμολγοῦ,

Aligned English XXXIV.12 (source PDF p. 125). and the earth of blessed lot beneath the aither, and through the dead of night,

Related lexical entries αἰθήρ [OL0060]; ὕπερθε [OL1804]

XXXIV.13 AV054_03

Source AP054.03 · source PDF p. 124

Supplied apparatus 13 ἡσυχίαισιν ὑπ’ ἀστεροόμματον ὄρφνην codd., corr. Schneider.

Adopted forms ἡσυχίῃσιν ὑπ’ ἀστεροομμάτου ὄρφνης

Adopted lexical access ἡσυχία; ὑπό; ἀστεροόμματος; ὄρφνη

Reported forms ἡσυχίαισιν ὑπ’ ἀστεροόμματον ὄρφνην

Reported lexical access ἡσυχία; ὑπό; ἀστεροόμματος; ὄρφνη

Transliteration access hēsykhiaisin hyp’ asteroommaton orphnēn

Besides dialectal dative spelling, the adopted night phrase is genitive rather than accusative after ὑπό. This changes the spatial/grammatical construction, not the night’s star-eyed adjective.

Greek evidence XXXIV.13 (source PDF p. 124). νυκτὸς ἐν ἡσυχίῃσιν ὑπ’ ἀστεροομμάτου ὄρφνης

Aligned English XXXIV.13 (source PDF p. 125). and in the stillnesses of night, under the star-eyed gloom,

Related lexical entries ἡσυχία [OL0754]; ἀστεροόμματος [OL0221]; ὄρφνη [OL1287]

XXXIV.14 AV054_04

Source AP054.04 · source PDF p. 124

Supplied apparatus 14 δέδορκας Lennep] δέδωκας.

Adopted forms δέδορκας

Adopted lexical access δέρκομαι

Reported forms δέδωκας

Reported lexical access δίδωμι

Transliteration access dedōkas

Apollo sees the roots below in the adopted text rather than having given them. The visible cosmos and divine sight depend on this reading.

Greek evidence XXXIV.14 (source PDF p. 124). ῥίζας νέρθε δέδορκας, ἔχεις δέ τε πείρατα κόσμου

Aligned English XXXIV.14 (source PDF p. 125). you look upon the roots below, and you hold the limits of the whole

Related lexical entries δέρκομαι [OL0406]; δίδωμι [OL0430]

XXXIV.19 AV055_01

Source AP055.01 · source PDF p. 126

Supplied apparatus 19 κρίνας codd.

Adopted forms κιρνάς

Adopted lexical access κίρνημι

Reported forms κρίνας

Reported lexical access κρίνω

Transliteration access krinas

Adopted mixing of the whole celestial pole contrasts with a reported participle of distinguishing/judging. The next printed κρίνεις still belongs to κρίνω and must not be merged with κιρνάς.

Greek evidence XXXIV.19 (source PDF p. 126). πάντα πόλον κιρνάς, κρίνεις βιοθρέμμονα φῦλα,

Aligned English XXXIV.19 (source PDF p. 127). blending the whole pole, you distinguish the life-nourishing tribes,

Related lexical entries κρίνω [OL0967]

XXXIV.24 AV055_03

Source AP055.03 · source PDF p. 126

Supplied apparatus 24 ἐπωνυμίην Hermann] ἐπωνυμίαις.

Adopted forms ἐπωνυμίην

Adopted lexical access ἐπωνυμία

Reported forms ἐπωνυμίαις

Reported lexical access ἐπωνυμία

Transliteration access epōnymiais

Accusative singular “as/by an appellation” versus dative plural “by appellations”; grammatical number and attachment change but not the naming noun.

Greek evidence XXXIV.24 (source PDF p. 126). ἔνθεν ἐπωνυμίην σε βροτοὶ κλήζουσιν ἄνακτα,

Aligned English XXXIV.24 (source PDF p. 127). From this mortals call you by a name taken from it — lord,

Related lexical entries ἐπωνυμία [OL0589]

XXXIV.26 AV055_04

Source AP055.04 · source PDF p. 126

Supplied apparatus 26 σφραγῖδα τυπωτήν codd., corr. Hermann.

Adopted forms σφρηγῖδα τυπῶτιν

Adopted lexical access σφραγίς; τυπῶτις

Reported forms σφραγῖδα τυπωτήν

Reported lexical access σφραγίς; τυπωτός

Transliteration access sphragida typōtēn

The seal’s Ionic spelling is secondary. Adopted τυπῶτιν is the feminine of the forming/moulding agent, expressly recorded by LSJ under τυπωτής at this locus; reported τυπωτήν instead belongs to the fashioned/moulded adjective. The active/result distinction is lexically consequential.

Uncertainty The feminine dictionary subentry confirms τυπῶτις as an access lemma; it does not independently collate the supplied apparatus history.

Greek evidence XXXIV.26 (source PDF p. 126). οὕνεκα παντὸς ἔχεις κόσμου σφρηγῖδα τυπῶτιν.

Aligned English XXXIV.26 (source PDF p. 127). since you hold the stamping seal of the whole kosmos.

Related lexical entries σφραγίς [OL1686]; τυπῶτις [OL1784]

XXXV.3 AV056_02

Source AP056.02 · source PDF p. 128

Supplied apparatus 3 λαβοῦσα codd.

Adopted forms λαχοῦσα

Adopted lexical access λαγχάνω

Reported forms λαβοῦσα

Reported lexical access λαμβάνω

Transliteration access labousa

Leto’s fruitful birth-pang is allotted/obtained by lot in the adopted text rather than simply received. The allotment verb must remain distinct from general receiving.

Greek evidence XXXV.3 (source PDF p. 128). εὔτεκνον Ζηνὸς γονίμην ὠδῖνα λαχοῦσα,

Aligned English XXXV.3 (source PDF p. 129). who obtained the child-blessed, fruitful birth-pang of Zeus,

Related lexical entries λαγχάνω [OL1015]

XXXVI.7 AV057_06

Source AP057.06 · source PDF p. 130

Supplied apparatus λυτηριάς Abel] λυτηρία.

Adopted forms λυτηριάς

Adopted lexical access λυτηριάς

Reported forms λυτηρία

Reported lexical access λυτήριος

Transliteration access lytēria

Adopted feminine epithet of release differs from the regular feminine adjective in the report. Both belong to releasing vocabulary but their forms should remain retrievable.

Greek evidence XXXVI.7 (source PDF p. 130). κλησίη, εὐάντητε, λυτηριάς, ἀρσενόμορφε,

Aligned English XXXVI.7 (source PDF p. 131). of the summons, kindly met, releaser, of male form,

Related lexical entries λυτηριάς [OL1079]; λυτήριος [OL1080]

XXXVI.9 AV058_01

Source AP058.01 · source PDF p. 132

Supplied apparatus 9 ἀμβροσίη Abel] ἀμβροτέρα.

Adopted forms ἀμβροσίη

Adopted lexical access ἀμβρόσιος

Reported forms ἀμβροτέρα

Transliteration access ambrotera

The adopted immortal/divine epithet replaces an obscure comparative-looking report. Do not translate ἀμβροτέρα as a securely attested comparison without lexical evidence.

Uncertainty Reported form retained without forced lemma.

Greek evidence XXXVI.9 (source PDF p. 132). ἀμβροσίη, χθονίη, θηροκτόνος, ὀλβιόμοιρε,

Aligned English XXXVI.9 (source PDF p. 133). immortal, of the earth, slayer of beasts, of blessed lot,

Related lexical entries ἀμβρόσιος [OL0108]

XXXVI.16 AV058_03

Source AP058.03 · source PDF p. 132

Supplied apparatus 16 κορυφάς Abel] κεφαλάς.

Adopted forms κορυφὰς

Adopted lexical access κορυφή

Reported forms κεφαλάς

Reported lexical access κεφαλή

Transliteration access kephalas

The diseases are sent to mountain peaks in the adopted line; “heads” in the report can also metaphorically designate summits. Record both nouns without exaggerating the local spatial contrast.

Greek evidence XXXVI.16 (source PDF p. 132). πέμποις δ’ εἰς ὀρέων κορυφὰς νούσους τε καὶ ἄλγη.

Aligned English XXXVI.16 (source PDF p. 133). and may you send to the peaks of the mountains sicknesses and pains.

Related lexical entries κορυφή [OL0946]; κεφαλή [OL0906]

XXXVIII.11 AV061_01

Source AP061.01 · source PDF p. 138

Supplied apparatus 11 ἵκει Hermann] ἦκει.

Adopted forms ἵκει

Adopted lexical access ἵκω

Reported forms ἦκει

Reported lexical access ἥκω

Transliteration access hēkei

Both verbs describe noise reaching heaven, but the related arrival verbs are not the same surface form or paradigm. Record linked access without a dramatic semantic opposition.

Greek evidence XXXVIII.11 (source PDF p. 138). ὁρμώντων, θόρυβος δὲ βοή τ’ εἰς οὐρανὸν ἵκει,

Aligned English XXXVIII.11 (source PDF p. 139). as you rush on, and the din and the shout reach heaven,

Related lexical entries ἵκω [OL0832]

XXXVIII.15 AV061_04

Source AP061.04 · source PDF p. 138

Supplied apparatus 15 ἂν ὁρμαίνητε Bentley] ἀνορμαίνωνται.

Adopted forms ἂν ὁρμαίνητε

Adopted lexical access ἄν; ὁρμαίνω

Reported forms ἀνορμαίνωνται

Transliteration access anormainōntai

Adopted conditional/modal second-person “whenever you rush/stir” addresses the Kouretes; the reported joined string has a different person/formation. Do not silently divide it into a known transmitted clause.

Uncertainty No certain full lemma is assigned to ἀνορμαίνωνται; the adopted verb is secure.

Greek evidence XXXVIII.15 (source PDF p. 138). ἠνίκ’ ἂν ὁρμαίνητε χολούμενοι ἀνθρώποισιν

Aligned English XXXVIII.15 (source PDF p. 139). whenever you stir yourselves in anger against men,

Related lexical entries ὁρμαίνω [OL1279]

XXXVIII.17 AV061_05

Source AP061.05 · source PDF p. 138

Supplied apparatus 17 πιμπράντες Wiel] πιμπλάντες.

Adopted forms πιμπράντες

Adopted lexical access πίμπρημι

Reported forms πιμπλάντες

Reported lexical access πίμπλημι

Transliteration access pimplantes

The adopted agents burn people and possessions; the reported participle belongs to filling. This is a substantial difference in the destructive action.

Greek evidence XXXVIII.17 (source PDF p. 138). πιμπράντες· στοναχεῖ δὲ μέγας πόντος βαθυδίνης,

Aligned English XXXVIII.17 (source PDF p. 139). burning — then the great deep-eddying sea groans,

Related lexical entries πίμπρημι [OL1423]

XXXIX.10 AV063_05

Source AP063.05 · source PDF p. 142

Supplied apparatus 11 ἀνάγνου Wiel] ἀνάγκης.

Adopted forms ἀνάγνου

Adopted lexical access ἄναγνος

Reported forms ἀνάγκης

Reported lexical access ἀνάγκη

Transliteration access anankēs

The adopted soul is defiled/impure (genitive adjective), whereas the report gives necessity/distress (genitive noun). This changes the explanation of the frightened soul’s condition.

Uncertainty The apparatus says 11, but this is the supplied hymn’s line 10, its final verse. Preserve the source’s misnumbering without creating a nonexistent line.

Greek evidence XXXIX.10 (source PDF p. 142). παύων φαντασίας ψυχῆς ἐκπλήκτου, ἀνάγνου.

Aligned English XXXIX.10 (source PDF p. 143). stilling the phantasms of a stricken and unholy soul.

Related lexical entries ἄναγνος [OL0126]; ἀνάγκη [OL0125]

XL.1 AV064_02

Source AP064.02 · source PDF p. 144

Supplied apparatus θεά Hermann] θεοῖς.

Adopted forms θεά

Adopted lexical access θεός

Reported forms θεοῖς

Reported lexical access θεός

Transliteration access theois

Singular goddess address versus dative plural gods; adopted grammar directly addresses Demeter.

Greek evidence XL.1 (source PDF p. 144). Δηοῖ, παμμήτειρα θεά, πολυώνυμε δαῖμον,

Aligned English XL.1 (source PDF p. 145). Deo, all-mother goddess, daimon of many names,

Related lexical entries θεός [OL0778]; θεά [OL0769]

XL.8 AV064_05

Source AP064.05 · source PDF p. 144

Supplied apparatus 8 πρώτη ὑποζεύξασα Hermann] ἣ πρώτη ζεύξασα.

Adopted forms πρώτη ὑποζεύξασα

Adopted lexical access πρῶτος; ὑποζεύγνυμι

Reported forms ἣ πρώτη ζεύξασα

Reported lexical access ὅς; πρῶτος; ζεύγνυμι

Transliteration access hē prōtē zeuxasa

The adopted compound explicitly yokes under; the report uses simple yoking with a relative pronoun. Both assign first yoking of the oxen to Demeter.

Greek evidence XL.8 (source PDF p. 144). πρώτη ὑποζεύξασα βοῶν ἀροτῆρα τένοντα

Aligned English XL.8 (source PDF p. 145). first to yoke the ploughing neck of oxen

Related lexical entries πρῶτος [OL1562]; ὑποζεύγνυμι [OL1814]; ζεύγνυμι [OL0705]

XL.9 AV064_06

Source AP064.06 · source PDF p. 144

Supplied apparatus 9 περίολβον codd.

Adopted forms πολύολβον

Adopted lexical access πολύολβος

Reported forms περίολβον

Reported lexical access περίολβος

Transliteration access periolbon

Both compounds intensify prosperity/blessedness in human life. Preserve their forms while avoiding a false substantive opposition.

Greek evidence XL.9 (source PDF p. 144). καὶ βίον ἱμερόεντα βροτοῖς πολύολβον ἀνεῖσα,

Aligned English XL.9 (source PDF p. 145). and to send up for mortals a life desired and rich in blessing,

Related lexical entries πολύολβος [OL1484]

XL.10 AV064_08

Source AP064.08 · source PDF p. 144

Supplied apparatus Βρομίοιο Hermann] βρομίοις.

Adopted forms Βρομίοιο

Adopted lexical access Βρόμιος

Reported forms βρομίοις

Reported lexical access βρόμιος

Transliteration access bromiois

Adopted genitive singular makes Demeter share the hearth with Bromios; the reported dative plural of the adjective/name changes that construction and does not uniquely identify a second named individual.

Uncertainty Do not silently treat βρομίοις as a secure singular name in the transmitted wording.

Greek evidence XL.10 (source PDF p. 144). αὐξιθαλές, Βρομίοιο συνέστιος, ἀγλαότιμος,

Aligned English XL.10 (source PDF p. 145). making growth and bloom, hearth-fellow of Bromios, of splendid honour,

Related lexical entries Βρόμιος [OL0336]; βρόμιος [OL0337]

XL.15 AV065_03

Source AP065.03 · source PDF p. 146

Supplied apparatus 15 εὐαζόντων Hermann] εὐάζουσα.

Adopted forms εὐαζόντων

Adopted lexical access εὐάζω

Reported forms εὐάζουσα

Reported lexical access εὐάζω

Transliteration access euazousa

Adopted genitive plural locates the Bacchic cries among those circling the throne; reported feminine nominative makes Demeter herself the utterer. Same verb, significant agent/attachment change.

Greek evidence XL.15 (source PDF p. 146). ἐγκυκλίοις δίναις περὶ σὸν θρόνον εὐαζόντων,

Aligned English XL.15 (source PDF p. 147). in the wheeling eddies of those who cry euhoi about your throne,

Related lexical entries εὐάζω [OL0626]

XL.17 AV065_05

Source AP065.05 · source PDF p. 146

Supplied apparatus 17 ἱεροθηλεῖς Hermann] ἱεροθαλλεῖς.

Adopted forms ἱεροθηλεῖς

Adopted lexical access ἱεροθηλής

Reported forms ἱεροθαλλεῖς

Reported lexical access ἱεροθαλλής

Transliteration access hierothalleis

Both compounds express sacred flourishing of Demeter’s many forms. LSJ gives ἱεροθαλλής and expressly reports Hermann’s -θηλής alternative; preserve the forms without a fabricated sharp distinction.

Greek evidence XL.17 (source PDF p. 146). ἧς πολλαὶ μορφαί, πολυάνθεμοι, ἱεροθηλεῖς·

Aligned English XL.17 (source PDF p. 147). whose forms are many, many-flowered, sacred in their blooming;

Related lexical entries ἱεροθηλής [OL0821]

XL.18 AV065_06

Source AP065.06 · source PDF p. 146

Supplied apparatus 18 καρποῖσι βρύουσα?

Adopted forms καρποῖς βρίθουσα

Adopted lexical access καρπός; βρίθω

Editorial queries καρποῖσι βρύουσα

Query lexical access καρπός; βρύω

Printed “heavy/laden with fruits” is not the same as the proposed “flourishing/teeming with fruits.” The query changes the verb as well as the dative form.

Uncertainty The question-marked phrase is unadopted and has no manuscript attribution here.

Greek evidence XL.18 (source PDF p. 146). ἐλθέ, μάκαιρ’, ἁγνή, καρποῖς βρίθουσα θερείοις,

Aligned English XL.18 (source PDF p. 147). come, blessed one, holy, heavy with the fruits of summer,

Related lexical entries καρπός [OL0878]; βρίθω [OL0334]; βρύω [OL0344]

XLI.6 AV066_06

Source AP066.06 · source PDF p. 148

Supplied apparatus 6 δύσαγνος παῖδ’ ἁγνὸν ὁδηγητῆρα λαβοῦσα codd., corr. Hermann.

Adopted forms ἁγνὸν παῖδα Δυσαύλου ὁδηγητῆρα λαχοῦσα

Adopted lexical access ἁγνός; παῖς; Δυσαύλης; ὁδηγητήρ; λαγχάνω

Reported forms δύσαγνος; παῖδ’; ἁγνὸν; ὁδηγητῆρα; λαβοῦσα

Reported lexical access δύσαγνος; παῖς; ἁγνός; ὁδηγητήρ; λαμβάνω

Transliteration access dysagnos; paid’; hagnon; hodēgētēra; labousa

The printed phrase names Dysaules as the child's father and has λαχοῦσα, having obtained by lot or received, rather than λαβοῦσα, having taken. The reported δύσαγνος is not the proper name Δύσαυλος and produces a difficult construction; do not force a continuous reconstruction or claim a verified manuscript genealogy.

Greek evidence XLI.6 (source PDF p. 148). ἁγνὸν παῖδα Δυσαύλου ὁδηγητῆρα λαχοῦσα,

Aligned English XLI.6 (source PDF p. 149). having got the holy child of Dysaules for your guide,

Related lexical entries ἁγνός [OL0022]; παῖς [OL1318]; Δυσαύλης [OL0476]; ὁδηγητήρ [OL1228]; λαγχάνω [OL1015]

XLI.8 AV066_08

Source AP066.08 · source PDF p. 148

Supplied apparatus 8 Εὐβουλῆα τεκοῦσα Abel] εὔβουλον τέξασα.

Adopted forms Εὐβουλῆα τεκοῦσα

Adopted lexical access Εὐβουλεύς; τίκτω

Reported forms εὔβουλον; τέξασα

Reported lexical access εὔβουλος; τίκτω

Transliteration access euboulon; texasa

Printed Eubouleus is a name, whereas εὔβουλον can be the well-counselled epithet/name Euboulos. τεκοῦσα and reported τέξασα use different aorist formations of τίκτω; do not infer a future birth or separate verb from the ending.

Greek evidence XLI.8 (source PDF p. 148). Εὐβουλῆα τεκοῦσα θεὰ θνητῆς ὑπ’ ἀνάγκης.

Aligned English XLI.8 (source PDF p. 149). and bore Eubouleus, a goddess under mortal necessity.

Related lexical entries Εὐβουλεύς [OL0635]; τίκτω [OL1740]

XLI.8 AV066_09

Source AP066.09 · source PDF p. 148

Supplied apparatus θεά Lobeck] θεόν.

Adopted forms θεὰ

Adopted lexical access θεά

Reported forms θεόν

Reported lexical access θεός

Transliteration access theon

Printed feminine nominative names the mother as a goddess; reported θεόν is an accusative divine designation, potentially attached to her offspring. This changes syntactic attribution, not merely spelling.

Greek evidence XLI.8 (source PDF p. 148). Εὐβουλῆα τεκοῦσα θεὰ θνητῆς ὑπ’ ἀνάγκης.

Aligned English XLI.8 (source PDF p. 149). and bore Eubouleus, a goddess under mortal necessity.

Related lexical entries θεά [OL0769]; θεός [OL0778]

XLI.8 AV066_10

Source AP066.10 · source PDF p. 148

Supplied apparatus ἐπ’ codd.

Adopted forms ὑπ’

Adopted lexical access ὑπό

Reported forms ἐπ’

Reported lexical access ἐπί

Transliteration access ep’

Printed under mortal necessity uses ὑπό; reported ἐπ’ gives a different preposition. Explain the adopted constraint construction without asserting that only it can express compulsion.

Greek evidence XLI.8 (source PDF p. 148). Εὐβουλῆα τεκοῦσα θεὰ θνητῆς ὑπ’ ἀνάγκης.

Aligned English XLI.8 (source PDF p. 149). and bore Eubouleus, a goddess under mortal necessity.

Related lexical entries ἀνάγκη [OL0125]

XLII.11 AV067_03

Source AP067.03 · source PDF p. 150

Supplied apparatus 11 ἀγάθ’ ἐκτελέουσ’ Hermann] ἀγαθοῖς τελέουσ’.

Adopted forms ἀγάθ’ ἐκτελέουσ’

Adopted lexical access ἀγαθός; ἐκτελέω

Reported forms ἀγαθοῖς; τελέουσ’

Reported lexical access ἀγαθός; τελέω

Transliteration access agathois; teleous’

The printed petition has good things as an object of bringing to completion, with compound ἐκτελέω. The reported dative ἀγαθοῖς with simple τελέω changes both construction and verbal form; do not silently equate the two.

Greek evidence XLII.11 (source PDF p. 150). εὐμενέουσ’ ἔλθοις ἀγάθ’ ἐκτελέουσ’ ἐπ’ ἀέθλοις.

Aligned English XLII.11 (source PDF p. 151). may you come with favour, bringing good things to pass upon these contests.

Related lexical entries ἀγαθός [OL0003]; ἐκτελέω [OL0518]; τελέω [OL1716]

XLIII.7 AV068_01

Source AP068.01 · source PDF p. 152

Supplied apparatus 7 ἁγνῆς add. Abel.

Adopted forms ἁγνῆς

Adopted lexical access ἁγνός

Reported lexical access ἁγνός

Holy explicitly qualifies Persephone in the adopted text because the apparatus attributes its addition to Abel. Mark the qualification as an adopted supplement, not a separately witnessed manuscript word.

Greek evidence XLIII.7 (source PDF p. 152). ἁγνῆς Φερσεφόνης συμπαίκτορες, εὖτέ ἑ Μοῖραι

Aligned English XLIII.7 (source PDF p. 153). playmates of holy Phersephone, whenever the Moirai

Related lexical entries ἁγνός [OL0022]; Φερσεφόνη [OL1844]

XLIII.7 AV068_02

Source AP068.02 · source PDF p. 152

Supplied apparatus Περσεφόνης (sic) Hermann] Περσεφόνη.

Adopted forms Φερσεφόνης

Adopted lexical access Φερσεφόνη

Reported forms Περσεφόνη

Reported lexical access Περσεφόνη

Transliteration access Persephonē

The apparatus lemma is Περσεφόνης, marked sic, while the verse prints Φερσεφόνης. Its bracketed correction is genitive versus reported nominative Περσεφόνη; record both the case change and the phi/pi discrepancy.

Greek evidence XLIII.7 (source PDF p. 152). ἁγνῆς Φερσεφόνης συμπαίκτορες, εὖτέ ἑ Μοῖραι

Aligned English XLIII.7 (source PDF p. 153). playmates of holy Phersephone, whenever the Moirai

Related lexical entries Φερσεφόνη [OL1844]

XLIII.7 AV068_03

Source AP068.03 · source PDF p. 152

Supplied apparatus εὖτέ ἑ Hermann] ἠνίκα.

Adopted forms εὖτέ ἑ

Adopted lexical access εὖτε; ἕ

Reported forms ἠνίκα

Reported lexical access ἠνίκα

Transliteration access hēnika

The adopted conjunction plus pronoun supplies her as the explicit object of lead up in line 8. The reported temporal conjunction leaves the object implicit; it does not by itself remove Persephone from the passage.

Greek evidence XLIII.7 (source PDF p. 152). ἁγνῆς Φερσεφόνης συμπαίκτορες, εὖτέ ἑ Μοῖραι

Aligned English XLIII.7 (source PDF p. 153). playmates of holy Phersephone, whenever the Moirai

Related lexical entries Φερσεφόνη [OL1844]

XLIII.10 AV068_05

Source AP068.05 · source PDF p. 152

Supplied apparatus 10 νεομύστοις Hermann] νεομύστους.

Adopted forms νεομύστοις

Adopted lexical access νεόμυστος

Reported forms νεομύστους

Reported lexical access νεόμυστος

Transliteration access neomystous

Dative makes the rites for new initiates; reported accusative would construe the new initiates differently. Keep the novice designation retrievable under the same lexeme.

Greek evidence XLIII.10 (source PDF p. 152). ἔλθετ’ ἐπ’ εὐφήμους τελετὰς ὁσίας νεομύστοις

Aligned English XLIII.10 (source PDF p. 153). come to the pure rites of good omen, for the new initiates,

Related lexical entries νεόμυστος [OL1185]

XLIV.2 AV069_01

Source AP069.01 · source PDF p. 154

Supplied apparatus 2 ἐρασιπλόκαμον Abel] ἐρατοπλόκαμον.

Adopted forms ἐρασιπλόκαμον

Adopted lexical access ἐρασιπλόκαμος

Reported forms ἐρατοπλόκαμον

Reported lexical access ἐρατοπλόκαμος

Transliteration access eratoplokamon

Two distinct compound formations for lovely hair/tresses, not case variants. Preserve reported ἐρατοπλόκαμον as a related explained lookup under the hair epithets.

Greek evidence XLIV.2 (source PDF p. 154). εὐειδῆ Σεμέλην, ἐρασιπλόκαμον, βαθύκολπον,

Aligned English XLIV.2 (source PDF p. 155). fair-formed Semele, of lovely hair, deep-bosomed,

Related lexical entries ἐρασιπλόκαμος [OL0590]

XLIV.5 AV069_02

Source AP069.02 · source PDF p. 154

Supplied apparatus 5 ἀστραπίοιο Wiel] ἀθανάτου.

Adopted forms ἀστραπίοιο

Adopted lexical access ἀστράπιος

Reported forms ἀθανάτου

Reported lexical access ἀθάνατος

Transliteration access athanatou

Lightning-related Zeus replaces immortal Zeus locally. The explicit lightning adjective is an adopted reading, not evidence that the reported line contained it.

Greek evidence XLIV.5 (source PDF p. 154). ἀστραπίοιο τεκοῦσα Διὸς βολίσι Κρονίοιο·

Aligned English XLIV.5 (source PDF p. 155). when she bore him, by the bolts of Zeus of the lightning, son of Kronos;

Related lexical entries ἀστράπιος [OL0225]; ἀθάνατος [OL0043]

XLIV.5 AV069_03

Source AP069.03 · source PDF p. 154

Supplied apparatus τεχθεῖσα codd.

Adopted forms τεκοῦσα

Adopted lexical access τίκτω

Reported forms τεχθεῖσα

Reported lexical access τίκτω

Transliteration access tekhtheisa

Printed active having borne contrasts with reported passive having been born. This materially changes Semele's grammatical relation to the birth; the commentary's smooth reconstruction using the reported adjectives does not include every apparatus reading.

Greek evidence XLIV.5 (source PDF p. 154). ἀστραπίοιο τεκοῦσα Διὸς βολίσι Κρονίοιο·

Aligned English XLIV.5 (source PDF p. 155). when she bore him, by the bolts of Zeus of the lightning, son of Kronos;

Related lexical entries τίκτω [OL1740]

XLIV.5 AV069_04

Source AP069.04 · source PDF p. 154

Supplied apparatus βολίσι Wiel] βουλαῖς.

Adopted forms βολίσι

Adopted lexical access βολίς

Reported forms βουλαῖς

Reported lexical access βουλή

Transliteration access boulais

Bolts or missiles replace counsels or plans. The birth-by-lightning reading depends on this and ἀστραπίοιο, while the apparatus also reports a separate change at τεκοῦσα.

Greek evidence XLIV.5 (source PDF p. 154). ἀστραπίοιο τεκοῦσα Διὸς βολίσι Κρονίοιο·

Aligned English XLIV.5 (source PDF p. 155). when she bore him, by the bolts of Zeus of the lightning, son of Kronos;

Related lexical entries βολίς [OL0318]; βουλή [OL0325]

XLIV.6 AV069_05

Source AP069.05 · source PDF p. 154

Supplied apparatus 6 παρ’ ἀγαυῆς Pierson] παρ’ αὐτῆς.

Adopted forms παρ’ ἀγαυῆς

Adopted lexical access παρά; ἀγαυός

Reported forms παρ’; αὐτῆς

Reported lexical access παρά; αὐτός

Transliteration access par’; autēs

Noble replaces herself after from. Φερσεφονείης remains in the verse independently of this change; the supplied prose's claim that the reported phrase removes Persephone is not warranted.

Greek evidence XLIV.6 (source PDF p. 154). τιμὰς τευξαμένη παρ’ ἀγαυῆς Φερσεφονείης

Aligned English XLIV.6 (source PDF p. 155). who won her honours from noble Phersephoneia

Related lexical entries ἀγαυός [OL0008]

XLV.4 AV070_02

Source AP070.02 · source PDF p. 156

Supplied apparatus 4 ⟨μαινόλα⟩ Hermann] μανικέ. (lemma et numerus in exemplari adhibito obtecti)

Adopted forms μαινόλα

Adopted lexical access μαινόλης

Reported forms μανικέ

Reported lexical access μανικός

Transliteration access manike

The verse securely prints μαινόλα, raving one. The apparatus prints an angle-bracket restoration ⟨μαινόλα⟩ against μανικέ, and explicitly says the lemma and numeral were obscured in the consulted exemplar. Treat the restoration and attribution as the supplied edition's assertion, not as a newly verified reading of Abel or a manuscript.

Greek evidence XLV.4 (source PDF p. 156). εὐάζων κατ’ Ὄλυμπον, ἐρίβρομε, μαινόλα Βάκχε,

Aligned English XLV.4 (source PDF p. 157). crying euhoi over Olympos, loud-roaring, raving Bakchos,

Related lexical entries μαινόλης [OL1084]; μανικός [OL1091]

XLV.5 AV070_03

Source AP070.03 · source PDF p. 156

Supplied apparatus 5 θυρσεγχής (sic) Ruhnken] θυρσεχθής.

Adopted forms θυρσεγχές

Adopted lexical access θυρσεγχής

Reported forms θυρσεχθής

Reported lexical access θυρσεχθής

Transliteration access thyrsekhthēs

The apparatus lemma θυρσεγχής is nominative, marked sic, whereas the verse has the vocative θυρσεγχές, thyrsos-speared. Reported θυρσεχθής is preserved as a suspect form, not interpreted confidently as thyrsos-hating; LSJ treats it as a probable false reading for θυρσεγχής.

Greek evidence XLV.5 (source PDF p. 156). θυρσεγχές, βαρύμηνι, τετιμένε πᾶσι θεοῖσι

Aligned English XLV.5 (source PDF p. 157). thyrsos-speared, heavy in wrath, honoured by all the gods

Related lexical entries θυρσεγχής [OL0810]

XLVI.6 AV071_05

Source AP071.05 · source PDF p. 158

Supplied apparatus πρὸς ἀγαυήν Pierson] πρός τ’ αὐτήν.

Adopted forms πρὸς ἀγαυὴν

Adopted lexical access πρός; ἀγαυός

Reported forms πρός; τ’; αὐτήν

Reported lexical access πρός; τε; αὐτός

Transliteration access pros; t’; autēn

Printed toward noble contrasts with reported toward her herself, with a particle. The following Φερσεφόνειαν is unchanged, so this emendation does not introduce Persephone or make her previously unnamed.

Greek evidence XLVI.6 (source PDF p. 158). καὶ βουλῇσι Διὸς πρὸς ἀγαυὴν Φερσεφόνειαν

Aligned English XLVI.6 (source PDF p. 159). and by the counsels of Zeus, to noble Phersephoneia

Related lexical entries ἀγαυός [OL0008]

XLVI.7 AV071_06

Source AP071.06 · source PDF p. 158

Supplied apparatus 7 φόβος codd.

Adopted forms φίλος

Adopted lexical access φίλος

Reported forms φόβος

Reported lexical access φόβος

Transliteration access phobos

Dear to the gods contrasts with reported fear. Do not replace the reported noun with an invented adjectival reading merely to smooth the line.

Greek evidence XLVI.7 (source PDF p. 158). ἀχθεὶς ἐξετράφης φίλος ἀθανάτοισι θεοῖσιν.

Aligned English XLVI.7 (source PDF p. 159). brought, were reared to manhood, dear to the immortal gods.

Related lexical entries φίλος [OL1867]; φόβος [OL1877]

XLVII.2 AV072_01

Source AP072.01 · source PDF p. 160

Supplied apparatus 2 πέρι πάντῃ Hermann] περὶ πάντα.

Adopted forms πέρι πάντη

Adopted lexical access περί; πάντῃ

Reported forms περὶ; πάντα

Reported lexical access περί; πᾶς

Transliteration access peri; panta

Adopted adverbial on every side contrasts with reported around all things. Apparatus πάντῃ and verse πάντη differ in iota marking; preserve both without duplicating lexemes.

Greek evidence XLVII.2 (source PDF p. 160). Καδμείοισι δόμοις ὃς ἑλισσόμενος πέρι πάντη

Aligned English XLVII.2 (source PDF p. 161). who, winding about the house of Kadmos on every side,

Related lexical entries πάντῃ [OL1348]; πᾶς [OL1375]

XLVII.4 AV072_02

Source AP072.02 · source PDF p. 160

Supplied apparatus 4 ἐκίνησε Scriverius] ἐνίκησε.

Adopted forms ἐκίνησε

Adopted lexical access κινέω

Reported forms ἐνίκησε

Reported lexical access νικάω

Transliteration access enikēse

The flash shook the earth in the adopted text; reported ἐνίκησε would mean overcame or conquered. Both are aorists of different verbs.

Greek evidence XLVII.4 (source PDF p. 160). ἠνίκα πυρφόρος αὐγὴ ἐκίνησε χθόνα πᾶσαν

Aligned English XLVII.4 (source PDF p. 161). when the fire-bearing flash shook the whole ground

Related lexical entries κινέω [OL0914]

XLVIII.after3 AV073_02

Source AP073.02 · source PDF p. 162

Supplied apparatus Post v. 3 versum huius fere sententiae μησὶ περιπλομένοις, καί μιν ταχέως ἐκόμισσας excidisse vidit Lobeck.

Reported lexical access μήν; περιπέλομαι; κομίζω

Proposed supplements μησὶ; περιπλομένοις; καί; μιν; ταχέως; ἐκόμισσας

The apparatus reports Lobeck's diagnosis of a lost verse and gives wording of approximately this sense: revolving months and swiftly bringing him. This is neither an adopted seventh verse nor verified recovered wording; preserve the complete proposed Greek only as conjectural illustrative supplementation.

Related lexical entries κομίζω [OL0938]

XLIX.3 AV074_03

Source AP074.03 · source PDF p. 164

Supplied apparatus χοροῖσι περιβρεμέτοις ἰάχοισι codd., corr. Hermann.

Adopted forms χοροῖσιν ἐριβρεμέταο Ἰάκχου

Adopted lexical access χορός; ἐριβρεμέτης; Ἴακχος

Reported forms χοροῖσι; περιβρεμέτοις; ἰάχοισι

Reported lexical access χορός; ἰαχή

Transliteration access khoroisi; peribremetois; iakhoisi

Printed dances of loud-roaring Iakchos contrasts with reported dances and surrounding-roaring cries. The exact syntax and lexical normalization of περιβρεμέτοις remain uncertain; Iakchos is the adopted name, not silently counted as a primary reading in the reported wording.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence XLIX.3 (source PDF p. 164). νυκτερίοις τε χοροῖσιν ἐριβρεμέταο Ἰάκχου.

Aligned English XLIX.3 (source PDF p. 165). and in the night-dances of loud-roaring Iakchos.

Related lexical entries χορός [OL1938]; ἐριβρεμέτης [OL0606]; Ἴακχος [OL0815]

L.1 AV075_02

Source AP075.02 · source PDF p. 166

Supplied apparatus διμήτωρ (sic) Hermann] διμάτωρ.

Adopted forms διμῆτορ

Adopted lexical access διμήτωρ

Reported forms διμάτωρ

Reported lexical access διμήτωρ

Transliteration access dimatōr

The apparatus's adopted-side διμήτωρ, marked sic, is not the verse's vocative διμῆτορ. Reported διμάτωρ adds an alpha/eta variation. Keep the two-mother/two-birth interpretation attached to the printed term, without treating all three as separate occurrences.

Greek evidence L.1 (source PDF p. 166). Κλῦθι, μάκαρ, Διὸς υἷ’, ἐπιλήνιε Βάκχε, διμῆτορ,

Aligned English L.1 (source PDF p. 167). Hear, blessed son of Zeus, Bakchos of the wine-press, of two mothers,

Related lexical entries διμήτωρ [OL0441]

L.6 AV075_05

Source AP075.05 · source PDF p. 166

Supplied apparatus 6 παυσίπονον Hermann] παυσίπονος.

Adopted forms παυσίπονον

Adopted lexical access παυσίπονος

Reported forms παυσίπονος

Reported lexical access παυσίπονος

Transliteration access pausiponos

Neuter agreement with ἄκος makes the remedy toil-stopping; the reported masculine form would describe the god instead.

Greek evidence L.6 (source PDF p. 166). παυσίπονον θνητοῖσι φανεὶς ἄκος, ἱερὸν ἄνθος,

Aligned English L.6 (source PDF p. 167). appearing to mortals as a toil-stopping remedy, a sacred flower,

Related lexical entries παυσίπονος [OL1383]

L.9 AV075_07

Source AP075.07 · source PDF p. 166

Supplied apparatus 9 πιφαύσκειν Hermann] πιφαύσκων.

Adopted forms πιφαύσκειν

Adopted lexical access πιφαύσκω

Reported forms πιφαύσκων

Reported lexical access πιφαύσκω

Transliteration access piphauskōn

Infinitive reveal is governed by ἐθέλεις with σε; reported participle would produce a different clause construction.

Greek evidence L.9 (source PDF p. 166). οἷς ἐθέλεις θνητῶν ἠδ’ ἀθανάτων σε πιφαύσκειν·

Aligned English L.9 (source PDF p. 167). to whomever of mortals and immortals you will to reveal yourself;

Related lexical entries πιφαύσκω [OL1427]

LI.1 AV076_01

Source AP076.01 · source PDF p. 168

Supplied apparatus 1 μεγακήτεος Wiel] μεγαλήτορος.

Adopted forms μεγακήτεος

Adopted lexical access μεγακήτης

Reported forms μεγαλήτορος

Reported lexical access μεγαλήτωρ

Transliteration access megalētoros

Great-gulfed or vast Okeanos replaces great-hearted Okeanos. Preserve the spatial versus spirited epithet distinction.

Greek evidence LI.1 (source PDF p. 168). Νύμφαι, θυγατέρες μεγακήτεος Ὠκεανοῖο,

Aligned English LI.1 (source PDF p. 169). Nymphs, daughters of great-gulfed Okeanos,

Related lexical entries μεγακήτης [OL1103]

LI.3 AV076_02

Source AP076.02 · source PDF p. 168

Supplied apparatus 3 κρυψίδομοι Casaubonus] κρυψίδρομοι.

Adopted forms κρυψίδομοι

Adopted lexical access κρυψίδομος

Reported forms κρυψίδρομοι

Transliteration access krypsidromoi

Hidden-dwelling compound replaces a reported form with -δρομοι, suggesting movement/course rather than dwelling. Its dictionary lemma is not forced; explain the securely printed -δομος reading and retain the reported form as uncertain.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LI.3 (source PDF p. 168). κρυψίδομοι, Βάκχοιο τροφοί, χθόνιαι, πολυγηθεῖς,

Aligned English LI.3 (source PDF p. 169). of hidden houses, nurses of Bakchos, of the earth, full of gladness,

Related lexical entries κρυψίδομος [OL0979]

LI.7 AV076_03

Source AP076.03 · source PDF p. 168

Supplied apparatus 7 πολυανθεῖς Hermann] πολύανθοι.

Adopted forms πολυανθεῖς

Adopted lexical access πολυανθής

Reported forms πολύανθοι

Reported lexical access πολύανθος

Transliteration access polyanthoi

Closely synonymous many-flowered compounds use distinct adjectival formations, πολυανθής and πολύανθος. Preserve both lookup forms; LSJ labels the latter reading doubtful here.

Greek evidence LI.7 (source PDF p. 168). φαινόμεναι, ἀφανεῖς, αὐλωνιάδες, πολυανθεῖς,

Aligned English LI.7 (source PDF p. 169). manifest, unseen, of the glens, rich in flowers,

Related lexical entries πολυανθής [OL1457]

LI.13 AV077_01

Source AP077.01 · source PDF p. 170

Supplied apparatus 13 δρυμοχαρεῖς Heringa] κρυμοχαρεῖς.

Adopted forms δρυμοχαρεῖς

Adopted lexical access δρυμοχαρής

Reported forms κρυμοχαρεῖς

Reported lexical access κρυμοχαρής

Transliteration access krymokhareis

Delighting in thickets replaces frost-delighting. LSJ explicitly treats the frost reading here as a false reading, but this lexicon records the apparatus evidence rather than independently claiming manuscript collation.

Greek evidence LI.13 (source PDF p. 170). δρυμοχαρεῖς, ἁπαλαί, πολυθρέμμονες αὐξίτροφοί τε,

Aligned English LI.13 (source PDF p. 171). glad in the thickets, tender, nourishers of many and increasers of growth,

Related lexical entries δρυμοχαρής [OL0474]

LI.18 AV077_03

Source AP077.03 · source PDF p. 170

Supplied apparatus 18 σὺν αὐξιτρόφοισιν ἐν ὥραις codd.

Adopted forms ἀεξιτρόφοισιν ἐν ὥραις

Adopted lexical access ἀεξίτροφος; ἐν; ὥρα

Reported forms σὺν; αὐξιτρόφοισιν; ἐν; ὥραις

Reported lexical access σύν; αὐξίτροφος; ἐν; ὥρα

Transliteration access syn; auxitrophoisin; en; hōrais

The adopted growth-increasing adjective qualifies seasons directly. The reported wording adds σύν and uses αὐξι- rather than ἀεξι-; do not silently supply a second independent noun to make it grammatical.

Greek evidence LI.18 (source PDF p. 170). νᾶμα χέουσ’ ὑγιεινὸν ἀεξιτρόφοισιν ἐν ὥραις.

Aligned English LI.18 (source PDF p. 171). pouring a healthful stream in the seasons that increase growth.

Related lexical entries ἀεξίτροφος [OL0040]; ὥρα [OL1965]; αὐξίτροφος [OL0251]

LII.1 AV078_01

Source AP078.01 · source PDF p. 172

Supplied apparatus 1 μαινόλα Hermann] μανικέ.

Adopted forms μαινόλα

Adopted lexical access μαινόλης

Reported forms μανικέ

Reported lexical access μανικός

Transliteration access manike

Printed raving-one term versus reported mad/frenzied adjective. This parallel supports comparison with XLV.4 but cannot certify the obscured numeral and lemma in another exemplar.

Greek evidence LII.1 (source PDF p. 172). Κικλήσκω σε, μάκαρ, πολυώνυμε, μαινόλα, Βακχεῦ,

Aligned English LII.1 (source PDF p. 173). I call on you, blessed one, of many names, raving, Bakcheus,

Related lexical entries μαινόλης [OL1084]; μανικός [OL1091]

LII.2 AV078_03

Source AP078.03 · source PDF p. 172

Supplied apparatus λυσεῦ Schneider] λυσσεῦ.

Adopted forms λυσεῦ

Adopted lexical access Λυσεύς

Reported forms λυσσεῦ

Transliteration access lysseu

Printed loosener form contrasts with double-sigma λυσσεῦ, suggesting the fury vocabulary. Do not silently derive an unattested dictionary nominative for the reported form or erase the release/frenzy tension.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LII.2 (source PDF p. 172). ταυρόκερως, ληναῖε, πυροσπόρε, Νύσιε, λυσεῦ,

Aligned English LII.2 (source PDF p. 173). bull-horned, of the wine-vat, sower of fire, Nysian, loosener,

Related lexical entries Λυσεύς [OL1070]

LII.3 AV078_04

Source AP078.04 · source PDF p. 172

Supplied apparatus 3 μητροτρεφές Abel] μητροτρεφής.

Adopted forms μηροτρεφές

Adopted lexical access μηροτρεφής

Reported forms μητροτρεφής

Transliteration access mētrotrephēs

Printed μηροτρεφές is thigh-nourished, while both apparatus sides have μητρο-, mother-. The apparatus also contrasts vocative -ές with nominative -ής. This is an observable text/apparatus inconsistency, not proof of two independently collated mother-versus-thigh witnesses; retain both apparatus forms exactly.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LII.3 (source PDF p. 172). μηροτρεφές, λικνῖτα, πυρίπνοε καὶ τελετάρχα,

Aligned English LII.3 (source PDF p. 173). thigh-nourished, of the winnowing-fan, fire-breathing, and lord of the rite,

Related lexical entries μηροτρεφής [OL1142]

LII.3 AV078_05

Source AP078.05 · source PDF p. 172

Supplied apparatus πυρίπνοε Hermann] πυριπόλε.

Adopted forms πυρίπνοε

Adopted lexical access πυρίπνοος

Reported forms πυριπόλε

Reported lexical access πυρίπολος

Transliteration access pyripole

Fire-breathing replaces the reported fire-related -πολος compound. LSJ's πυρίπολος points to πύρπολος; retain its exact accent distinction rather than impose the verse's breath sense upon it.

Greek evidence LII.3 (source PDF p. 172). μηροτρεφές, λικνῖτα, πυρίπνοε καὶ τελετάρχα,

Aligned English LII.3 (source PDF p. 173). thigh-nourished, of the winnowing-fan, fire-breathing, and lord of the rite,

Related lexical entries πυρίπνοος [OL1578]

LII.8 AV079_01

Source AP079.01 · source PDF p. 174

Supplied apparatus 8 τιθήνας Wiel] γαληναῖς.

Adopted forms τιθήνας

Adopted lexical access τιθήνη

Reported forms γαληναῖς

Reported lexical access γαλήνη

Transliteration access galēnais

Nurses or foster-mothers in the accusative replace reported dative calms. The adopted attendants are a material reading choice, not present in the reported word.

Greek evidence LII.8 (source PDF p. 174). βακχεύων ἁγίας τριετηρίδας ἀμφὶ τιθήνας,

Aligned English LII.8 (source PDF p. 175). revelling through the consecrated trieteric feasts among the foster-mothers,

Related lexical entries τιθήνη [OL1738]

LII.11 AV079_06

Source AP079.06 · source PDF p. 174

Supplied apparatus 11 θυρσεγχής Hermann] χρυσεγχής.

Adopted forms θυρσεγχής

Adopted lexical access θυρσεγχής

Reported forms χρυσεγχής

Reported lexical access χρυσεγχής

Transliteration access khrysenkhēs

Thyrsos-speared replaces gold-speared. Both compounds need explicit lookup and must not merge under generic spear-bearing.

Greek evidence LII.11 (source PDF p. 174). Παιὰν θυρσεγχής, ὑποκόλπιε, βοτρυόκοσμε,

Aligned English LII.11 (source PDF p. 175). Paian, thyrsos-speared, held in the lap, adorned with the grape-cluster,

Related lexical entries θυρσεγχής [OL0810]

LII.12 AV079_08

Source AP079.08 · source PDF p. 174

Supplied apparatus κύδιμε κοῦρε Wiel] καὶ διάκοσμε.

Adopted forms κύδιμε κοῦρε

Adopted lexical access κύδιμος; κοῦρος

Reported forms καὶ; διάκοσμε

Reported lexical access καί; διάκοσμος

Transliteration access kai; diakosme

Glorious youth replaces the phrase καὶ διάκοσμε. The latter contains an address formed from διάκοσμος, but its precise local interpretation is not established by the apparatus; do not present a smooth alternative translation as certain.

Greek evidence LII.12 (source PDF p. 174). Βάσσαρε, κισσοχαρές, πολυπάρθενε, κύδιμε κοῦρε·

Aligned English LII.12 (source PDF p. 175). Bassaros, glad in ivy, of many maidens, glorious youth;

Related lexical entries κύδιμος [OL0993]; κοῦρος [OL0952]; διάκοσμος [OL0420]

LII.13 AV079_10

Source AP079.10 · source PDF p. 174

Supplied apparatus κεχαρισμένος Abel] κεχαρημένος.

Adopted forms κεχαρισμένος

Adopted lexical access χαρίζομαι

Reported forms κεχαρημένος

Reported lexical access χαίρω

Transliteration access kekharēmenos

Adopted welcome/pleasing participle from χαρίζομαι contrasts with reported rejoicing form from χαίρω. The distinction concerns being a source of favour versus being glad, not merely spelling.

Greek evidence LII.13 (source PDF p. 174). ἐλθέ, μάκαρ, μύστῃσι βρύων κεχαρισμένος αἰεί.

Aligned English LII.13 (source PDF p. 175). come, blessed one, teeming, ever welcome to the initiates.

Related lexical entries χαρίζομαι [OL1912]; χαίρω [OL1903]

LIII.7 AV080_05

Source AP080.05 · source PDF p. 176

Supplied apparatus 7 χρόνους codd.

Adopted forms χοροὺς

Adopted lexical access χορός

Reported forms χρόνους

Reported lexical access χρόνος

Transliteration access khronous

Dances replace times. The printed line moves dances in circling seasons; the reported noun must not be counted as another primary occurrence of time.

Greek evidence LIII.7 (source PDF p. 176). εὐάζων κινῶν τε χοροὺς ἐνὶ κυκλάσιν ὥραις.

Aligned English LIII.7 (source PDF p. 177). crying euhoi and stirring the dances in the circling seasons.

Related lexical entries χορός [OL1938]; χρόνος [OL1942]

LIV.4 AV081_03

Source AP081.03 · source PDF p. 178

Supplied apparatus 4 ἁγνοτελής (sic) Casaubonus] ἁγνοτερής.

Adopted forms ἁγνοτελές

Adopted lexical access ἁγνοτελής

Reported forms ἁγνοτερής

Transliteration access hagnoterēs

The verse's vocative ἁγνοτελές differs from apparatus lemma ἁγνοτελής, marked sic. The reported rho form ἁγνοτερής is a different and uncertain formation, not confidently assigned a dictionary lemma or an invented holiness sense.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LIV.4 (source PDF p. 178). ἁγνοτελές, γεραρός, θιάσου νομίου τελετάρχα,

Aligned English LIV.4 (source PDF p. 179). of holy rites, stately, lord of the rite of the pastoral company,

Related lexical entries ἁγνοτελής [OL0023]

LIV.4 AV081_04

Source AP081.04 · source PDF p. 178

Supplied apparatus θίασ’ εὐνομίου codd.

Adopted forms θιάσου νομίου

Adopted lexical access θίασος; νόμιος

Reported forms θίασ’; εὐνομίου

Reported lexical access θίασος

Transliteration access thias’; eunomiou

Printed of the pastoral company contrasts with the divided/elided reported θίασ’ εὐνομίου. Its exact construction is uncertain; do not call the reported phrase an independent attestation of the printed pastoral sense.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LIV.4 (source PDF p. 178). ἀγνοτελές, γεραρός, θιάσου νομίου τελετάρχα,

Aligned English LIV.4 (source PDF p. 179). of holy rites, stately, lord of the rite of the pastoral company,

Related lexical entries θίασος [OL0794]; νόμιος [OL1201]

LIV.5 AV081_05

Source AP081.05 · source PDF p. 178

Supplied apparatus 5 φιλάγρυπνε νεάζων οἷσι σιληνοῖς codd., corr. Dorville.

Adopted forms φιλάγρυπνε σὺν εὐζώνοισι τιθήναις

Adopted lexical access φιλάγρυπνος; σύν; εὔζωνος; τιθήνη

Reported forms φιλάγρυπνε; νεάζων; οἷσι; σιληνοῖς

Reported lexical access φιλάγρυπνος; νεάζω; ὅς; Σιληνός

Transliteration access philagrypne; neazōn; hoisi; silēnois

The printed wake-loving addressee is with fair-girdled nurses; the reported phrase instead includes νεάζων and Silenoi. Preserve its difficult οἷσι construction without rebuilding a complete lost verse.

Greek evidence LIV.5 (source PDF p. 178). εὐαστής, φιλάγρυπνε σὺν εὐζώνοισι τιθήναις,

Aligned English LIV.5 (source PDF p. 179). crier of euhoi, lover of sleeplessness, with the fair-girdled foster-mothers,

Related lexical entries φιλάγρυπνος [OL1850]; εὔζωνος [OL0642]; τιθήνη [OL1738]; Σιληνός [OL1625]

LIV.6 AV081_06

Source AP081.06 · source PDF p. 178

Supplied apparatus 6 Βάκχαις Dinner] βάκχοις.

Adopted forms Βάκχαις

Adopted lexical access Βάκχη

Reported forms βάκχοις

Reported lexical access Βάκχος

Transliteration access bakkhois

Feminine Bacchants replace reported masculine βάκχοις. Gender and the composition of the company change; do not erase the distinction as capitalization alone.

Greek evidence LIV.6 (source PDF p. 178). Ναΐσι καὶ Βάκχαις ἠγούμενε κισσοφόροισι·

Aligned English LIV.6 (source PDF p. 179). leader of the Naiads and of the ivy-bearing Bakchai;

Related lexical entries Βάκχη [OL0284]; Βάκχος [OL0286]

LIV.8 AV081_08

Source AP081.08 · source PDF p. 178

Supplied apparatus 8 Βάκχοιο Hermann] βακχεῖον.

Adopted forms Βάκχοιο

Adopted lexical access Βάκχος

Reported forms βακχεῖον

Reported lexical access βάκχειος

Transliteration access bakkheion

Genitive of Bakchos makes the cry belong to the lord Bakchos; reported neuter bacchic adjective would qualify the cry. The god-name construction is adopted, not a separate new god.

Greek evidence LIV.8 (source PDF p. 178). θηροτύποις, εὔασμα διδοὺς Βάκχοιο ἄνακτος,

Aligned English LIV.8 (source PDF p. 179). beast-shaped, giving the euhoi-cry of Bakchos the lord,

Related lexical entries Βάκχος [OL0286]

LV.10 AV082_10

Source AP082.10 · source PDF p. 180

Supplied apparatus ἐρασιπλόκαμ’ Abel] ἐρατοπλόκαμ’.

Adopted forms ἐρασιπλόκαμ’

Adopted lexical access ἐρασιπλόκαμος

Reported forms ἐρατοπλόκαμ’

Reported lexical access ἐρατοπλόκαμος

Transliteration access eratoplokam’

Two lovely-tressed compound formations as at XLIV.2; report elided forms exactly and keep both lexical access paths.

Greek evidence LV.10 (source PDF p. 180). φαινομένη, ἀφανής, ἐρασιπλόκαμ’, εὐπατέρεια,

Aligned English LV.10 (source PDF p. 181). manifest, unseen, of lovely hair, of a noble father,

Related lexical entries ἐρασιπλόκαμος [OL0590]

LV.11 AV083_02

Source AP083.02 · source PDF p. 182

Supplied apparatus σύνδαιτι Heringa] σὺν δαιτί.

Adopted forms σύνδαιτι

Adopted lexical access συνδαίτης

Reported forms σὺν; δαιτί

Reported lexical access σύν; δαίς

Transliteration access syn; daiti

Printed compound companion at feast replaces the two-word phrase with a feast. Word division changes the lexical unit and direct address.

Greek evidence LV.11 (source PDF p. 182). νυμφιδίη, σύνδαιτι, θεῶν σκηπτοῦχε, λυκείη,

Aligned English LV.11 (source PDF p. 183). bridal, feast-fellow, sceptred among gods, Lykeia,

Related lexical entries συνδαίτης [OL1668]

LV.11 AV083_03

Source AP083.03 · source PDF p. 182

Supplied apparatus λυκείη Abel] λύκαινα.

Adopted forms λυκείη

Adopted lexical access λύκειος

Reported forms λύκαινα

Reported lexical access λύκαινα

Transliteration access lykaina

Printed λύκειος feminine epithet contrasts with she-wolf. The exact local interpretation of λυκείη is not settled by the change; do not assert a light etymology or identify a new cult from the variant alone.

Greek evidence LV.11 (source PDF p. 182). νυμφιδίη, σύνδαιτι, θεῶν σκηπτοῦχε, λυκείη,

Aligned English LV.11 (source PDF p. 183). bridal, feast-fellow, sceptred among gods, Lykeia,

Related lexical entries λύκειος [OL1066]

LV.13 AV083_04

Source AP083.04 · source PDF p. 182

Supplied apparatus 13 ἐνζεύξασα Hermann] ζεύξασα.

Adopted forms ἐνζεύξασα

Adopted lexical access ἐνζεύγνυμι

Reported forms ζεύξασα

Reported lexical access ζεύγνυμι

Transliteration access zeuxasa

Compound yoking-in verb versus simple yoking. Both concern mortals bound by unbridled necessities, but compound access should remain recoverable.

Greek evidence LV.13 (source PDF p. 182). ἐνζεύξασα βροτοὺς ἀχαλινώτοισιν ἀνάγκαις

Aligned English LV.13 (source PDF p. 183). you who have yoked mortals in unbridled necessities

Related lexical entries ἐνζεύγνυμι [OL0549]; ζεύγνυμι [OL0705]

LV.14 AV083_05

Source AP083.05 · source PDF p. 182

Supplied apparatus 14 ἐρωτομανῶν ἀπό codd., corr. Hermann.

Adopted forms ἐρωμανέων ὑπὸ

Adopted lexical access ἐρωμανής; ὑπό

Reported forms ἐρωτομανῶν; ἀπό

Reported lexical access ἐρωτομανής; ἀπό

Transliteration access erōtomanōn; apo

Adopted love-maddening adjective and under contrast with reported ἐρωτομανῶν and from. The -ερωτο- formation is related but distinct; the preposition also affects how the charms act.

Greek evidence LV.14 (source PDF p. 182). καὶ θηρῶν πολὺ φῦλον ἐρωμανέων ὑπὸ φίλτρων·

Aligned English LV.14 (source PDF p. 183). and the great tribe of wild beasts, maddened with love, beneath charms;

Related lexical entries ἐρωμανής [OL0622]

LV.20 AV084_01

Source AP084.01 · source PDF p. 184

Supplied apparatus 20 κυκνείοισιν Wiel] κυανέοις.

Adopted forms κυκνείοισιν

Adopted lexical access κύκνειος

Reported forms κυανέοις

Reported lexical access κυάνεος

Transliteration access kyaneois

Swan-related conveyances replace dark-blue ones; do not import swans into the reported colour adjective.

Greek evidence LV.20 (source PDF p. 184). ἢ καὶ κυκνείοισιν ὄχοις ἐπὶ πόντιον οἶδμα

Aligned English LV.20 (source PDF p. 185). or on cars of swans over the swell of the sea

Related lexical entries κύκνειος [OL1002]; κυάνεος [OL0987]

LV.20 AV084_02

Source AP084.02 · source PDF p. 184

Supplied apparatus ὄχοις Hermann] ὄχθοις.

Adopted forms ὄχοις

Adopted lexical access ὄχος

Reported forms ὄχθοις

Reported lexical access ὄχθη

Transliteration access okhthois

Vehicles/chariots replace banks or shores. The adopted maritime chariot image relies on this reading.

Greek evidence LV.20 (source PDF p. 184). ἢ καὶ κυκνείοισιν ὄχοις ἐπὶ πόντιον οἶδμα

Aligned English LV.20 (source PDF p. 185). or on cars of swans over the swell of the sea

Related lexical entries ὄχος [OL1307]

LV.21 AV084_03

Source AP084.03 · source PDF p. 184

Supplied apparatus 21 ἐρχομένη Hermann] τερπομένη.

Adopted forms ἐρχομένη

Adopted lexical access ἔρχομαι

Reported forms τερπομένη

Reported lexical access τέρπω

Transliteration access terpomenē

Coming replaces delighting. The later χαίρεις already expresses enjoyment, so record the verbs distinctly without inventing two separate journeys.

Greek evidence LV.21 (source PDF p. 184). ἐρχομένη χαίρεις κητῶν κυκλίῃσι χορείαις,

Aligned English LV.21 (source PDF p. 185). coming, you rejoice in the wheeling dances of the sea-beasts,

Related lexical entries ἔρχομαι [OL0621]; τέρπω [OL1722]

LV.21 AV084_04

Source AP084.04 · source PDF p. 184

Supplied apparatus κητῶν Wiel] θνητῶν.

Adopted forms κητῶν

Adopted lexical access κῆτος

Reported forms θνητῶν

Reported lexical access θνητός

Transliteration access thnētōn

Sea-monsters or great sea-creatures replace mortals as performers of the circling dances.

Greek evidence LV.21 (source PDF p. 184). ἐρχομένη χαίρεις κητῶν κυκλίῃσι χορείαις,

Aligned English LV.21 (source PDF p. 185). coming, you rejoice in the wheeling dances of the sea-beasts,

Related lexical entries κῆτος [OL0910]; θνητός [OL0795]

LV.22 AV084_06

Source AP084.06 · source PDF p. 184

Supplied apparatus 22 καλυκώπισιν Wiel] κυανώπισιν.

Adopted forms καλυκώπισιν

Adopted lexical access καλυκῶπις

Reported forms κυανώπισιν

Reported lexical access κυανῶπις

Transliteration access kyanōpisin

Bud-faced replaces dark-eyed/dark-faced. Preserve the -ωπις compound difference rather than using the supplied English as proof of a single fixed body-part sense.

Greek evidence LV.22 (source PDF p. 184). ἢ νύμφαις τέρπῃ καλυκώπισιν ἐν χθονὶ Δίῃ,

Aligned English LV.22 (source PDF p. 185). or delight in the bud-faced nymphs on the divine earth,

Related lexical entries καλυκῶπις [OL0871]

LV.23 AV084_07

Source AP084.07 · source PDF p. 184

Supplied apparatus 23 θυιάς Hermann] θῖνας.

Adopted forms θυιὰς

Adopted lexical access θυιάς

Reported forms θῖνας

Reported lexical access θίς

Transliteration access thinas

The adopted frenzied woman/Thyad designation contrasts with reported θῖνας, sand-heaps or beaches. The reported case and construction are difficult; do not claim a smooth rival syntax.

Greek evidence LV.23 (source PDF p. 184). θυιὰς ἐπ’ αἰγιαλοῖς ψαμαθώδεσιν ἅλματι κούφῳ·

Aligned English LV.23 (source PDF p. 185). a thyiad on the sandy shores, with a light leap;

Related lexical entries θυιάς [OL0806]

LV.23 AV084_08

Source AP084.08 · source PDF p. 184

Supplied apparatus ψαμαθώδεσιν Abel] ψαμμώδεσιν.

Adopted forms ψαμαθώδεσιν

Adopted lexical access ψαμαθώδης

Reported forms ψαμμώδεσιν

Reported lexical access ψαμμώδης

Transliteration access psammōdesin

Closely synonymous sandy adjectives built on ψάμαθος and ψάμμος; distinct lexical formations receive related lookup rather than invented semantic opposition.

Greek evidence LV.23 (source PDF p. 184). θυιὰς ἐπ’ αἰγιαλοῖς ψαμαθώδεσιν ἅλματι κούφῳ·

Aligned English LV.23 (source PDF p. 185). a thyiad on the sandy shores, with a light leap;

Related lexical entries ψαμαθώδης [OL1950]

LV.23 AV084_09

Source AP084.09 · source PDF p. 184

Supplied apparatus ἅρματι codd.

Adopted forms ἅλματι

Adopted lexical access ἅλμα

Reported forms ἅρματι

Reported lexical access ἅρμα

Transliteration access harmati

Light leap replaces light chariot. The goddess's movement image is materially altered.

Greek evidence LV.23 (source PDF p. 184). θυιὰς ἐπ’ αἰγιαλοῖς ψαμαθώδεσιν ἅλματι κούφῳ·

Aligned English LV.23 (source PDF p. 185). a thyiad on the sandy shores, with a light leap;

Related lexical entries ἅλμα [OL0102]; ἅρμα [OL0200]

LVI.2 AV085_02

Source AP085.02 · source PDF p. 186

Supplied apparatus 2 ὥραισι (sic) Ruhnken] ᾠδαῖσι.

Adopted forms ὥρῃσι

Adopted lexical access ὥρα

Reported forms ᾠδαῖσι

Reported lexical access ᾠδή

Transliteration access ōidaisi

Verse has Ionic ὥρῃσι, apparatus adopted-side ὥραισι marked sic; reported ᾠδαῖσι is songs, not seasons. Both the seasons/songs lexical contrast and the text/apparatus ending difference matter.

Greek evidence LVI.2 (source PDF p. 186). ἁβροκόμη, φιλέρημε, βρύων ὥρῃσι ποθειναῖς,

Aligned English LVI.2 (source PDF p. 187). soft-haired, lover of solitude, teeming in the longed-for seasons,

Related lexical entries ὥρα [OL1965]

LVI.3 AV085_03

Source AP085.03 · source PDF p. 186

Supplied apparatus 3 Εὐβουλεῦ Hermann] εὔβουλε.

Adopted forms Εὐβουλεῦ

Adopted lexical access Εὐβουλεύς

Reported forms εὔβουλε

Reported lexical access εὔβουλος

Transliteration access euboule

Adopted name Eubouleus differs from reported well-counselled/Euboulos vocative. Do not treat this as a mere case variant of one identical name.

Greek evidence LVI.3 (source PDF p. 186). Εὐβουλεῦ, πολύμορφε, τροφὸς πάντων ἀρίδηλε,

Aligned English LVI.3 (source PDF p. 187). Eubouleus, of many forms, nurse of all, plain to see,

Related lexical entries Εὐβουλεύς [OL0635]

LVI.3 AV085_04

Source AP085.04 · source PDF p. 186

Supplied apparatus τροφός Abel] τροφή.

Adopted forms τροφὸς

Adopted lexical access τροφός

Reported forms τροφή

Reported lexical access τροφή

Transliteration access trophē

Nurse/nourisher replaces nourishment. The change makes the god an agent rather than a food/nurture noun.

Greek evidence LVI.3 (source PDF p. 186). Εὐβουλεῦ, πολύμορφε, τροφὸς πάντων ἀρίδηλε,

Aligned English LVI.3 (source PDF p. 187). Eubouleus, of many forms, nurse of all, plain to see,

Related lexical entries τροφός [OL1778]; τροφή [OL1777]

LVI.4 AV085_06

Source AP085.06 · source PDF p. 186

Supplied apparatus πασιφαές Wiel] σὺ πᾶσιν.

Adopted forms πασιφαὲς

Adopted lexical access πασιφαής

Reported forms σὺ; πᾶσιν

Reported lexical access σύ; πᾶς

Transliteration access sy; pasin

All-shining compound replaces you to all. The shining adjective is the adopted interpretation, not an attested reported compound.

Greek evidence LVI.4 (source PDF p. 186). κούρη καὶ κόρε, πασιφαὲς θάλος αἰέν, Ἄδωνι,

Aligned English LVI.4 (source PDF p. 187). maiden and boy, all-shining shoot for ever, Adonis,

Related lexical entries πασιφαής [OL1376]; πᾶς [OL1375]

LVI.7 AV086_01

Source AP086.01 · source PDF p. 188

Supplied apparatus 7 κυνηγεσίαις Dinner] κυναγεσίοις.

Adopted forms κυνηγεσίαις

Adopted lexical access κυνηγεσία

Reported forms κυναγεσίοις

Reported lexical access κυναγέσιον

Transliteration access kynagesiois

The adopted feminine hunt/hunting noun differs from reported neuter hunting/chase noun with dialectal alpha. Same practical field, but not merely a changed case ending of one identical form.

Greek evidence LVI.7 (source PDF p. 188). ἀγλαόμορφε, κυνηγεσίαις χαίρων, βαθυχαῖτα,

Aligned English LVI.7 (source PDF p. 189). of splendid form, rejoicing in the hunt, deep-haired,

Related lexical entries κυνηγεσία [OL1006]

LVII.3 AV087_01

Source AP087.01 · source PDF p. 190

Supplied apparatus 3 βακχεχόροιο Casaubonus] βάκχε χοροῖο.

Adopted forms βακχεχόροιο

Adopted lexical access βακχέχορος

Reported forms βάκχε; χοροῖο

Reported lexical access Βάκχος; χορός

Transliteration access bakkhe; khoroio

The adopted compound qualifies Dionysos as of the bacchic dance; the reported divided words are a Bakchos vocative and genitive dance. Διωνύσοιο γένεθλον and Aphrodite in the following line remain independently printed, so do not claim this adjacent emendation alone creates all the stated parentage.

Greek evidence LVII.3 (source PDF p. 190). Ἑρμῆ, βακχεχόροιο Διωνύσοιο γένεθλον

Aligned English LVII.3 (source PDF p. 191). Hermes, offspring of Dionysos of the bacchic dance

Related lexical entries βακχέχορος [OL0283]; Βάκχος [OL0286]; χορός [OL1938]

LVII.8 AV088_02

Source AP088.02 · source PDF p. 192

Supplied apparatus 8 ὑπνοδώτιρα codd.

Adopted forms ὑπνοδώτιδι

Adopted lexical access ὑπνοδῶτις

Reported forms ὑπνοδώτιρα

Transliteration access hupnodōtira

The printed dative sleep-giving agrees with the wand; reported ὑπνοδώτιρα is a different agent-noun formation/case. Keep reported form retrievable without manufacturing its dictionary nominative.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LVII.8 (source PDF p. 192). εὐιέρῳ ῥάβδῳ θέλγων ὑπνοδώτιδι πάντα,

Aligned English LVII.8 (source PDF p. 193). charming all things with your well-hallowed, sleep-giving wand,

Related lexical entries ὑπνοδῶτις [OL1810]

LVII.11 AV088_03

Source AP088.03 · source PDF p. 192

Supplied apparatus 11 αἰνομόροις Abel] ἀενάοις.

Adopted forms αἰνομόροις

Adopted lexical access αἰνόμορος

Reported forms ἀενάοις

Reported lexical access ἀέναος

Transliteration access aenaois

Grim-fated souls replace ever-flowing/everlasting souls; substantial adjective contrast, not an inflectional variant.

Greek evidence LVII.11 (source PDF p. 192). ψυχαῖς αἰνομόροις θνητῶν ὁδὸν ἡγεμονεύειν.

Aligned English LVII.11 (source PDF p. 193). to lead the way for the grim-fated souls of mortals.

Related lexical entries αἰνόμορος [OL0064]; ἀέναος [OL0039]

LVIII.2 AV089_01

Source AP089.01 · source PDF p. 194

Supplied apparatus 2 τοξουλκῆ?

Adopted forms τοξαλκῆ

Adopted lexical access τοξαλκής

Editorial queries τοξουλκῆ

Unadopted question τοξουλκῆ? would shift bow-strength toward bow-drawing. Preserve as a query, not a reported manuscript reading, and use the attested query form rather than force a headword.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LVIII.2 (source PDF p. 194). τοξαλκῆ, πτερόεντα, πυρίβρομον, εὔδρομον ὁρμῇ,

Aligned English LVIII.2 (source PDF p. 195). strong with the bow, winged, fire-roaring, swift in his rush,

Related lexical entries τοξαλκής [OL1754]

LVIII.2 AV089_02

Source AP089.02 · source PDF p. 194

Supplied apparatus πυρίβρομον Hermann] πυρίδρομον.

Adopted forms πυρίβρομον

Adopted lexical access πυρίβρομος

Reported forms πυρίδρομον

Reported lexical access πυρίδρομος

Transliteration access pyridromon

Fire-roaring versus fiery in course; different compounds, both directly relevant to Eros's force.

Greek evidence LVIII.2 (source PDF p. 194). τοξαλκῆ, πτερόεντα, πυρίβρομον, εὔδρομον ὁρμῇ,

Aligned English LVIII.2 (source PDF p. 195). strong with the bow, winged, fire-roaring, swift in his rush,

Related lexical entries πυρίβρομος [OL1576]; πυρίδρομος [OL1577]

LVIII.6 AV089_03

Source AP089.03 · source PDF p. 194

Supplied apparatus 6 Ῥέα Wiel] θεά.

Adopted forms Ῥέα

Adopted lexical access Ῥέα

Reported forms θεά

Reported lexical access θεά

Transliteration access thea

Adopted Rhea names the feeding goddess; reported θεά is the general goddess noun. Do not identify the reported goddess by name without qualification.

Greek evidence LVIII.6 (source PDF p. 194). πνεύματα παντογένεθλα Ῥέα βόσκει χλοόκαρπος,

Aligned English LVIII.6 (source PDF p. 195). all-begetting, that green-fruited Rhea feeds for mortals,

Related lexical entries Ῥέα [OL1588]; θεά [OL0769]

LIX.3 AV090_02

Source AP090.02 · source PDF p. 196

Supplied apparatus 3 ὀρφναίης Wiel] οὐρανίας.

Adopted forms ὀρφναίης

Adopted lexical access ὀρφναῖος

Reported forms οὐρανίας

Reported lexical access οὐράνιος

Transliteration access ouranias

Dark lake replaces heavenly lake. This is a substantive setting contrast, not alternative inflection.

Greek evidence LIX.3 (source PDF p. 196). ὀρφναίης, ἵνα λυγρὸν ὕδωρ νυχίης ὑπὸ θέρμης

Aligned English LIX.3 (source PDF p. 197). of darkness, where the mournful water under the night-heat

Related lexical entries ὀρφναῖος [OL1286]; οὐράνιος [OL1293]

LIX.3 AV090_03

Source AP090.03 · source PDF p. 196

Supplied apparatus λυγρόν Wiel] λευκόν.

Adopted forms λυγρὸν

Adopted lexical access λυγρός

Reported forms λευκόν

Reported lexical access λευκός

Transliteration access leukon

Mournful/baneful water replaces white/bright water; preserve evaluative versus colour/light vocabulary.

Greek evidence LIX.3 (source PDF p. 196). ὀρφναίης, ἵνα λυγρὸν ὕδωρ νυχίης ὑπὸ θέρμης

Aligned English LIX.3 (source PDF p. 197). of darkness, where the mournful water under the night-heat

Related lexical entries λυγρός [OL1064]

LIX.4 AV090_05

Source AP090.05 · source PDF p. 196

Supplied apparatus 4 λιπαρῷ μυχῷ εὐλίθῳ ἄντρῳ codd., corr. Hermann.

Adopted forms λιπαροῦ μυχῷ εὐλίθου ἄντρου

Adopted lexical access λιπαρός; μυχός; εὔλιθος; ἄντρον

Reported forms λιπαρῷ; μυχῷ; εὐλίθῳ; ἄντρῳ

Reported lexical access λιπαρός; μυχός; εὔλιθος; ἄντρον

Transliteration access liparōi; mykhōi; eulithōi; antrōi

Adopted genitives qualify the cave containing the recess; reported datives coordinate or agree differently. The smooth/fair-stoned cave nouns remain, but their grammatical grouping changes.

Greek evidence LIX.4 (source PDF p. 196). ῥήγνυται ἐν σκιερῷ λιπαροῦ μυχῷ εὐλίθου ἄντρου,

Aligned English LIX.4 (source PDF p. 197). breaks out in the shadowy recess of a sleek, fair-stoned cave,

Related lexical entries λιπαρός [OL1047]; μυχός [OL1168]; εὔλιθος [OL0653]; ἄντρον [OL0161]

LIX.6 AV090_06

Source AP090.06 · source PDF p. 196

Supplied apparatus 6 κούφῃ Hermann] κοῦφον.

Adopted forms κούφῃ

Adopted lexical access κοῦφος

Reported forms κοῦφον

Reported lexical access κοῦφος

Transliteration access kouphon

Dative light qualifies hope, not the neuter mortal race as reported κοῦφον could. Explain the attachment, not a new adjective.

Greek evidence LIX.6 (source PDF p. 196). ἔνθεν ἐπὶ βρότεον δόκιμον γένος ἐλπίδι κούφῃ

Aligned English LIX.6 (source PDF p. 197). from there upon the tried mortal race, with light hope,

Related lexical entries κοῦφος [OL0955]

LIX.15 AV091_02

Source AP091.02 · source PDF p. 198

Supplied apparatus 15 ἀέριοι (sic) Ruhnken] νυκτέριοι.

Adopted forms ἠέριαι

Adopted lexical access ἠέριος

Reported forms νυκτέριοι

Reported lexical access νυκτέριος

Transliteration access nykterioi

Verse has feminine epic ἠέριαι, while the apparatus lemma is masculine ἀέριοι, marked sic. The note and line 17 jointly report redistribution of airy and nocturnal epithets; do not count the epithets as added or lost from the hymn as a whole.

Greek evidence LIX.15 (source PDF p. 198). ἀλλά μοι, ἠέριαι, μαλακόφρονες, ἠπιόθυμοι,

Aligned English LIX.15 (source PDF p. 199). But to me, airy ones, soft of mind, gentle of heart —

Related lexical entries ἠέριος [OL0731]; νυκτέριος [OL1209]

LIX.17 AV091_03

Source AP091.03 · source PDF p. 198

Supplied apparatus 17 νυκτέριοι (sic) Ruhnken] ἀέριοι.

Adopted forms νυκτέριαι

Adopted lexical access νυκτέριος

Reported forms ἀέριοι

Reported lexical access ἀέριος

Transliteration access aerioi

Verse has feminine νυκτέριαι, apparatus masculine νυκτέριοι marked sic. Together with line 15 this swaps the locations of airy/nocturnal, rather than giving independent evidence for two new kinds of Fate.

Greek evidence LIX.17 (source PDF p. 198). νυκτέριαι, ἀφανεῖς, ἀμετάτροποι, αἰὲν ἀτειρεῖς,

Aligned English LIX.17 (source PDF p. 199). of the night, unseen, not to be turned aside, ever unwearied,

Related lexical entries νυκτέριος [OL1209]

LIX.18 AV091_04

Source AP091.04 · source PDF p. 198

Supplied apparatus 18 ἀνάγκης Hermann] ἀνάγκη.

Adopted forms ἀνάγκης

Adopted lexical access ἀνάγκη

Reported forms ἀνάγκη

Reported lexical access ἀνάγκη

Transliteration access ananke̅

Genitive necessity completes takers-away of necessity for mortals; nominative reported ἀνάγκη lacks that relation. This supports concrete relief in the adopted text, not an exclusively cosmic definition.

Greek evidence LIX.18 (source PDF p. 198). παντοδότειραι, ἀφαιρέτιδες θνητοῖσιν ἀνάγκης·

Aligned English LIX.18 (source PDF p. 199). givers of all, takers of necessity from mortals;

Related lexical entries ἀνάγκη [OL0125]

LIX.20 AV091_05

Source AP091.05 · source PDF p. 198

Supplied apparatus 20 λαθικηδέες Abel] λυσιπήμονες.

Adopted forms λαθικηδέες

Adopted lexical access λαθικηδής

Reported forms λυσιπήμονες

Reported lexical access λυσιπήμων

Transliteration access lysipēmones

Care-forgetting replaces grief-loosing. Both express relief, but forgetting and releasing are different compound actions that deserve explained access.

Greek evidence LIX.20 (source PDF p. 198). ἐρχόμεναι μύσταις λαθικηδέες εὔφρονι βουλῇ.

Aligned English LIX.20 (source PDF p. 199). coming to the initiates, care-forgetting, with kindly counsel.

Related lexical entries λαθικηδής [OL1016]

LIX.after20 AV091_06

Source AP091.06 · source PDF p. 198

Supplied apparatus Post v. 20 sequitur in codd. hic versus Μοιράων τέλος ἔλλαβ’ ἀοιδή, ἣν ὕφαν’ Ὀρφεύς.

Reported forms Μοιράων; τέλος; ἔλλαβ’; ἀοιδή; ἣν; ὕφαν’; Ὀρφεύς

Reported lexical access Μοῖρα; τέλος; λαμβάνω; ἀοιδή; ὑφαίνω; Ὀρφεύς

Transliteration access Moiraōn; telos; ellab’; aoidē; hēn; huphan’; Orpheus

The apparatus quotes a whole verse-colophon about the song of the Moirai reaching its end, woven by Orpheus. It is not in the 20-line adopted hymn and is not a new primary attestation; preserve as reported paratext/extra verse, without asserting how it entered the manuscript tradition.

Related lexical entries τέλος [OL1717]

LX.2 AV092_02

Source AP092.02 · source PDF p. 200

Supplied apparatus 2 Εὐρυνόμης Schrader] εὐνομίης.

Adopted forms Εὐρυνόμης

Adopted lexical access Εὐρυνόμη

Reported forms εὐνομίης

Reported lexical access εὐνομία

Transliteration access eunomiēs

Named Eurynome replaces good order/Eunomia as the mother's designation. This genealogical alteration is explicitly editorial in the supplied apparatus, not a verified reading of all manuscripts.

Greek evidence LX.2 (source PDF p. 200). θυγατέρες Ζηνός τε καὶ Εὐρυνόμης βαθυκόλπου,

Aligned English LX.2 (source PDF p. 201). daughters of Zeus and of deep-bosomed Eurynome,

Related lexical entries Εὐρυνόμη [OL0669]; εὐνομία [OL0658]

LX.4 AV092_04

Source AP092.04 · source PDF p. 200

Supplied apparatus 4 εὔφρονες Slothouwer] εὐφροσύν’.

Adopted forms εὔφρονες

Adopted lexical access εὔφρων

Reported forms εὐφροσύν’

Transliteration access euphrosyn’

Printed kindly plural adjective replaces an elided reported εὐφροσύν’ whose expansion and syntax are uncertain. Do not assert whether it is a person-name or abstract noun without further evidence; preserve the exact form.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LX.4 (source PDF p. 200). χαρμοσύνης γενέτειραι, ἐράσμιαι, εὔφρονες, ἁγναί,

Aligned English LX.4 (source PDF p. 201). mothers of gladness, lovely, kindly, holy,

Related lexical entries εὔφρων [OL0686]

LX.6-9 AV092_05

Source AP092.05 · source PDF p. 200

Supplied apparatus Vss. 6—9 ex hymno LXIX. huc transposuit Ruhnken.

The apparatus attributes transfer of these four adopted verses from LXIX to Ruhnken. The corresponding notice follows LXIX.9; this is one reported relocation, not eight primary verses or new variants at each duplicated notice.

Greek evidence LX.6 (source PDF p. 200). οὔτε γὰρ ἠελίου ταχιναὶ φλόγες οὔτε σελήνης

Aligned English LX.6 (source PDF p. 201). for neither the swift flames of the sun, nor of the moon,

Greek evidence LX.7 (source PDF p. 200). καὶ σοφίης ἀρετῆς τε καὶ ἐργασίμου θρασύτητος

Aligned English LX.7 (source PDF p. 201). and of wisdom and excellence and workmanlike daring

Greek evidence LX.8 (source PDF p. 200). εὐχέρει’ οὔτε βίου λιπαρῆς περικαλλέος ἥβης

Aligned English LX.8 (source PDF p. 201). the readiness, nor of life's sleek and lovely youth,

Greek evidence LX.9 (source PDF p. 200). ὑμῶν χωρὶς ἐγείρει εὐφροσύνας βιότοιο·

Aligned English LX.9 (source PDF p. 201). rouses, apart from you, the joys of living;

Related lexical entries χάρις [OL1913]; σοφία [OL1637]

Related consequential readings AV106_01

LX.8 AV092_07

Source AP092.07 · source PDF p. 200

Supplied apparatus 8 εὐχέρει’ Wiel] εὔχαρι.

Adopted forms εὐχέρει’

Adopted lexical access εὐχέρεια

Reported forms εὔχαρι

Reported lexical access εὔχαρις

Transliteration access eukhari

Readiness/ease noun replaces gracious/charming adjective form. The adopted abstract capacity is not simply grace spelled differently.

Greek evidence LX.8 (source PDF p. 200). εὐχέρει’ οὔτε βίου λιπαρῆς περικαλλέος ἥβης

Aligned English LX.8 (source PDF p. 201). the readiness, nor of life's sleek and lovely youth,

Related lexical entries εὐχέρεια [OL0687]

LXI.2 AV093_01

Source AP093.01 · source PDF p. 202

Supplied apparatus 2 πολυθρύ(λ)λων vel πολυ.... codd.

Adopted forms πολυφύλων

Adopted lexical access πολύφυλος

Reported forms πολυθρύ; λ; λων; πολυ

Transliteration access polythry; l; lōn; poly

Printed of many tribes contrasts with incompletely reported πολυθρύ(λ)λων or πολυ.... . Do not restore the damaged alternative, infer a full headword, or assign a definite substitute meaning from the prefix alone.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LXI.2 (source PDF p. 202). πανδερκής, ἐσορῶσα βίον θνητῶν πολυφύλων·

Aligned English LXI.2 (source PDF p. 203). all-seeing, looking upon the life of mortals of many tribes;

Related lexical entries πολύφυλος [OL1501]

LXI.4 AV093_03

Source AP093.03 · source PDF p. 202

Supplied apparatus 4 ἀλλ’ ἔχθουσα Wiel] ἀλλάσσουσα.

Adopted forms ἀλλ’ ἔχθουσα

Adopted lexical access ἀλλά; ἔχθω

Reported forms ἀλλάσσουσα

Reported lexical access ἀλλάσσω

Transliteration access allassousa

But hating the unstable speech replaces changing it. Word division changes the verb and the stated response of Nemesis.

Greek evidence LXI.4 (source PDF p. 202). ἀλλ’ ἔχθουσα λόγον πολυποίκιλον, ἄστατον αἰεί,

Aligned English LXI.4 (source PDF p. 203). but hate a speech of many colours, never standing still,

Related lexical entries ἔχθω [OL0701]; ἀλλάσσω [OL0096]

LXI.5 AV093_04

Source AP093.04 · source PDF p. 202

Supplied apparatus 5 δεδίασι Pierson] δεδάασι.

Adopted forms δεδίασι

Adopted lexical access δείδω

Reported forms δεδάασι

Reported lexical access δάω

Transliteration access dedaasi

Mortals fear her in the printed reading; reported δεδάασι belongs to knowing/learning. Preserve this fear-versus-knowledge contrast without treating the reported form as another fear inflection.

Greek evidence LXI.5 (source PDF p. 202). ἣν πάντες δεδίασι βροτοὶ ζυγὸν αὐχένι θέντες·

Aligned English LXI.5 (source PDF p. 203). whom all mortals fear, setting the yoke upon the neck;

Related lexical entries δείδω [OL0396]

LXI.6 AV093_05

Source AP093.05 · source PDF p. 202

Supplied apparatus 6 σοί Hermann] σή.

Adopted forms σοὶ

Adopted lexical access σύ

Reported forms σή

Reported lexical access σός

Transliteration access sē

Dative to you replaces possessive your, affecting whether the purpose concerns Nemesis or belongs to her.

Greek evidence LXI.6 (source PDF p. 202). σοὶ γὰρ ἀεὶ γνώμη πάντων μέλει, οὐδέ σε λήθει

Aligned English LXI.6 (source PDF p. 203). for the purpose of all is ever your care, nor does it escape you,

Related lexical entries γνώμη [OL0379]; μέλω [OL1122]

LXI.6 AV093_06

Source AP093.06 · source PDF p. 202

Supplied apparatus μέλει Hermann] πέλει.

Adopted forms μέλει

Adopted lexical access μέλω

Reported forms πέλει

Reported lexical access πέλω

Transliteration access pelei

Is a concern replaces is/is present; note the coordination with the preceding pronoun change rather than pretending each isolated reading yields the same finished syntax.

Greek evidence LXI.6 (source PDF p. 202). σοὶ γὰρ ἀεὶ γνώμη πάντων μέλει, οὐδέ σε λήθει

Aligned English LXI.6 (source PDF p. 203). for the purpose of all is ever your care, nor does it escape you,

Related lexical entries μέλω [OL1122]; πέλω [OL1393]

LXI.12 AV094_02

Source AP094.02 · source PDF p. 204

Supplied apparatus 12 ἀλλοπροσάλλας Hermann] ἀλλιτροτάτας.

Adopted forms ἀλλοπροσάλλας

Adopted lexical access ἀλλοπρόσαλλος

Reported forms ἀλλιτροτάτας

Transliteration access allitrotatas

Printed shifting from side to side describes the impure purposes. Reported ἀλλιτροτάτας remains a difficult form with no confident lemma or exact gloss assigned; do not manufacture an ethical superlative.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LXI.12 (source PDF p. 204). γνώμας οὐχ ὁσίας, πανυπέρφρονας, ἀλλοπροσάλλας.

Aligned English LXI.12 (source PDF p. 205). purposes, impure, all-overweening, turning from side to side.

Related lexical entries ἀλλοπρόσαλλος [OL0099]

LXII.5 AV095_02

Source AP095.02 · source PDF p. 206

Supplied apparatus 5 ἀληθείῃ Hermann] ἀληθείας.

Adopted forms ἀληθείῃ

Adopted lexical access ἀλήθεια

Reported forms ἀληθείας

Reported lexical access ἀλήθεια

Transliteration access alētheias

Dative by/in truth replaces genitive truth; the role of truth in drawing unlike things together is grammatical, not a new lexeme.

Greek evidence LXII.5 (source PDF p. 206). ἐξ ἰσότητος ἀληθείῃ συνάγουσ’ ἀνόμοια·

Aligned English LXII.5 (source PDF p. 207). on equal terms drawing unlike things together by truth;

Related lexical entries ἀλήθεια [OL0089]

LXIII.6 AV096_03

Source AP096.03 · source PDF p. 208

Supplied apparatus 6 ἀλλοπρόσαλλοι Hermann] ἀλλ’ ὑπὲρ αὐτοῦ.

Adopted forms ἀλλοπρόσαλλοι

Adopted lexical access ἀλλοπρόσαλλος

Reported forms ἀλλ’; ὑπὲρ; αὐτοῦ

Reported lexical access ἀλλά; ὑπέρ; αὐτός

Transliteration access all’; huper; autou

Printed compound calls the offenders shifting; reported phrase but over/for him is syntactically different. Preserve the difficult phrase without supplying a missing antecedent.

Greek evidence LXIII.6 (source PDF p. 208). ὅσσοι μὴ τὸ σὸν ἦλθον ὑπὸ ζυγόν, ἀλλοπρόσαλλοι,

Aligned English LXIII.6 (source PDF p. 209). who have not come beneath your yoke, the shifting ones,

Related lexical entries ἀλλοπρόσαλλος [OL0099]

LXIII.11 AV097_01

Source AP097.01 · source PDF p. 210

Supplied apparatus 11 σοφίη Hermann] σοφίης.

Adopted forms σοφίη

Adopted lexical access σοφία

Reported forms σοφίης

Reported lexical access σοφία

Transliteration access sophiēs

Nominative wisdom becomes the subject reaching the good end; reported genitive wisdom would require a different construction.

Greek evidence LXIII.11 (source PDF p. 210). ἐν σοὶ γὰρ σοφίη ἀρετῆς τέλος ἐσθλὸν ἱκάνει.

Aligned English LXIII.11 (source PDF p. 211). for in you wisdom reaches the good end of excellence.

Related lexical entries σοφία [OL1637]

LXIII.11 AV097_02

Source AP097.02 · source PDF p. 210

Supplied apparatus ἐσθλόν Lennep] ὅλλον.

Adopted forms ἐσθλὸν

Adopted lexical access ἐσθλός

Reported forms ὅλλον

Transliteration access hollon

Printed good qualifies the end; reported ὅλλον is preserved exactly and not silently normalized to ὅλον, whole. No secure reported headword is assigned.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LXIII.11 (source PDF p. 210). ἐν σοὶ γὰρ σοφίη ἀρετῆς τέλος ἐσθλὸν ἱκάνει.

Aligned English LXIII.11 (source PDF p. 211). for in you wisdom reaches the good end of excellence.

Related lexical entries ἐσθλός [OL0624]

LXIV.4 AV098_02

Source AP098.02 · source PDF p. 212

Supplied apparatus 4 ἀκλινές Stephanus] ἀκλινῆ.

Adopted forms ἀκλινὲς

Adopted lexical access ἀκλινής

Reported forms ἀκλινῆ

Reported lexical access ἀκλινής

Transliteration access aklinē

Neuter accusative agrees with the steadfast thing in nature; reported ἀκλινῆ can be masculine/feminine accusative singular or neuter plural, not agreeing with that singular neuter, so its attachment changes. Same unswerving adjective.

Greek evidence LXIV.4 (source PDF p. 212). ἀκλινὲς ἀστασίαστον ἀεὶ τηροῦντα νόμοισιν,

Aligned English LXIV.4 (source PDF p. 213). unswerving, free of faction, keeping it always by laws,

Related lexical entries ἀκλινής [OL0076]

LXIV.6 AV098_03

Source AP098.03 · source PDF p. 212

Supplied apparatus 6 οὐτιδανόν Wiel] οὐ δίκαιον.

Adopted forms οὐτιδανὸν

Adopted lexical access οὐτιδανός

Reported forms οὐ; δίκαιον

Reported lexical access οὐ; δίκαιος

Transliteration access ou; dikaion

Worthless envy replaces not-just envy. The adopted adjective and reported negated adjective are distinct evaluations, not synonyms by definition.

Greek evidence LXIV.6 (source PDF p. 212). καὶ φθόνον οὐτιδανὸν ῥοίζου τρόπον ἐκτὸς ἐλαύνει·

Aligned English LXIV.6 (source PDF p. 213). and with a whistling rush drives worthless envy outside;

Related lexical entries οὐτιδανός [OL1303]; δίκαιος [OL0434]

LXIV.6 AV098_04

Source AP098.04 · source PDF p. 212

Supplied apparatus ἐκτός Wiel] αὐτός.

Adopted forms ἐκτὸς

Adopted lexical access ἐκτός

Reported forms αὐτός

Reported lexical access αὐτός

Transliteration access autos

Outside specifies the direction of expulsion; himself instead supplies an emphatic subject. The driven-out sense is partly lexicalized by the adopted adverb.

Greek evidence LXIV.6 (source PDF p. 212). καὶ φθόνον οὐτιδανὸν ῥοίζου τρόπον ἐκτὸς ἐλαύνει·

Aligned English LXIV.6 (source PDF p. 213). and with a whistling rush drives worthless envy outside;

Related lexical entries ἐκτός [OL0520]

LXV.3 AV099_03

Source AP099.03 · source PDF p. 216

Supplied apparatus 3 ὁπλόδουπε Pierson] δολόδουπε.

Adopted forms ὁπλόδουπε

Adopted lexical access ὁπλόδουπος

Reported forms δολόδουπε

Transliteration access dolodoupe

Printed loud-with-arms compound differs from reported δολόδουπε. The latter is retained as a difficult attested form; do not confidently gloss it as trick-roaring simply by splitting its letters.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LXV.3 (source PDF p. 216). Ἄρες ἄναξ, ὁπλόδουπε, φόνοις πεπαλαγμένος αἰεί,

Aligned English LXV.3 (source PDF p. 217). Ares lord, loud with arms, for ever stained with slaughter,

Related lexical entries ὁπλόδουπος [OL1267]

LXV.7 AV099_06

Source AP099.06 · source PDF p. 216

Supplied apparatus Λυαίου Lennep] λυαίους.

Adopted forms Λυαίου

Adopted lexical access Λυαῖος

Reported forms λυαίους

Reported lexical access λυαῖος

Transliteration access lyaious

Genitive divine epithet Lyaios makes the revels his; reported accusative plural could qualify the revels as releasing. The divine name is an adopted construction, not a wholly unrelated lexeme.

Greek evidence LXV.7 (source PDF p. 216). ἐς δὲ πόθον νεῦσον Κύπριδος κώμους τε Λυαίου,

Aligned English LXV.7 (source PDF p. 217). and incline to longing for the Kyprian and the revels of Lyaios,

Related lexical entries Λυαῖος [OL1063]

LXVI.2 AV100_02

Source AP100.02 · source PDF p. 218

Supplied apparatus 2 φλογεραῖς Abel] φλογίαις.

Adopted forms φλογεραῖς

Adopted lexical access φλογερός

Reported forms φλογίαις

Reported lexical access φλόγιος

Transliteration access phlogiais

Two flaming/fire-related adjective formations, φλογερός and φλόγιος. Their close sense does not make them case forms of one lemma.

Greek evidence LXVI.2 (source PDF p. 218). λαμπόμενε φλογεραῖς αὐγαῖς, φαεσίμβροτε δαῖμον,

Aligned English LXVI.2 (source PDF p. 219). shining with flaming beams, daimon that shines on mortals,

Related lexical entries φλογερός [OL1872]

LXVI.2 AV100_03

Source AP100.03 · source PDF p. 218

Supplied apparatus αὐγαῖς Hermann] αὔραις.

Adopted forms αὐγαῖς

Adopted lexical access αὐγή

Reported forms αὔραις

Reported lexical access αὔρα

Transliteration access aurais

Rays or radiance replace breezes; the adopted fiery-light image must not be read into the reported air noun.

Greek evidence LXVI.2 (source PDF p. 218). λαμπόμενε φλογεραῖς αὐγαῖς, φαεσίμβροτε δαῖμον,

Aligned English LXVI.2 (source PDF p. 219). shining with flaming beams, daimon that shines on mortals,

Related lexical entries αὐγή [OL0242]; αὔρα [OL0252]

LXIX.after9 AV106_01

Source AP106.01 · source PDF p. 230

Supplied apparatus Post v. 9 ante Ruhnkenium legebantur versus quos ille in h. LX. transtulit.

The Latin notice reports removal after line 9 of verses now placed at LX.6–9, attributed to Ruhnken. Compare the corresponding notice at LX.6–9; it does not supply additional Greek tokens or independent primary verses.

Related lexical entries χάρις [OL1913]; σοφία [OL1637]

Related consequential readings AV092_05

LXX.4 AV107_01

Source AP107.01 · source PDF p. 232

Supplied apparatus 4 ἢ πάντων καθορᾷ βίοτον codd., corr. Hermann.

Adopted forms αἳ πάντων καθορᾶτε βίον

Adopted lexical access ὅς; πᾶς; καθοράω; βίος

Reported forms ἢ; πάντων; καθορᾷ; βίοτον

Reported lexical access ὅς; πᾶς; καθοράω; βίοτος

Transliteration access hē; pantōn; kathorai; bioton

Printed plural relative and second-person plural address replace singular she looks down; βίον replaces cognate βίοτον. The change fits the plural Eumenides and preserves the life-observing act.

Greek evidence LXX.4 (source PDF p. 232). αἳ πάντων καθορᾶτε βίον θνητῶν ἀσεβούντων,

Aligned English LXX.4 (source PDF p. 233). you who look upon the life of all impious mortals,

Related lexical entries πᾶς [OL1375]; καθοράω [OL0857]; βίος [OL0306]; βίοτος [OL0309]

LXX.9 AV107_02

Source AP107.02 · source PDF p. 232

Supplied apparatus 9 βλοσυραί Lennep et νύχιαι Hermann; codd. βλοσυροννύχιαι.

Adopted forms βλοσυραί, νύχιαι

Adopted lexical access βλοσυρός; νύχιος

Reported forms βλοσυροννύχιαι

Transliteration access blosyronnykhiai

Two adopted adjectives, grim and nocturnal, replace a reported fused/damaged form. Preserve βλοσυροννύχιαι exactly; do not invent a securely attested dictionary headword or silently call the source two separate words.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LXX.9 (source PDF p. 232). λυσιμελεῖς οἴστρῳ, βλοσυραί, νύχιαι, πολύποτμοι,

Aligned English LXX.9 (source PDF p. 233). limb-loosing with frenzy, grim, of the night, of many dooms,

Related lexical entries βλοσυρός [OL0315]; νύχιος [OL1221]

LXXI.4 AV108_03

Source AP108.03 · source PDF p. 234

Supplied apparatus 4 Πλούτων’ Gesner] Πλούτων.

Adopted forms Πλούτων’

Adopted lexical access Πλούτων

Reported forms Πλούτων

Orphic Hymns Diotimos Lexicon

Reported lexical access Πλούτων

Transliteration access Ploutōn

The printed apostrophe signals elided accusative Πλούτωνα, permitting the supplied translation's as-Plouton construction; reported nominative Πλούτων makes Plouton an expressed subject. Zeus is nevertheless explicitly named at LXXI.3 in the supplied verse. The apparatus does not itself change Ζηνὸς Κρονίοιο or prove that the reported narrative contains no Zeus.

Greek evidence LXXI.4 (source PDF p. 234). ᾗ ψευσθεὶς Πλούτων’ ἐμίγη δολίαις ἀπάτῃσι,

Aligned English LXXI.4 (source PDF p. 235). with whom, playing false as Plouton, he mingled in crafty deceits,

Related lexical entries Πλούτων [OL1440]

LXXI.4 AV108_04

Source AP108.04 · source PDF p. 234

Supplied apparatus ἀπάτῃσιν (sic) Hermann] ἀπάταισι.

Adopted forms ἀπάτῃσι

Adopted lexical access ἀπάτη

Reported forms ἀπάταισι

Reported lexical access ἀπάτη

Transliteration access apataisi

Apparatus adopted-side ἀπάτῃσιν, marked sic, has a nu absent from the verse; reported ἀπάταισι also has an alpha ending. Same deceptions noun, not a new lexical reading.

Greek evidence LXXI.4 (source PDF p. 234). ᾗ ψευσθεὶς Πλούτων’ ἐμίγη δολίαις ἀπάτῃσι,

Aligned English LXXI.4 (source PDF p. 235). with whom, playing false as Plouton, he mingled in crafty deceits,

Related lexical entries ἀπάτη [OL0173]

LXXI.heading AV109_01

Source AP109.01 · source PDF p. 236

Supplied apparatus In inscriptione Μειλινόης Lobeck pro μηλινόης.

Adopted forms ΜΕΙΛΙΝΟΗΣ

Adopted lexical access Μειλινόη

Reported forms μηλινόης

Transliteration access mēlinoēs

The note explicitly concerns the heading, not verse 1. Printed heading ΜΕΙΛΙΝΟΗΣ and apparatus Μειλινόης preserve the corrected name spelling; μηλινόης is the reported alternative. Keep this separate from verse counts and from the name in LXXI.1.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Related lexical entries Μειλινόη [OL1112]

LXXI.11 AV109_03

Source AP109.03 · source PDF p. 236

Supplied apparatus 11 ἐκπέμποις Hermann] ἐκπέμπειν.

Adopted forms ἐκπέμποις

Adopted lexical access ἐκπέμπω

Reported forms ἐκπέμπειν

Reported lexical access ἐκπέμπω

Transliteration access ekpempein

Optative petition may you send out replaces infinitive. Same expelling verb, but petition syntax becomes explicit.

Greek evidence LXXI.11 (source PDF p. 236). ψυχῆς ἐκπέμποις οἶστρον ἐπὶ τέρματα γαίης,

Aligned English LXXI.11 (source PDF p. 237). may you send the soul's frenzy out to the ends of the earth,

Related lexical entries ἐκπέμπω [OL0514]

LXXI.12 AV109_04

Source AP109.04 · source PDF p. 236

Supplied apparatus 12 εὐιέροις?

Adopted forms εὐίερον

Adopted lexical access εὐίερος

Reported lexical access εὐίερος

Editorial queries εὐιέροις

Unadopted dative-plural query εὐιέροις? would qualify the initiates rather than the neuter face described as well-hallowed. Preserve this change of attachment as a query, not a witnessed correction.

Greek evidence LXXI.12 (source PDF p. 236). εὐμενὲς εὐίερον μύσταις φαίνουσα πρόσωπον.

Aligned English LXXI.12 (source PDF p. 237). showing to the initiates a kindly and well-hallowed face.

Related lexical entries εὐίερος [OL0647]

LXXII.4 AV110_02

Source AP110.02 · source PDF p. 238

Supplied apparatus 4 εἶδος Abel] εὖχος.

Adopted forms εἶδος

Adopted lexical access εἶδος

Reported forms εὖχος

Reported lexical access εὖχος

Transliteration access eukhos

The adopted form/appearance noun replaces glory/boast. This changes what is called unassailable, not just an accent or inflection.

Greek evidence LXXII.4 (source PDF p. 238). αἵματος ἐκγεγαῶσαν, ἀπρόσμαχον εἶδος ἔχουσαν,

Aligned English LXXII.4 (source PDF p. 239). of Eubouleus, having a form none can assail,

Related lexical entries εἶδος [OL0498]; εὖχος [OL0690]

LXXIII.1 AV111_01

Source AP111.01 · source PDF p. 240

Supplied apparatus 1 πελάσαι ἠγήτορα Wiel] μεγαλανηγήτορα.

Adopted forms πελάσαι ἠγήτορα

Adopted lexical access πελάζω; ἠγήτωρ

Reported forms μεγαλανηγήτορα

Transliteration access megalanēgētora

Adopted infinitive draw near plus leader replaces the reported compound-like μεγαλανηγήτορα. The reported word's precise formation is uncertain; preserve it without repairing to a conjectural dictionary lemma.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LXXIII.1 (source PDF p. 240). Δαίμονα κικλήσκω πελάσαι ἠγήτορα φρικτόν,

Aligned English LXXIII.1 (source PDF p. 241). I call upon the Daimon to draw near, the leader who makes men shudder,

Related lexical entries πελάζω [OL1392]; ἠγήτωρ [OL0726]

LXXIII.7 AV111_04

Source AP111.04 · source PDF p. 240

Supplied apparatus 7 πολύστονα Slothouwer] πολύσπορα.

Adopted forms πολύστονα

Adopted lexical access πολύστονος

Reported forms πολύσπορα

Reported lexical access πολύσπορος

Transliteration access polyspora

Much-lamented or groan-filled cares replace many-seeded cares. The compound shift changes the characterization of grief; it is not a number variant.

Greek evidence LXXIII.7 (source PDF p. 240). τοιγάρ τοι, μάκαρ, ἁγνέ, πολύστονα κήδε’ ἐλάσσας,

Aligned English LXXIII.7 (source PDF p. 241). Therefore, blessed one, holy, having driven off the cares of many groans,

Related lexical entries πολύστονος [OL1495]; πολύσπορος [OL1494]

LXXIII.9 AV111_05

Source AP111.05 · source PDF p. 240

Supplied apparatus 9 εὔδοξον Hermann] ἔνδοξον.

Adopted forms εὔδοξον

Adopted lexical access εὔδοξος

Reported forms ἔνδοξον

Reported lexical access ἔνδοξος

Transliteration access endoxon

Well-reputed/glorious versus in-repute/glorious are distinct but close adjective formations. Do not manufacture a sharp moral opposition solely from prefixes.

Greek evidence LXXIII.9 (source PDF p. 240). εὔδοξον βιοτῆς γλυκερὸν τέλος ἐσθλὸν ὀπάζοις.

Aligned English LXXIII.9 (source PDF p. 241). may you grant a glorious, sweet and noble end to life.

Related lexical entries εὔδοξος [OL0638]

LXXV.7 AV113_03

Source AP113.03 · source PDF p. 244

Supplied apparatus 7 φαινομένου Hermann] φαινόμενος.

Adopted forms φαινομένου

Adopted lexical access φαίνω

Reported forms φαινόμενος

Reported lexical access φαίνω

Transliteration access phainomenos

Genitive participle agrees with storm in line 6; reported nominative would instead describe the visible addressee. This changes attachment, not the appearance verb.

Greek evidence LXXV.7 (source PDF p. 244). φαινομένου σωτὴρ μοῦνος θνητοῖς ἀναφαίνῃ,

Aligned English LXXV.7 (source PDF p. 245). shows itself, you shine out sole saviour to mortals,

Related lexical entries φαίνω [OL1830]

LXXVI.10 AV115_01

Source AP115.01 · source PDF p. 248

Supplied apparatus 10 Εὐνομίῃ Abel] εὐδυνάτῃ.

Adopted forms Εὐνομίῃ

Adopted lexical access εὐνομία

Reported forms εὐδυνάτῃ

Reported lexical access εὐδύνατος

Transliteration access eudynatēi

Named Eunomia/Good Order replaces an adjective meaning potent or strong. The added named companion is an adopted reading, not guaranteed by the reported epithet.

Greek evidence LXXVI.10 (source PDF p. 248). Καλλιόπη σὺν μητρὶ καὶ Εὐνομίῃ θεᾷ ἁγνῇ.

Aligned English LXXVI.10 (source PDF p. 249). and Kalliope, with your mother and with Eunomia, holy goddess.

Related lexical entries εὐνομία [OL0658]; εὐδύνατος [OL0640]

LXXVII.3 AV116_01

Source AP116.01 · source PDF p. 250

Supplied apparatus 3 ἔχουσα (sic) Hermann] ἐοῦσα.

Adopted forms ἔχουσ’

Adopted lexical access ἔχω

Reported forms ἐοῦσα

Reported lexical access εἰμί

Transliteration access eousa

Verse elides ἔχουσα; apparatus quotes its full form and marks sic. Having/keeping replaces being in the reported ἐοῦσα; interpret with the adjacent memory and deception case changes rather than as an isolated synonym.

Greek evidence LXXVII.3 (source PDF p. 250). ἐκτὸς ἔχουσ’ ἀπάτης μνήμην βλαψίφρονος αἰεί,

Aligned English LXXVII.3 (source PDF p. 251). keeping memory always outside mind-harming deceit,

Related lexical entries ἔχω [OL0702]; εἰμί [OL0502]

LXXVII.3 AV116_02

Source AP116.02 · source PDF p. 250

Supplied apparatus ἀπάτης Wiel] κακῆς.

Adopted forms ἀπάτης

Adopted lexical access ἀπάτη

Reported forms κακῆς

Reported lexical access κακός

Transliteration access kakēs

Deception noun replaces the adjective evil. The adopted line keeps memory outside mind-harming deception; the reported wording does not independently contain the same deception noun.

Greek evidence LXXVII.3 (source PDF p. 250). ἐκτὸς ἔχουσ’ ἀπάτης μνήμην βλαψίφρονος αἰεί,

Aligned English LXXVII.3 (source PDF p. 251). keeping memory always outside mind-harming deceit,

Related lexical entries ἀπάτη [OL0173]; κακός [OL0862]

LXXVII.3 AV116_03

Source AP116.03 · source PDF p. 250

Supplied apparatus μνήμην Hermann] μνήμης.

Adopted forms μνήμην

Adopted lexical access μνήμη

Reported forms μνήμης

Reported lexical access μνήμη

Transliteration access mnēmēs

Accusative memory becomes the object of keeping; reported genitive belongs to a different construction with the other readings at this line.

Greek evidence LXXVII.3 (source PDF p. 250). ἐκτὸς ἔχουσ’ ἀπάτης μνήμην βλαψίφρονος αἰεί,

Aligned English LXXVII.3 (source PDF p. 251). keeping memory always outside mind-harming deceit,

Related lexical entries μνήμη [OL1147]

LXXVII.7 AV116_06

Source AP116.06 · source PDF p. 250

Supplied apparatus 7 ἑκάστοις et κάτθηται codd.

Adopted forms ἕκαστος; κατάθηται

Adopted lexical access ἕκαστος; κατατίθημι

Reported forms ἑκάστοις; κάτθηται

Reported lexical access ἕκαστος

Transliteration access hekastois; katthētai

Printed nominative each person with subjunctive lay down/deposit contrasts with reported dative plural ἑκάστοις and difficult κάτθηται. Do not silently expand the reported contraction or assign a different verb without evidence.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LXXVII.7 (source PDF p. 250). ὧν ἂν ἕκαστος ἀεὶ στέρνοις γνώμην κατάθηται,

Aligned English LXXVII.7 (source PDF p. 251). whatever each man lays up always as purpose in his breast,

Related lexical entries κατατίθημι [OL0887]

LXXVIII.3 AV117_02

Source AP117.02 · source PDF p. 252

Supplied apparatus 3 αγγελιῶτι?

Adopted forms ἀγγελίεια

Adopted lexical access ἀγγελίεια

Reported lexical access ἀγγελιῶτις

Editorial queries αγγελιῶτι

The accentless source query αγγελιῶτι? proposes an alternative feminine messenger designation but is not adopted or attributed to manuscripts. Preserve the query's exact spelling and distinguish the proposed formation from printed ἀγγελίεια.

Greek evidence LXXVIII.3 (source PDF p. 252). ἀγγελίεια θεοῦ μεγάλου Τιτῆνος ἀγανοῦ,

Aligned English LXXVIII.3 (source PDF p. 253). messenger of the great god, the gentle Titan,

Related lexical entries ἀγγελίεια [OL0009]

LXXVIII.3 AV117_03

Source AP117.03 · source PDF p. 252

Supplied apparatus θεοῦ τιτάνος ἀγανοῦ μεγάλοιο codd., corr. Dinner (Τιτῆνος Hermann scripsit pro τιτᾶνος).

Adopted forms θεοῦ μεγάλου Τιτῆνος ἀγανοῦ

Adopted lexical access θεός; μέγας; Τιτάν; ἀγανός

Reported forms θεοῦ; τιτάνος; ἀγανοῦ; μεγάλοιο; τιτᾶνος

Reported lexical access θεός; Τιτάν; ἀγανός; μέγας

Transliteration access theou; titanos; aganou; megaloio; titanos

Reordered and differently inflected description of the great gentle Titan-god. The note separately attributes Τιτῆνος for τιτᾶνος to Hermann; preserve both reported τιτάνος and the parenthetic τιτᾶνος, not one silently standardized form.

Greek evidence LXXVIII.3 (source PDF p. 252). ἀγγελίεια θεοῦ μεγάλου Τιτῆνος ἀγανοῦ,

Aligned English LXXVIII.3 (source PDF p. 253). messenger of the great god, the gentle Titan,

Related lexical entries θεός [OL0778]; μέγας [OL1106]; Τιτάν [OL1747]; ἀγανός [OL0006]

LXXVIII.4 AV117_04

Source AP117.04 · source PDF p. 252

Supplied apparatus 4 ζοφόεντα Hermann] ζοφερήν τε.

Adopted forms ζοφόεντα

Adopted lexical access ζοφόεις

Reported forms ζοφερήν; τε

Reported lexical access ζοφερός; τε

Transliteration access zopherēn; te

Printed dark/gloomy adjective replaces a feminine adjective plus conjunction. The adopted masculine accusative form with the feminine πορείην is grammatically difficult; record rather than silently correct this agreement problem.

Greek evidence LXXVIII.4 (source PDF p. 252). ἢ νυκτὸς ζοφόεντα κελαινόχρωτα πορείην

Aligned English LXXVIII.4 (source PDF p. 253). you who the dusky, black-skinned journeying of night

Related lexical entries ζοφόεις [OL0713]

LXXVIII.4 AV117_05

Source AP117.05 · source PDF p. 252

Supplied apparatus An ζοφερήν τε κελαινόχροόν τε scribendum?

Adopted forms ζοφόεντα κελαινόχρωτα

Adopted lexical access ζοφόεις; κελαινόχρως

Reported lexical access ζοφερός; κελαινόχροος; τε

Editorial queries ζοφερήν; τε; κελαινόχροόν; τε

The full unadopted query would replace the two printed adjectives with ζοφερήν τε κελαινόχροόν τε. It reuses the reported first reading and proposes a second formation/inflection. Preserve it as an editorial question, not a third manuscript witness or an adopted repair.

Greek evidence LXXVIII.4 (source PDF p. 252). ἢ νυκτὸς ζοφόεντα κελαινόχρωτα πορείην

Aligned English LXXVIII.4 (source PDF p. 253). you who the dusky, black-skinned journeying of night

Related lexical entries ζοφόεις [OL0713]; κελαινόχρως [OL0896]

LXXVIII.12 AV118_01

Source AP118.01 · source PDF p. 254

Supplied apparatus 12 πᾶσι Abel] πάντα.

Adopted forms πᾶσι

Adopted lexical access πᾶς

Reported forms πάντα

Reported lexical access πᾶς

Transliteration access panta

Dative to all qualifies mortals receiving a workable life; reported neuter accusative all things changes its grammatical role.

Greek evidence LXXVIII.12 (source PDF p. 254). πᾶσι γὰρ ἐργάσιμον βίοτον θνητοῖσι πορίζεις.

Aligned English LXXVIII.12 (source PDF p. 255). for to all mortals you furnish a workable livelihood.

Related lexical entries πᾶς [OL1375]

LXXIX.5 AV119_01

Source AP119.01 · source PDF p. 256

Supplied apparatus 5 ὅτε Hermann] ὅθι.

Adopted forms ὅτε

Adopted lexical access ὅτε

Reported forms ὅθι

Reported lexical access ὅθι

Transliteration access hothi

Temporal when replaces local where in the Pytho clause; preserve temporal versus locative relation.

Greek evidence LXXIX.5 (source PDF p. 256). Πυθίῳ ἐν δαπέδῳ, ὅτε Πυθοῖ ἐμβασίλευεν·

Aligned English LXXIX.5 (source PDF p. 257). on the Pythian floor, when she was queen in Pytho;

Related lexical entries ὅτε [OL1290]

LXXIX.11 AV120_02

Source AP120.02 · source PDF p. 258

Supplied apparatus 11 κεχαρισμένη Abel] κεχαρημένη.

Adopted forms κεχαρισμένη

Adopted lexical access χαρίζομαι

Reported forms κεχαρημένη

Reported lexical access χαίρω

Transliteration access kekharēmenē

Adopted welcome/pleasing from χαρίζομαι contrasts with reported rejoicing from χαίρω, as at LII.13; do not reduce to accent or morphology alone.

Greek evidence LXXIX.11 (source PDF p. 258). ἀλλά, μάκαιρ’, ἔλθοις κεχαρισμένη εὔφρονι βουλῇ

Aligned English LXXIX.11 (source PDF p. 259). But, blessed one, may you come well pleased, with kindly counsel,

Related lexical entries χαρίζομαι [OL1912]; χαίρω [OL1903]

LXXX.6 AV121_06

Source AP121.06 · source PDF p. 260

Supplied apparatus 6 ἀκτῖσιν Hermann] ἀκτίνες ἃς.

Adopted forms ἀκτῖσιν

Adopted lexical access ἀκτίς

Reported forms ἀκτίνες; ἃς

Reported lexical access ἀκτίς; ὅς

Transliteration access aktines; has

Printed dative with rays replaces reported nominative rays plus relative ἃς. The division and case change repair the sunlight construction; no second kind of ray is introduced.

Greek evidence LXXX.6 (source PDF p. 260). ἀκτῖσιν λάμπουσαν ἐπὶ χθονὸς ἠελίοιο.

Aligned English LXXX.6 (source PDF p. 261). that shines upon the earth with the rays of the sun.

Related lexical entries ἀκτίς [OL0083]

LXXXI.1 AV122_01

Source AP122.01 · source PDF p. 262

Supplied apparatus 1 παντογενεῖς codd.

Adopted forms ποντογενεῖς

Adopted lexical access ποντογενής

Reported forms παντογενεῖς

Reported lexical access παντογενής

Transliteration access pantogeneis

Sea-born replaces all-born/all-generating. The compound's first member changes the breezes' characterization materially.

Greek evidence LXXXI.1 (source PDF p. 262). Αὖραι ποντογενεῖς Ζεφυρίτιδες, ἠερόφοιτοι,

Aligned English LXXXI.1 (source PDF p. 263). Breezes born of the sea, Zephyr-breezes, walkers in air,

Related lexical entries ποντογενής [OL1506]

LXXXI.1 AV122_02

Source AP122.02 · source PDF p. 262

Supplied apparatus ἠεροφοῖτοι (sic) Hermann] ἠεροφοῖται.

Adopted forms ἠερόφοιτοι

Adopted lexical access ἠερόφοιτος

Reported forms ἠεροφοῖται

Transliteration access ēerophoitai

The verse accents ἠερόφοιτοι, while apparatus lemma ἠεροφοῖτοι is marked sic and reported form ends -φοῖται. Preserve ending and accent differences within the air-roaming family; no confident second dictionary lemma is imposed.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LXXXI.1 (source PDF p. 262). Αὖραι ποντογενεῖς Ζεφυρίτιδες, ἠερόφοιτοι,

Aligned English LXXXI.1 (source PDF p. 263). Breezes born of the sea, Zephyr-breezes, walkers in air,

Related lexical entries ἠερόφοιτος [OL0738]

LXXXI.2 AV122_03

Source AP122.03 · source PDF p. 262

Supplied apparatus 2 θανάτου codd.

Adopted forms καμάτου

Adopted lexical access κάματος

Reported forms θανάτου

Reported lexical access θάνατος

Transliteration access thanatou

Relief from toil replaces relief from death. The adopted practical respite must not be cited as a primary promise of respite from death.

Greek evidence LXXXI.2 (source PDF p. 262). ἠδύπνοοι, ψιθυραί, καμάτου ἀνάπαυσιν ἔχουσαι,

Aligned English LXXXI.2 (source PDF p. 263). sweet-blowing, whispering, holding rest from toil,

Related lexical entries κάματος [OL0873]; θάνατος [OL0767]

LXXXI.3 AV122_04

Source AP122.04 · source PDF p. 262

Supplied apparatus 3 λειμωνίδες codd.

Adopted forms λειμωνιάδες

Adopted lexical access λειμωνιάς

Reported forms λειμωνίδες

Reported lexical access λειμωνίς

Transliteration access leimōnides

Related meadow-associated feminine formations differ, λειμωνιάς versus λειμωνίς; preserve both as related lexical access, without inventing an opposed sense.

Greek evidence LXXXI.3 (source PDF p. 262). εἰαριναί, λειμωνιάδες, πεποθημέναι ὅρμοις,

Aligned English LXXXI.3 (source PDF p. 263). of the spring, of the meadows, longed for by the harbours,

Related lexical entries λειμωνιάς [OL1027]

LXXXI.4 AV122_05

Source AP122.05 · source PDF p. 262

Supplied apparatus 4 νηυσίν (sic) Hermann] ναυσί.

Adopted forms νηυσὶ

Adopted lexical access ναῦς

Reported forms ναυσί

Reported lexical access ναῦς

Transliteration access nausi

Apparatus lemma νηυσίν, marked sic, includes nu absent from the verse; reported ναυσί is the contracted/dialectal counterpart. Same ships noun.

Greek evidence LXXXI.4 (source PDF p. 262). σύρουσαι νηυσὶ τρυφερὸν πόρον, ἠέρα κοῦφον·

Aligned English LXXXI.4 (source PDF p. 263). drawing for ships a delicate passage, a light air;

Related lexical entries ναῦς [OL1177]

LXXXI.4 AV122_06

Source AP122.06 · source PDF p. 262

Supplied apparatus πόρον] ὅρμον codd.

Adopted forms πόρον

Adopted lexical access πόρος

Reported forms ὅρμον

Reported lexical access ὅρμος

Transliteration access hormon

Passage or way for ships replaces anchorage/harbour. The adopted motion sense differs from the reported destination/resting-place noun.

Greek evidence LXXXI.4 (source PDF p. 262). σύρουσαι νηυσὶ τρυφερὸν πόρον, ἠέρα κοῦφον·

Aligned English LXXXI.4 (source PDF p. 263). drawing for ships a delicate passage, a light air;

Related lexical entries πόρος [OL1513]; ὅρμος [OL1283]

LXXXIV.3 AV124_03

Source AP124.03 · source PDF p. 268

Supplied apparatus 3 ὁσίαις Abel] ὁσίους.

Adopted forms ὁσίαις

Adopted lexical access ὅσιος

Reported forms ὁσίους

Reported lexical access ὅσιος

Transliteration access hosious

Dative pure qualifies the rites; reported masculine accusative would qualify the initiates. Purity's grammatical target changes.

Greek evidence LXXXIV.3 (source PDF p. 268). τούσδε σὺ ἐν τελεταῖς ὁσίαις μύστας ἀναδείξαις,

Aligned English LXXXIV.3 (source PDF p. 269). may you yourself show forth these men as initiates in the pure rites,

Related lexical entries ὅσιος [OL1288]

LXXXIV.4 AV124_04

Source AP124.04 · source PDF p. 268

Supplied apparatus 4 θεῖσ’ αἰειθαλέας Hermann] θήσω ἀειθαλέας.

Adopted forms θεῖσ’ αἰειθαλέας

Adopted lexical access τίθημι; ἀειθαλής

Reported forms θήσω; ἀειθαλέας

Reported lexical access τίθημι; ἀειθαλής

Transliteration access thēsō; aeithaleas

Printed feminine participle having made follows the goddess's petition; reported θήσω is first-person future I shall make. The ever-blooming adjective also has expanded/unexpanded spelling. Do not invent a new speaker in the adopted text.

Greek evidence LXXXIV.4 (source PDF p. 268). θεῖσ’ αἰειθαλέας, πολυόλβους, εὔφρονας, ἁγνούς·

Aligned English LXXXIV.4 (source PDF p. 269). making them ever-blooming, rich in blessing, kindly, holy;

Related lexical entries τίθημι [OL1736]; ἀειθαλής [OL0038]

LXXXIV.5 AV124_05

Source AP124.05 · source PDF p. 268

Supplied apparatus 5 οἶκε Dorville] οἳ καί.

Adopted forms οἶκε

Adopted lexical access οἶκος

Reported forms οἳ; καί

Reported lexical access ὅς; καί

Transliteration access hoi; kai

House as direct address replaces reported relative-plus-conjunction οἳ καί. The explicit house metaphor for Hestia is adopted, not transmitted in those reported words.

Greek evidence LXXXIV.5 (source PDF p. 268). οἶκε θεῶν μακάρων, θνητῶν στήριγμα κραταιόν,

Aligned English LXXXIV.5 (source PDF p. 269). O house of the blessed gods, mighty support of mortals,

Related lexical entries οἶκος [OL1236]

LXXXIV.8 AV124_07

Source AP124.07 · source PDF p. 268

Supplied apparatus 8 ἠπιόχειρον ὑγείαν codd., corr. Porson.

Adopted forms ἠπιόχειρ’ ὑγίειαν

Adopted lexical access ἠπιόχειρ; ὑγίεια

Reported forms ἠπιόχειρον; ὑγείαν

Reported lexical access ὑγίεια

Transliteration access ēpiokheiron; hugeian

The adopted elided accusative ἠπιόχειρα of ἠπιόχειρ and health spelling differ from reported ἠπιόχειρον ὑγείαν. The reported -χειρον form is not forced into the printed third-declension paradigm. Preserve the formula as printed and the apparatus's attribution to Porson; no independent collation or automatic claim of its original wording.

Uncertainty At least one reported form is retained without an asserted dictionary lemma; see local note.

Greek evidence LXXXIV.8 (source PDF p. 268). ὅλβον ἐπιπνείουσα καὶ ἠπιόχειρ’ ὑγίειαν.

Aligned English LXXXIV.8 (source PDF p. 269). breathing in prosperity and gentle-handed health.

Related lexical entries ἠπιόχειρ [OL0749]; ὑγίεια [OL1787]

LXXXV.6 AV125_01

Source AP125.01 · source PDF p. 270

Supplied apparatus 6 ἔρδων] ἔργον codd.

Adopted forms ἔρδων

Adopted lexical access ἔρδω

Reported forms ἔργον

Reported lexical access ἔργον

Transliteration access ergon

Doing/making a sacred consolation replaces work/deed noun. The participle makes Sleep the acting subject, not simply an abstract product.

Greek evidence LXXXV.6 (source PDF p. 270). καὶ πάσης λύπης ἱερὸν παραμύθιον ἔρδων·

Aligned English LXXXV.6 (source PDF p. 271). and working a sacred consolation for every grief;

Related lexical entries ἔρδω [OL0601]; ἔργον [OL0599]

LXXXV.7 AV125_02

Source AP125.02 · source PDF p. 270

Supplied apparatus 7 ἀπάγεις Wiel] ἐπάγεις.

Adopted forms ἀπάγεις

Adopted lexical access ἀπάγω

Reported forms ἐπάγεις

Reported lexical access ἐπάγω

Transliteration access epageis

Printed leading away the μελέτη of death contrasts with reported bringing it on. Keep ἀπάγω and ἐπάγω separate: the variant reverses the direction of Sleep's relation to the thought/study/practice of death and cannot be suppressed by a generic bring gloss.

Greek evidence LXXXV.7 (source PDF p. 270). καὶ θανάτου μελέτην ἀπάγεις ψυχὰς διασώζων·

Aligned English LXXXV.7 (source PDF p. 271). and you take the rehearsal of death away, keeping souls safe;

Related lexical entries ἀπάγω [OL0168]; ἐπάγω [OL0566]

LXXXVI.3 AV126_02

Source AP126.02 · source PDF p. 272

Supplied apparatus ὕπνος γλυκερός codd.

Adopted forms ὕπνου γλυκεροῦ

Adopted lexical access ὕπνος; γλυκερός

Reported forms ὕπνος; γλυκερός

Reported lexical access ὕπνος; γλυκερός

Transliteration access hupnos; glykeros

Adopted genitive of sweet sleep depends on stillness; reported nominatives make sweet sleep a separate subject or address. Same nouns/adjectives, different grouping.

Greek evidence LXXXVI.3 (source PDF p. 272). ἡσυχίῃ γὰρ ὕπνου γλυκεροῦ σιγηλὸς ἐπελθών,

Aligned English LXXXVI.3 (source PDF p. 273). for in the stillness of sweet sleep you come silent,

Related lexical entries ὕπνος [OL1811]; γλυκερός [OL0376]

LXXXVI.4 AV126_03

Source AP126.03 · source PDF p. 272

Supplied apparatus 4 προφωνῶν codd.

Adopted forms προσφωνῶν

Adopted lexical access προσφωνέω

Reported forms προφωνῶν

Reported lexical access προφωνέω

Transliteration access prophōnōn

Printed addressing souls differs from reported speaking beforehand/announcing form without sigma. Distinguish this from the separate line-6 contrast, where προφωνῶν is reported again.

Greek evidence LXXXVI.4 (source PDF p. 272). προσφωνῶν ψυχαῖς θνητῶν νόον αὐτὸς ἐγείρεις,

Aligned English LXXXVI.4 (source PDF p. 273). speaking to the souls of mortals, and yourself wake the mind,

Related lexical entries προσφωνέω [OL1549]

LXXXVI.6 AV126_04

Source AP126.04 · source PDF p. 272

Supplied apparatus 6 προφαίνων Lennep] προφωνῶν.

Adopted forms προφαίνων

Adopted lexical access προφαίνω

Reported forms προφωνῶν

Reported lexical access προφωνέω

Transliteration access prophōnōn

Showing beforehand replaces speaking beforehand. The adopted revelation is silent in the surrounding words; the voice/showing contrast matters to the dream vocabulary.

Greek evidence LXXXVI.6 (source PDF p. 272). σιγῶν σιγώσαις ψυχαῖς μέλλοντα προφαίνων,

Aligned English LXXXVI.6 (source PDF p. 273). in silence to silent souls showing forth what is to come,

Related lexical entries προφαίνω [OL1551]

LXXXVI.9 AV126_05

Source AP126.05 · source PDF p. 272

Supplied apparatus 9 ἀπάγῃ codd.

Adopted forms ὑπάγῃ

Adopted lexical access ὑπάγω

Reported forms ἀπάγῃ

Reported lexical access ἀπάγω

Transliteration access apagēi

Printed leading/drawing life along differs from reported leading away. Preserve the different prefix, without automatically importing the death-related reversal of LXXXV.7 into this line.

Greek evidence LXXXVI.9 (source PDF p. 272). τερπωλαῖς ὑπάγῃ βίον ἀνθρώπων προχαρέντων,

Aligned English LXXXVI.9 (source PDF p. 273). may lead on with delights the life of men who have rejoiced in advance,

Related lexical entries ὑπάγω [OL1799]; ἀπάγω [OL0168]

LXXXVI.10 AV127_01

Source AP127.01 · source PDF p. 274

Supplied apparatus 10 ἀνάπαυσιν Abel] ἀνάπαυλαν.

Adopted forms ἀνάπαυσιν

Adopted lexical access ἀνάπαυσις

Reported forms ἀνάπαυλαν

Reported lexical access ἀνάπαυλα

Transliteration access anapaulan

Closely synonymous rest/respite nouns are distinct lexical formations; maintain the reported ἀνάπαυλα lookup without inventing an opposed doctrine of rest.

Greek evidence LXXXVI.10 (source PDF p. 274). τῶν δὲ κακῶν ἀνάπαυσιν, ὅπως θεὸς αὐτὸς ἐνίσπῃ

Aligned English LXXXVI.10 (source PDF p. 275). and a rest from evils, that the god himself may tell of it,

Related lexical entries ἀνάπαυσις [OL0134]

LXXXVI.11 AV127_02

Source AP127.02 · source PDF p. 274

Supplied apparatus 11 τε πόλον θύσαντες codd.

Adopted forms τε χόλον λύσωσιν

Adopted lexical access τε; χόλος; λύω

Reported forms τε; πόλον; θύσαντες

Reported lexical access τε; πόλος; θύω

Transliteration access te; polon; thysantes

Adopted clause releases the lords' anger by prayers and sacrifices; reported τε πόλον θύσαντες instead contains pole/heaven and having sacrificed. Its connected syntax is corrupt or uncertain; preserve the words without manufacturing a coherent alternative ritual.

Greek evidence LXXXVI.11 (source PDF p. 274). εὐχωλαῖς θυσίαις τε χόλον λύσωσιν ἀνάκτων.

Aligned English LXXXVI.11 (source PDF p. 275). that by prayers and by sacrifices they may loose the anger of the lords.

Related lexical entries χόλος [OL1930]; λύω [OL1081]; πόλος [OL1454]

LXXXVI.13 AV127_03

Source AP127.03 · source PDF p. 274

Supplied apparatus 13 οὔ κεν φαίνοι Hermann] οὐδὲν φαίνει.

Adopted forms οὔ κεν φαίνοι

Adopted lexical access οὐ; κε; φαίνω

Reported forms οὐδὲν; φαίνει

Reported lexical access οὐδείς; φαίνω

Transliteration access ouden; phainei

Adopted modal negative with optative would not show impending necessity differs from reported shows nothing. This affects assertion and what is negated, not merely spelling.

Greek evidence LXXXVI.13 (source PDF p. 274). τοῖς δὲ κακοῖς οὔ κεν φαίνοι μέλλουσαν ἀνάγκην

Aligned English LXXXVI.13 (source PDF p. 275). but to the wicked it would not show the necessity that is coming,

Related lexical entries φαίνω [OL1830]

LXXXVI.18 AV127_05

Source AP127.05 · source PDF p. 274

Supplied apparatus 18 μηδέν’ Hermann] μηδέν.

Adopted forms μηδέν’

Adopted lexical access μηδείς

Reported forms μηδέν

Reported lexical access μηδείς

Transliteration access mēden

The apostrophe marks an elided μηδένα, not unelided singular μηδέν. A neuter-plural construal with σημεῖα is possible; do not force masculine nobody or silently remove the apostrophe. The surrounding construction still requires care.

Greek evidence LXXXVI.18 (source PDF p. 274). μηδέν’ ἐπ’ ἀλλοκότοισι κακῶν σημεῖα προφαίνων.

Aligned English LXXXVI.18 (source PDF p. 275). showing forth to no man, in monstrous shapes, the signs of evils.

Related lexical entries σημεῖον [OL1622]

LXXXVII.9 AV128_01

Source AP128.01 · source PDF p. 278

Supplied apparatus 9 οὔτε γὰρ εὐχαῖσι(ν) πιθόμενος οὔτε λιταῖσιν codd., corr. Hermann.

Adopted forms οὔτε γὰρ εὐχῇσιν πείθῃ μόνος οὔτε λιτῇσιν

Adopted lexical access οὔτε; γάρ; εὐχή; πείθω; μόνος; λιτή

Reported forms οὔτε; γὰρ; εὐχαῖσι; ν; πιθόμενος; οὔτε; λιταῖσιν

Reported lexical access οὔτε; γάρ; εὐχή; πείθω; λιτή

Transliteration access oute; gar; eukhaisi; n; pithomenos; oute; litaisin

Printed second-person are persuaded plus μόνος, alone, replaces reported participle πιθόμενος, together with Ionic/alpha dative changes. The printed exclusivity is not licensed by the reported participle alone; the full negative petition context must remain visible.

Greek evidence LXXXVII.9 (source PDF p. 278). οὔτε γὰρ εὐχῇσιν πείθῃ μόνος οὔτε λιτῇσιν.

Aligned English LXXXVII.9 (source PDF p. 279). for you alone are won over neither by prayers nor by entreaties.

Related lexical entries εὐχή [OL0688]; πείθω [OL1389]; μόνος [OL1156]; λιτή [OL1053]

LXXXVII.10 AV128_02

Source AP128.02 · source PDF p. 278

Supplied apparatus 10 σε Hermann] γε.

Adopted forms σε

Adopted lexical access σύ

Reported forms γε

Reported lexical access γε

Transliteration access ge

Accusative you supplies the subject of the requested infinitive draw near; reported emphatic γε does not. No new divine addressee is introduced.

Greek evidence LXXXVII.10 (source PDF p. 278). ἀλλά, μάκαρ, μακροῖσι χρόνοις ζωῆς σε πελάζειν

Aligned English LXXXVII.10 (source PDF p. 279). But, blessed one, that you draw near after long spans of life

Related lexical entries πελάζω [OL1392]

LXXXVII.11 AV128_03

Source AP128.03 · source PDF p. 278

Supplied apparatus 11 θυσιῇσι (sic) Hermann] θυσίαις.

Adopted forms θυσίῃσι

Adopted lexical access θυσία

Reported forms θυσίαις

Reported lexical access θυσία

Transliteration access thysiais

Apparatus lemma θυσιῇσι, marked sic, has different accent from the verse's θυσίῃσι; reported θυσίαις uses a different dative ending. Same sacrifices noun.

Greek evidence LXXXVII.11 (source PDF p. 278). αἰτοῦμαι, θυσίῃσι καὶ εὐχωλαῖς λιτανεύων,

Aligned English LXXXVII.11 (source PDF p. 279). I ask, entreating you with sacrifices and with prayers,

Related lexical entries θυσία [OL0814]

Greek form index

Exact source spellings are preserved. Grammatical forms without a standalone entry are identified as grammatical. Heading and rubric forms are labeled separately.

A

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ἀγλαότιμον → ἀγλαότιμος [OL0018] • **ἀγλαότιμος** → ἀγλαότιμος [OL0018] • **ἀγλαόφημοι** → ἀγλαόφημος [OL0019] • **ἀγνά** → ἁγνός [OL0022] • **ἀγναί** → ἁγνός [OL0022] • **ἁγναὶ** → ἁγνός [OL0022] • **ἁγναῖς** → ἁγνός [OL0022] • **ἁγνὰς** → ἁγνός [OL0022] • **ἁγνέ** → ἁγνός [OL0022] • **ἁγνή** → ἁγνός [OL0022] • **ἁγνὴ** → ἁγνός [OL0022] • **ἁγνῇ** → ἁγνός [OL0022] • **ἁγνήν** → ἁγνός [OL0022] • **ἁγνὴν** → ἁγνός [OL0022] • **ἁγνῆς** → ἁγνός [OL0022] • **ἄγνισμα** → ἄγνισμα [OL0020] • **ἁγνοῖς** → ἁγνός [OL0022] • **ἁγνοῖσιν** → ἁγνός [OL0022] • **ἁγνόν** → ἁγνός [OL0022] • **ἁγνὸν** → ἁγνός [OL0022] • **ἁγνοπόλου** → ἁγνοπόλος [OL0021] • **ἀγνοτελές** → ἀγνοτελής [OL0023]

ἁγνοῦ → ἁγνός [OL0022] • **ἁγνούς** → ἁγνός [OL0022] • **ἄγουσα** → ἄγω [OL0028] • **ἄγουσαι** → ἄγω [OL0028] • **ἄγριε** → ἄγριος [OL0026] • **ἀγριόθυμε** → ἀγριόθυμος [OL0025] • **ἄγριον** → ἄγριος [OL0026] • **ἀγρότεραι** → ἀγρότερος [OL0027] • **ἄγων** → ἄγω [OL0028] • **ἀδάμαστε** → ἀδάμαστος [OL0029] • **ᾍδην** → Ἅιδης [OL0054] • **ἀδιακρίτῳ** → ἀδιάκριτος [OL0030] • **ἀδιάστροφος** → ἀδιάστροφος [OL0031] • **ἀδίκοις** → ἄδικος [OL0032] • **ἀδίκοισι** → ἄδικος [OL0032] • **ἄδικος** → ἄδικος [OL0032] • **ἀδίκων** → ἄδικος [OL0032] • **ἄδμηται** → ἄδμητος [OL0033] • **Ἀδρήστειαν** → Ἀδρήστεια [OL0034] • **Ἄδωνι** → Ἄδωνις [OL0035] • **ΑΔΩΝΙΔΟΣ** → Ἄδωνις [OL0035] [heading]

Ἄδωνιν → Ἄδωνις [OL0035] • **ἀέθλοις** → ἆθλος [OL0046] • **ἀεί** → ἀεί [OL0036] • **ἀεὶ** → ἀεί [OL0036] • **ἀειθαλέες** → ἀειθαλής [OL0038] • **ἀείσομαι** → ἀείδω [OL0037] • **ἄεναοι** → ἄεναος [OL0039] • **ἀενάοιο** → ἄεναος [OL0039] • **ἄεναον** → ἄεναος [OL0039] • **ἀενάου** → ἄεναος [OL0039] • **ἀενάῳ** → ἄεναος [OL0039] • **ἀεξιτρόφοισιν** → ἀεξίτροφος [OL0040] • **ἀέξων** → αὐξάνω [OL0247] • **ἄζωστον** → ἄζωστος [OL0041] • **ἀθάνατε** → ἀθάνατος [OL0043] • **ἀθανάτη** → ἀθάνατος [OL0043] • **ἀθάνατοι** → ἀθάνατος [OL0043] • **ἀθανάτοισι** → ἀθάνατος [OL0043] • **ἀθάνατον** → ἀθάνατος [OL0043] • **ἀθάνατος** → ἀθάνατος [OL0043] • **ἀθανάτου** → ἀθάνατος [OL0043]

ἀθανάτων → ἀθάνατος [OL0043] • **Ἀθανάτων** → ἀθάνατος [OL0043] • **ΑΘΗΝΑΣ** → Ἀθηνᾶ [OL0044] [heading] • **ἆθλα** → ἆθλον [OL0045] • **ἄθλοισι** → ἆθλος [OL0046] • **ἄθλους** → ἆθλος [OL0046] • **ἄθραυστος** → ἄθραυστος [OL0047] • **αἳ** → grammatical • **αἰγιαλοῖς** → αἰγιαλός [OL0048] • **αἰγιαλοῖσι** → αἰγιαλός [OL0048] • **αἰγιόχοιο** → αἰγίοχος [OL0049] • **αἴγλην** → αἴγλη [OL0050] • **αἰγομελές** → αἰγομελής [OL0051] • **αἰγονόμοις** → αἰγονόμος [OL0052] • **Αἰγύπτου** → Αἴγυπτος [OL0053] • **Ἀίδαο** → Ἅιδης [OL0054] • **Ἀίδεω** → Ἅιδης [OL0054] • **Ἀίδην** → Ἅιδης [OL0054] • **Ἀΐδης** → Ἅιδης [OL0054] • **ἀιδίη** → ἀίδιος [OL0055] • **ἀίδιοι** → ἀίδιος [OL0055]

ἀίδιος → ἀίδιος [OL0055] • **ἀίδιός** → ἀίδιος [OL0055] • **αἰεί** → ἀεί [OL0036] • **αἰεὶ** → ἀεί [OL0036] • **αἰειθαλέας** → ἀειθαλής [OL0038] • **αἰέν** → ἀεί [OL0036] • **αἰὲν** → ἀεί [OL0036] • **Ἀιθαλές** → ἀιθαλής [OL0056] • **αἰθαλής** → ἀιθαλής [OL0056] • **ἀιθαλής** → ἀιθαλής [OL0056] • **αἰθαλόεντος** → αἰθαλόεις [OL0057] • **Αἰθέρ** → αἰθήρ [OL0060] • **αἰθέρα** → αἰθήρ [OL0060] • **αἰθέρι** → αἰθήρ [OL0060] • **αἰθερίη** → αἰθέριος [OL0058] • **αἰθέριος** → αἰθέριος [OL0058] • **αἰθερίου** → αἰθέριος [OL0058] • **αἰθερόπλαγκτον** → αἰθερόπλαγκτος [OL0059] • **ΑΙΘΕΡΟΣ** → αἰθήρ [OL0060] [heading] • **αἰθέρος** → αἰθήρ [OL0060] • **αἰθήρ** → αἰθήρ [OL0060]

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αἰολόμικτος [OL0065] • **αἰολόμορφε** → αἰολόμορφος [OL0066] • **αἰολόμορφοι** → αἰολόμορφος [OL0066] • **αἰολόμορφον** → αἰολόμορφος [OL0066] • **αἰπολικαί** → αἰπολικός [OL0067] • **αἶσα** → αἶσα [OL0068] • **αἴσιμα** → αἴσιμος [OL0069] • **αἰτοῦμαι** → αἰτέω [OL0070] • **αἴτ'** → grammatical • **αἰφνίδιον** → αἰφνίδιος [OL0071] • **αἰώνιε** → αἰώνιος [OL0073] • **αἰώνιον** → αἰώνιος [OL0073] • **Αἰῶνος** → αἰών [OL0072] • **αἰῶνος** → αἰών [OL0072] • **ἀκάμαντα** → ἀκάμας [OL0074]

ἀκάμας → ἀκάμας [OL0074] • **ἀκαμάτοιο** → ἀκάματος [OL0075] • **ἀκάματον** → ἀκάματος [OL0075] • **ἀκαμάτου** → ἀκάματος [OL0075] • **ἀκλινὲς** → ἀκλινής [OL0076] • **ἀκμάς** → ἀκμή [OL0077] • **ἀκοινώνητε** → ἀκοινώνητος [OL0078] • **ἄκος** → ἄκος [OL0079] • **ἀκούσατ'** → ἀκούω [OL0080] • **ἄκριτον** → ἄκριτος [OL0081] • **ἀκρωρείας** → ἀκρώρεια [OL0082] • **ἀκτῖσι** → ἀκτίς [OL0083] • **ἀκτῖσιν** → ἀκτίς [OL0083] • **ἅλα** → ἅλς [OL0104] • **ἀλάστορα** → ἀλάστωρ [OL0084] • **ἄλγεος** → ἄλγος [OL0087] • **ἀλγεσίθυμον** → ἀλγεσίθυμος [OL0085] • **ἄλγη** → ἄλγος [OL0087] • **ἀλγινόεσσαν** → ἀλγινόεις [OL0086] • **ἀλεξίκακ'** → ἀλεξίκακος [OL0088] • **ἀληθείῃ** → ἀλήθεια [OL0089]

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ἀμίαντον → ἀμίαντος [OL0114] • **ἀμόγητε** → ἀμόγητος [OL0115] • **ἀμολγοῦ** → ἀμολγός [OL0116] • **ἄμουσον** → ἄμουσος [OL0117] • **ἀμύητε** → ἀμύητος [OL0118] • **ἀμύμονα** → ἀμύμων [OL0119] • **ἀμφὶ** → grammatical • **Ἀμφιετῆ** → ἀμφιετής [OL0121] • **ἀμφιέτηρε** → ἀμφιέτηρος [OL0120] • **ΑΜΦΙΕΤΟΥΣ** → ἀμφιετής [OL0121] [heading] • **ἀμφιθαλῆ** → ἀμφιθαλής [OL0122] • **ἀμφιπολεύεις** → ἀμφιπολεύω [OL0123] • **ἀμφιπόλοισι** → ἀμφίπολος [OL0124] • **ἀμφοτέροισιν** → grammatical • **ἂν** → grammatical • **ἄν** → grammatical • **ἀνὰ** → grammatical • **ἀνάγκαις** → ἀνάγκη [OL0125] • **ἀνάγκη** → ἀνάγκη [OL0125] • **ἀνάγκῃ** → ἀνάγκη [OL0125] • **ἀνάγκην** → ἀνάγκη [OL0125]

ἀνάγκης → ἀνάγκη [OL0125] • **ἀνάγνου** → ἄναγνος [OL0126] • **ἀνάγωσι** → ἀνάγω [OL0127] • **ἀναδείξαις** → ἀναδείκνυμι [OL0128] • **ἀναίθων** → ἀναίθω [OL0129] • **ἄνακτα** → ἄναξ [OL0132] • **ἄνακτες** → ἄναξ [OL0132] • **ἄνακτι** → ἄναξ [OL0132] • **ἀνάκτορες** → ἀνάκτωρ [OL0131] • **ἄνακτος** → ἄναξ [OL0132] • **ἀνάκτων** → ἄναξ [OL0132] • **ἄναξ** → ἄναξ [OL0132] • **ἀνάπαυμα** → ἀνάπαυμα [OL0133] • **ἀνάπαυσιν** → ἀνάπαυσις [OL0134] • **ἀνάπεμπ'** → ἀναπέμπω [OL0135] • **ἄνασσα** → ἄνασσα [OL0136] • **ἄνασσαι** → ἄνασσα [OL0136] • **ἄνασσαν** → ἄνασσα [OL0136] • **ἀνάσσεις** → ἀνάσσω [OL0137] • **ἀναφαίνῃ** → ἀναφαίνω [OL0140] • **ἀναφαίνων** → ἀναφαίνω [OL0140]

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ἀνίαις → ἀνία [OL0148] • **ἀνίη** → ἀνία [OL0148] • **ἀνίην** → ἀνία [OL0148] • **ἀνίκητον** → ἀνίκητος [OL0150] • **ἀνόμοια** → ἀνόμοιος [OL0151] • **ἀνόμοις** → ἄνομος [OL0152] • **ἀνταίαις** → ἀνταῖος [OL0154] • **ΑΝΤΑΙΑΣ** → Ἀνταίη [OL0153] [heading] • **Ἀνταίη** → Ἀνταίη [OL0153] • **ἀνταυγεῖς** → ἀνταυγής [OL0155] • **ἀνταυγῆ** → ἀνταυγής [OL0155] • **Ἀνταύγην** → Ἀνταύγης [OL0156] • **ἀντιβίοισι** → ἀντίβιος [OL0157] • **ἀντιπάλοισι** → ἀντίπαλος [OL0158] • **ἀντίσπαστοι** → ἀντίσπαστος [OL0159] • **ἀντολίαις** → ἀνατολή [OL0138] • **ἀντολιῶν** → ἀνατολή [OL0138] • **ἀντροδίαιτε** → ἀντροδίαιτος [OL0160] • **ἄντρον** → ἄντρον [OL0161] • **ἄντρου** → ἄντρον [OL0161]

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γνώμην → γνώμη [OL0379] • **γνώμησι** → γνώμη [OL0379] • **γνώμῃσιν** → γνώμη [OL0379] • **γοναῖς** → γονή [OL0380] • **γονὰς** → γονή [OL0380] • **γονίμην** → γόνιμος [OL0381] • **γονιμώδεα** → γονιμώδης [OL0382] • **Γοργοφόνος** → γοργοφόνος [OL0383] • **Γρυνεῖε** → Γρυνεῖος [OL0384] • **γυάλοισι** → γύαλον [OL0385] • **γυάλοισιν** → γύαλον [OL0385] • **γυμνάζουσα** → γυμνάζω [OL0386] • **γυμνάσιν** → γυμνάς [OL0387] • **γ'** → grammatical

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δαδοῦχε → δαδοῦχος [OL0388] • **δαῆμον** → δαήμων [OL0389] • **δαῖμον** → δαίμων [OL0390] • **Δαίμονά** → δαίμων [OL0390] • **Δαίμονα** → δαίμων [OL0390] • **δαίμονα** → δαίμων [OL0390] • **Δαίμονας** → δαίμων [OL0390] • **δαίμονας** → δαίμων [OL0390] • **δαίμονες** → δαίμων [OL0390] • **ΔΑΙΜΟΝΟΣ** → δαίμων [OL0390] [heading] • **δακρυότιμε** → δακρυότιμος [OL0391] • **δαλούς** → δαλός [OL0392] [rubric] • **δάμαρ** → δάμαρ [OL0393] • **δαπανᾷς** → δαπανάω [OL0394] • **δαπέδῳ** → δάπεδον [OL0395] • **δέ** → grammatical • **δὲ** → grammatical • **δεδίασι** → δείδω [OL0396] • **δέδορκας** → δέρκομαι [OL0406] • **δεῖκτα** → δείκτης [OL0397] • **δειναῖς** → δεινός [OL0399]

δεινὴ → δεινός [OL0399] • **δεινὴν** → δεινός [OL0399] • **δεινοῖς** → δεινός [OL0399] • **δεινοκάθεκτε** → δεινοκάθεκτος [OL0398] • **δεινόν** → δεινός [OL0399] • **δεινὸν** → δεινός [OL0399] • **δεινῶν** → δεινός [OL0399] • **Δελφικέ** → Δελφικός [OL0400] • **Δελφικῷ** → Δελφικός [OL0400] • **δελφῖνες** → δελφίς [OL0401] • **Δελφῶν** → Δελφοί [OL0402] • **δέμας** → δέμας [OL0403] • **δένδρεά** → δένδρον [OL0404] • **δένδρεα** → δένδρον [OL0404] • **δέξαι** → δέχομαι [OL0412] • **δεξιὲ** → δεξιός [OL0405] • **δέξο** → δέχομαι [OL0412] • **δέοντα** → δέω [OL0413] • **δεσμὰ** → δεσμός [OL0408] • **δεσμεύων** → δεσμεύω [OL0407] • **δεσμὸς** → δεσμός [OL0408] • **δεσμοὺς** → δεσμός [OL0408]

δέσποινα → δέσποινα [OL0409] • **δέσποτα** → δεσπότης [OL0410] • **Δεῦρο** → δεῦρο [OL0411] • **δεῦρ'** → δεῦρο [OL0411] • **δή** → grammatical • **Δήλι'** → Δήλιος [OL0414] • **Δήλῳ** → Δῆλος [OL0415] • **Δήμητερ** → Δημήτηρ [OL0416] • **Δημήτερος** → Δημήτηρ [OL0416] • **Δημήτηρ** → Δημήτηρ [OL0416] • **ΔΗΜΗΤΡΟΣ** → Δημήτηρ [OL0416] [heading] • **δήμου** → δῆμος [OL0417] • **Δηοῖ** → Δηώ [OL0419] • **Δηοῦς** → Δηώ [OL0419] • **δῆριν** → δῆρις [OL0418] • **Δία** → Ζεύς [OL0707] • **διὰ** → grammatical • **δῖα** → δῖος [OL0447] • **διάκοσμον** → διάκοσμος [OL0420] • **διακρίνας** → διακρίνω [OL0421] • **διάκτορος** → διάκτορος [OL0422] • **διάνοιαν** → διάνοια [OL0423]

διανοίης → διάνοια [OL0423] • **διαρρήξας** → διαρρήγνυμι [OL0424] • **διασώζων** → διασῴζω [OL0425] • **δίδου** → δίδωμι [OL0430] • **διδοὺς** → δίδωμι [OL0430] • **διδυματόκε** → διδυμητόκος [OL0428] • **Διδυμεῦ** → Διδυμεύς [OL0427] • **δίδυμοι** → δίδυμος [OL0429] • **διέποντες** → διέπω [OL0431] • **διέρπων** → διέρπω [OL0432] • **Δίῃ** → Δίη [OL0433] • **δίκαι** → δίκη [OL0439] • **δικαίη** → δίκαιος [OL0434] • **δικαίην** → δίκαιος [OL0434] • **δικαίοις** → δίκαιος [OL0434] • **Δικαιοσύνη** → δικαιοσύνη [OL0435] • **ΔΙΚΑΙΟΣΥΝΗΣ** → δικαιοσύνη [OL0435] [heading] • **Δικαιοσύνης** → δικαιοσύνη [OL0435] • **δικαιοσύνης** → δικαιοσύνη [OL0435] • **δικαιοτάτη** → δίκαιος [OL0434]

δικαιοτάτων → δίκαιος [OL0434] • **δικαίως** → δικαίως [OL0436] • **δικασπόλοι** → δικασπόλος [OL0437] • **δίκερως** → δίκερως [OL0438] • **δικέρωτα** → δίκερως [OL0438] • **δικέρωτ'** → δίκερως [OL0438] • **Δίκη** → δίκη [OL0439] • **Δίκην** → δίκη [OL0439] • **δίκην** → δίκη [OL0439] • **ΔΙΚΗΣ** → δίκη [OL0439] [heading] • **Δίκης** → δίκη [OL0439] • **δίκης** → δίκη [OL0439] • **Δίκτυννα** → Δίκτυννα [OL0440] • **διμῆτορ** → διμήτωρ [OL0441] • **δίμορφον** → δίμορφος [OL0442] • **δίναις** → δίνη [OL0445] • **δινεύμασι** → δίνευμα [OL0443] • **δινεύμασιν** → δίνευμα [OL0443] • **δινεύουσα** → δινεύω [OL0444] • **δινηθεὶς** → δινεύω [OL0444] • **δίνῃσι** → δίνη [OL0445]

δίνῃσιν → δίνη [OL0445] • **Διόνυσε** → Διόνυσος [OL0446] • **Διόνυσον** → Διόνυσος [OL0446] • **ΔΙΟΝΥΣΟΥ** → Διόνυσος [OL0446] [heading] • **Διονύσου** → Διόνυσος [OL0446] • **ΔΙΟΣ** → Ζεύς [OL0707] [heading] • **Διός** → Ζεύς [OL0707] • **Διὸς** → Ζεύς [OL0707] • **δισσῶν** → δισσός [OL0448] • **δισώματον** → δισώματος [OL0449] • **διφρευτά** → διφρευτής [OL0450] • **διφυῆ** → διφυής [OL0451] • **διώγμασιν** → δίωγμα [OL0452] • **διώκει** → διώκω [OL0453] • **διώκων** → διώκω [OL0453] • **Διώνην** → Διώνη [OL0454] • **Διωνύσοιο** → Διόνυσος [OL0446] • **Διωνύσου** → Διόνυσος [OL0446] • **διώξας** → διώκω [OL0453] • **δι'** → grammatical • **δνοφεροῖο** → δνοφερός [OL0455]

δόκιμον → δόκιμος [OL0456] • **δολίαις** → δόλιος [OL0457] • **δολοπλόκε** → δολοπλόκος [OL0458] • **δόμοις** → δόμος [OL0459] • **δόμοισιν** → δόμος [OL0459] • **δόμον** → δόμος [OL0459] • **δόμος** → δόμος [OL0459] • **δονούμενον** → δονέω [OL0460] • **δονῶν** → δονέω [OL0460] • **δόξα** → δόξα [OL0461] • **δόξαν** → δόξα [OL0461] • **δορισθενές** → δορισθενής [OL0462] • **δός** → δίδωμι [OL0430] • **δὸς** → δίδωμι [OL0430] • **δοτὴρ** → δοτήρ [OL0463] • **δράκαινα** → δράκαινα [OL0464] • **δρακοντείοισιν** → δρακόντειος [OL0465] • **δράκοντος** → δράκων [OL0466] • **δρεπάνοις** → δρέπανον [OL0467] • **δρομάδες** → δρομάς [OL0468] • **δρόμοισι** → δρόμος [OL0469]

δρόμον → δρόμος [OL0469] • **δροσεροὺς** → δροσερός [OL0470] • **δροσοείμονες** → δροσοείμων [OL0471] • **δρυμονίη** → δρυμόνιος [OL0472] • **δρυμούς** → δρυμός [OL0473] • **δρυμοὺς** → δρυμός [OL0473] • **δρυμοχαρεῖς** → δρυμοχαρής [OL0474] • **δυναίμην** → δύναμαι [OL0475] • **Δυσαύλου** → Δυσαύλης [OL0476] • **δύσκριτα** → δύσκριτος [OL0477] • **δυσμενέων** → δυσμενής [OL0478] • **δυσμῶν** → δυσμή [OL0479] • **δώδεκ'** → δώδεκα [OL0480] • **δῶρα** → δῶρον [OL0482] • **Δώριον** → Δώριος [OL0481] • **δ'** → grammatical

E

ἐ → grammatical • **ἔαρος** → ἔαρ [OL0483] • **ἐγείρει** → ἐγείρω [OL0485] • **ἐγείρεις** → ἐγείρω [OL0485] • **ἐγείρῃς** → ἐγείρω [OL0485] • **ἐγκατέθηκε** → ἐγκατατίθημι [OL0487] • **ἐγκατέραψας** → ἐγκαταρράπτω [OL0486] • **ἐγκυκλίη** → ἐγκύκλιος [OL0488] • **ἐγκυκλίοις** → ἐγκύκλιος [OL0488] • **ἔγνω** → γιγνώσκω [OL0374] • **ἐγρεμάχην** → ἐγρεμάχη [OL0489] • **ἐγρόμενον** → ἐγείρω [OL0485] • **ἔγχεσι** → ἔγχος [OL0490] • **ἐδίδαξε** → διδάσκω [OL0426] • **ἔδος** → ἕδος [OL0491] • **ἔδουσι** → ἔδω [OL0494] • **ἔδρανα** → ἔδρανον [OL0493] • **ἔδρανον** → ἔδρανον [OL0493] • **ἔδρην** → ἕδρα [OL0492] • **ἔδωκε** → δίδωμι [OL0430] • **ἐέργει** → ἔργω [OL0600] • **ἔῃ** → grammatical

ἔην → εἰμί [OL0502] • **ἐθέλεις** → ἐθέλω [OL0495] • **ἔθεσθε** → τίθημι [OL1736] • **ἔθνεα** → ἔθνος [OL0496] • **εἴ** → grammatical • **εἰαριναί** → ἐαρινός [OL0484] • **εἰαρινή** → ἐαρινός [OL0484] • **εἰαροτερπεῖς** → εἰαροτερπής [OL0497] • **εἶδος** → εἶδος [OL0498] • **εἴκει** → εἴκω [OL0499] • **Εἰλείθυια** → Εἰλείθυια [OL0500] • **εἰλεῖται** → εἰλέω [OL0501] • **εἰλιγμοῖς** → ἑλιγμός [OL0530] • **εἰλίσσουσα** → ἑλίσσω [OL0534] • **εἰν** → grammatical • **εἶναι** → grammatical • **εἰναλίη** → ἐνάλιος [OL0543] • **εἰναλίην** → ἐνάλιος [OL0543] • **εἰνάλιοι** → ἐνάλιος [OL0543] • **εἰναλίοις** → ἐνάλιος [OL0543] • **εἰνάλιος** → ἐνάλιος [OL0543] • **εἰναλίου** → ἐνάλιος [OL0543]

εἰναλίων → ἐνάλιος [OL0543] • **εἵνεκα** → grammatical • **Εἰνοδίην** → ἐνόδιος [OL0558] • **εἰραφιώτην** → Εἰραφιώτης [OL0503] • **Εἰρήνη** → εἰρήνη [OL0504] • **εἰρήνῃ** → εἰρήνη [OL0504] • **εἰρήνην** → εἰρήνη [OL0504] • **εἰρήνης** → εἰρήνη [OL0504] • **ΕΙΣ** → grammatical [heading] • **εἰς** → grammatical • **εἰσαφίκηται** → εἰσαφικνέομαι [OL0505] • **εἰσὶ** → grammatical • **εἰσὶν** → grammatical • **εἰσ'** → grammatical • **εἴτε** → grammatical • **εἶτ'** → grammatical • **ἐκ** → grammatical • **ἕκαστος** → grammatical • **ΕΚΑΤΗΝ** → Ἑκάτη [OL0508] [heading] • **Ἑκάτην** → Ἑκάτη [OL0508] • **ἐκγεγαῶσαν** → ἐκγίγνομαι [OL0509] • **ἔκγονε** → ἔκγονος [OL0510]

ἐκηβόλε → ἑκηβόλος [OL0511] • **ἐκίνησε** → κινέω [OL0914] • **ἐκλύῃς** → ἐκλύω [OL0512] • **ἔκπαγλε** → ἔκπαγλος [OL0513] • **ἐκπέμπεις** → ἐκπέμπω [OL0514] • **ἐκπέμποις** → ἐκπέμπω [OL0514] • **ἐκπέμπων** → ἐκπέμπω [OL0514] • **ἐκπλήκτου** → ἔκπληκτος [OL0515] • **ἐκπροκαλοῦμαι** → ἐκπροκαλέομαι [OL0516] • **ἐκπροφανοῦσα** → ἐκπροφαίνω [OL0517] • **ἐκτελέοντες** → ἐκτελέω [OL0518] • **ἐκτελέουσ'** → ἐκτελέω [OL0518] • **ἐκτοπίους** → ἐκτόπιος [OL0519] • **ἐκτὸς** → ἐκτός [OL0520] • **ἐκφαίνουσα** → ἐκφαίνω [OL0522] • **ἐλάσιππε** → ἐλάσιππος [OL0523] • **ἐλάσσας** → ἐλαύνω [OL0524] • **ἐλάσσατο** → ἐλαύνω [OL0524] • **ἐλαύνει** → ἐλαύνω [OL0524] • **ἐλαυνόμεναι** → ἐλαύνω [OL0524]

ἐλαυνομένας → ἐλαύνω [OL0524] • **ἐλαυνόμενος** → ἐλαύνω [OL0524] • **ἐλαύνων** → ἐλαύνω [OL0524] • **ἐλαφηβόλε** → ἐλαφηβόλος [OL0525] • **ἐλάφοισι** → ἔλαφος [OL0526] • **ἐλαφροῖς** → ἐλαφρός [OL0527] • **ἐλαφροτάτου** → ἐλαφρός [OL0527] • **ἔλαχες** → λαγχάνω [OL1015] • **ΕΛΕΥΣΙΝΙΑΣ** → Ἐλευσίνιος [OL0528] [heading] • **Ἐλευσῖνος** → Ἐλευσίς [OL0529] • **ἐλθέ** → ἔρχομαι [OL0621] • **Ἐλθέ** → ἔρχομαι [OL0621] • **ἐλθεῖν** → ἔρχομαι [OL0621] • **ἔλθετ'** → ἔρχομαι [OL0621] • **ἔλθῃς** → ἔρχομαι [OL0621] • **ἔλθοι** → ἔρχομαι [OL0621] • **ἔλθοις** → ἔρχομαι [OL0621] • **ἔλθοιτ'** → ἔρχομαι [OL0621] • **ἔλθ'** → ἔρχομαι [OL0621] • **ἑλικοβλεφάρου** → ἑλικοβλέφαρος [OL0531]

ἑλικοδρόμε → ἑλικοδρόμος [OL0532] • **ἑλίκωπον** → ἑλίκωψ [OL0533] • **ἑλισσόμενοι** → ἑλίσσω [OL0534] • **ἑλισσόμενος** → ἑλίσσω [OL0534] • **ἑλίσσων** → ἑλίσσω [OL0534] • **ἕλκων** → ἕλκω [OL0535] • **ἐλοχεύθη** → λοχεύω [OL1061] • **ἐλοχεύσατο** → λοχεύω [OL1061] • **ἐλπίδι** → ἐλπίς [OL0536] • **ἐλπίδος** → ἐλπίς [OL0536] • **ἔμβαλε** → ἐμβάλλω [OL0537] • **ἐμβασίλευεν** → ἐμβασιλεύω [OL0538] • **ἐμίγη** → μείγνυμι [OL1110] • **ἐμοῖο** → grammatical • **ἔμπαλι** → ἔμπαλιν [OL0539] • **ἔμπαλιν** → ἔμπαλιν [OL0539] • **ἐμπυριφοίτους** → ἐμπυρίφοιτος [OL0540] • **ἐμῶν** → grammatical • **ἐν** → grammatical • **ἐναγώνιε** → ἐναγώνιος [OL0541] • **ἐναγώνιον** → ἐναγώνιος [OL0541]

ἐναργὴς → ἐναργής [OL0545] • **ἐναρμόνιον** → ἐναρμόνιος [OL0546] • **ἔναυσμα** → ἔναυσμα [OL0547] • **ἐνζεύξασα** → ἐνζεύγνυμι [OL0549] • **ἐνηέριοί** → ἐναέριος [OL0542] • **ἐνήλαξας** → ἐναλλάσσω [OL0544] • **ἐνημένη** → ἐνῆμαι [OL0550] • **ἔνθα** → grammatical • **ἔνθεε** → ἔνθεος [OL0551] • **ἔνθεν** → grammatical • **ἐνὶ** → grammatical • **ἑνιαυτὸν** → ἑνιαυτός [OL0552] • **Ἑνιαυτὸν** → ἑνιαυτός [OL0552] • **ἑνιαυτῶν** → ἑνιαυτός [OL0552] • **ἐνίοισιν** → grammatical • **ἐνίσπῃ** → ἐνέπω [OL0548] • **ἐνναίοντες** → ἐνναίω [OL0553] • **ἐννέα** → ἐννέα [OL0554] • **ἐννοσίγαιε** → ἐννοσίγαιος [OL0555] • **ἐννύμεναι** → ἔννυμι [OL0556] • **ἐννυχίη** → ἐννύχιος [OL0557]

ἐννύχιοί → ἐννύχιος [OL0557] • **ἐνοδῖτιν** → ἐνοδῖτις [OL0559] • **ἐνόπλια** → ἐνόπλιος [OL0560] • **ἐνόπλους** → ἔνοπλος [OL0561] • **ἐντὸς** → grammatical • **ἐνύδρους** → ἔνυδρος [OL0562] • **ἐξ** → grammatical • **ἐξάγγελος** → ἐξάγγελος [OL0563] • **ἐξέλασον** → ἐξελαύνω [OL0564] • **ἐξετράφης** → ἐκτρέφω [OL0521] • **ἐόντα** → εἰμί [OL0502] • **ἐοῦσα** → εἰμί [OL0502] • **ἐοῦσαι** → grammatical • **ἐπαγάλλεαι** → ἐπαγάλλομαι [OL0565] • **ἐπάγουσαι** → ἐπάγω [OL0566] • **ἐπάγων** → ἐπάγω [OL0566] • **ἐπακούεις** → ἐπακούω [OL0567] • **ἐπαρήγοις** → ἐπαρήγω [OL0568] • **ἐπαρωγέ** → ἐπαρωγός [OL0569] • **ἐπαρωγὲ** → ἐπαρωγός [OL0569] • **ἐπαρωγόν** → ἐπαρωγός [OL0569]

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κλησίη → κλησίη [OL0926] • **κλονέεις** → κλονέω [OL0927] • **κλονοκάρδιον** → κλονοκάρδιος [OL0928] • **Κλῦθί** → κλύω [OL0930] • **Κλῦθι** → κλύω [OL0930] • **κλῦθί** → κλύω [OL0930] • **κλῦθι** → κλύω [OL0930] • **κλῦθ'** → κλύω [OL0930] • **κλύουσα** → κλύω [OL0930] • **κλυτὰς** → κλυτός [OL0929] • **Κλῦτέ** → κλύω [OL0930] • **Κλῦτε** → κλύω [OL0930] • **κλῦτέ** → κλύω [OL0930] • **κλύων** → κλύω [OL0930] • **Κλωθώ** → Κλωθώ [OL0931] • **Κοιαντίς** → Κοιαντίς [OL0932] • **κοιμίζει** → κοιμίζω

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κόλποισιν → κόλπος [OL0937] • **κόλπῳ** → κόλπος [OL0937] • **κομίζων** → κομίζω [OL0938] • **κομίστρια** → κομίστρια [OL0939] • **κοναβίζετε** → κοναβίζω [OL0940] • **κονίη** → κονία [OL0941] • **κόπων** → κόπος [OL0942] • **κόραι** → κόρη [OL0943] • **κόρε** → κοῦρος [OL0952] • **κόρη** → κόρη [OL0943] • **κόρησιν** → κόρη [OL0943] • **κόροι** → κοῦρος [OL0952] • **κόρον** → κόρος (satiety) [OL0944] • **Κορύβαντα** → Κορύβας [OL0945] • **Κορύβαντάς** → Κορύβας [OL0945] • **Κορύβαντες** → Κορύβας [OL0945] • **ΚΟΡΥΒΑΝΤΟΣ** → Κορύβας [OL0945] [heading] • **κορυφὰς** → κορυφή [OL0946] • **κορυφῆς** → κορυφή [OL0946] • **κορυφῇσι** → κορυφή [OL0946] • **κοσμήτειρα** → κοσμήτειρα [OL0947]

κοσμήτορες → κοσμήτωρ [OL0948] • **κόσμοιο** → κόσμος [OL0950] • **κοσμοκράτορ** → κοσμοκράτωρ [OL0949] • **κοσμοκράτωρ** → κοσμοκράτωρ [OL0949] • **κόσμον** → κόσμος [OL0950] • **κόσμος** → κόσμος [OL0950] • **Κόσμου** → κόσμος [OL0950] • **κόσμου** → κόσμος [OL0950] • **κοῦραι** → κόρη [OL0943] • **κούραις** → κόρη [OL0943] • **κοῦρε** → κοῦρος [OL0952] • **κούρη** → κόρη [OL0943] • **κούρην** → κόρη [OL0943] • **κούρης** → κόρη [OL0943] • **Κουρῆτα** → Κουρῆτες [OL0951] • **Κουρῆτάς** → Κουρῆτες [OL0951] • **Κουρῆτες** → Κουρῆτες [OL0951] • **ΚΟΥΡΗΤΩΝ** → Κουρῆτες [OL0951] [heading] • **κοῦρος** → κοῦρος [OL0952] • **κουροτρόφε** → κουροτρόφος [OL0953]

κουροτρόφον → κουροτρόφος [OL0953] • **κουροτρόφος** → κουροτρόφος [OL0953] • **κοῦφαι** → κοῦφος [OL0955] • **κούφῃ** → κοῦφος [OL0955] • **κούφοις** → κοῦφος [OL0955] • **κοῦφον** → κοῦφος [OL0955] • **κουφόπτεροι** → κουφόπτερος [OL0954] • **κούφῳ** → κοῦφος [OL0955] • **κραιπνούς** → κραιπνός [OL0956] • **κραναῇ** → κραναός [OL0957] • **κράντειρα** → κράντειρα [OL0958] • **κράντειραν** → κράντειρα [OL0958] • **κρᾶσιν** → κρᾶσις [OL0959] • **κραταιέ** → κραταιός [OL0960] • **κραταιοῖς** → κραταιός [OL0960] • **κραταιόν** → κραταιός [OL0960] • **κρατέεις** → κρατέω [OL0962] • **κρατέονται** → κρατέω [OL0962] • **κρατερόν** → κρατερός [OL0961] • **κρατερὸν** → κρατερός [OL0961]

κρατερούς → κρατερός [OL0961] • **κρατεροὺς** → κρατερός [OL0961] • **κρατὶ** → κάρα [OL0874] • **κρατίστη** → κράτιστος [OL0963] • **κράτος** → κράτος [OL0964] • **κρατύνει** → κρατύνω [OL0965] • **κρατύνεις** → κρατύνω [OL0965] • **κρέκων** → κρέκω [OL0966] • **κριθὲν** → κρίνω [OL0967] • **κρίνεις** → κρίνω [OL0967] • **κρίνουσα** → κρίνω [OL0967] • **κρόκον** → κρόκος [OL0969] [rubric] • **κροκόπεπλον** → κροκόπεπλος [OL0968] • **Κρόνε** → Κρόνος [OL0971] • **Κρόνιε** → Κρόνιος [OL0970] • **Κρονίοιο** → Κρόνιος [OL0970] • **Κρόνου** → Κρόνος [OL0971] • **Κρονότεκνε** → Κρονότεκνος [OL0972] • **ΚΡΟΝΟΥ** → Κρόνος [OL0971] [heading] • **Κρόνου** → Κρόνος [OL0971]

κρουνίτιδες → κρουνῖτις [OL0973] • **κρουσιλύραι** → κρουσιλύρης [OL0974] • **κρουσιλύρη** → κρουσιλύρης [OL0974] • **κρυερῆς** → κρυερός [OL0975] • **κρυμοπαγὲς** → κρυμοπαγής [OL0976] • **κρυφίη** → κρύφιος [OL0977] • **κρύφιον** → κρύφιος [OL0977] • **κρυψίγονον** → κρυψίγονος [OL0978] • **κρυψίδομοι** → κρυψίδομος [OL0979] • **κτεάνων** → κτέανον [OL0980] • **κτεάτεσσι** → κτέαρ [OL0981] • **κτεάτεσσιν** → κτέαρ [OL0981] • **κτήματα** → κτῆμα [OL0982] • **κτύπος** → κτύπος [OL0983] • **κυάμων** → κύαμος [OL0984] [rubric] • **κυαναυγεῖς** → κυαναυγής [OL0986] • **κυαναυγέτιν** → κυαναυγέτις [OL0985] • **κυαναυγής** → κυαναυγής [OL0986] • **Κυανέοις** → κυάνεος [OL0987]

κυάνεόν → κυάνεος [OL0987] • **κυανόπεπλε** → κυανόπεπλος [OL0988] • **κυανόπεπλον** → κυανόπεπλος [OL0988] • **κυανοχαῖτα** → κυανοχαίτης [OL0989] • **κυανόχρως** → κυανόχρως [OL0990] • **κυανόχρωτοι** → κυανόχρως [OL0990] • **κυβερνήτειρα** → κυβερνήτειρα [OL0991] • **κυδιάνειρα** → κυδιάνειρα [OL0992] • **κύδιμε** → κύδιμος [OL0993] • **Κυδωνιάς** → Κυδωνιάς [OL0994] • **κύεις** → κύω [OL1011] • **Κυθερείῃ** → Κυθέρεια [OL0995] • **κυκλάδες** → κυκλάς [OL0996] • **κυκλάσιν** → κυκλάς [OL0996] • **κυκλέοντες** → κυκλέω [OL0997] • **κυκλίῃσι** → κύκλιος [OL0998] • **κυκλίοισι** → κύκλιος [OL0998] • **κυκλοέλικτε** → κυκλοέλικτος [OL0999] • **κύκλον** → κύκλος [OL1000]

κυκλοτερής → κυκλοτερής [OL1001] • **κυκνείοισιν** → κύκνειος [OL1002] • **κῦμα** → κῦμα [OL1003] • **κυμαίνουσαν** → κυμαίνω [OL1004] • **κύμασι** → κῦμα [OL1003] • **κύματα** → κῦμα [OL1003] • **κυμοθαλές** → κυμοθαλής [OL1005] • **κυνηγεσίαις** → κυνηγεσία [OL1006] • **κυνηγέτι** → κυνηγέτις [OL1007] • **Κύπριδος** → Κύπρις [OL1008] • **Κύπριν** → Κύπρις [OL1008] • **Κυπρογενὲς** → Κυπρογενής [OL1009] • **Κύπρῳ** → Κύπρος [OL1010] • **Κύρβαντ'** → Κορύβας [OL0945] • **Κωκυτοῦ** → Κωκυτός [OL1012] • **κῶμον** → κῶμος [OL1013] • **κώμους** → κῶμος [OL1013] • **κώμων** → κῶμος [OL1013] • **Κωρυκιῶτα** → Κωρυκιώτης [OL1014]

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λειμωνιάδες → λειμωνιάς [OL1027] • **λειμωνιάσιν** → λειμωνιάς [OL1027] • **λειμῶνος** → λειμών [OL1026] • **λειπομένη** → λείπω [OL1028] • **λέκτροις** → λέκτρον [OL1029]

λέκτροισι → λέκτρον [OL1029] • **λεκτροχαρές** → λεκτροχαρής [OL1030] • **λέκτρων** → λέκτρον [OL1029] • **λεόντων** → λέων [OL1036] • **ΛΕΥΚΟΘΕΑΣ** → Λευκοθέα [OL1031] [heading] • **Λευκοθέην** → Λευκοθέα [OL1031] • **λεύσσεις** → λεύσσω [OL1032] • **λευχείμονες** → λευχείμων [OL1033] • **λέχη** → λέχος [OL1034] • **λεχοί** → λεχώ [OL1035] • **λεχῶν** → λεχώ [OL1035] • **λήθει** → λήθω [OL1038] • **λήθην** → λήθη [OL1037] • **Λήθης** → λήθη [OL1037] • **ληναῖα** → ληναῖος [OL1039] • **ληναῖε** → ληναῖος [OL1039] • **ΛΗΝΑΙΟΥ** → ληναῖος [OL1039] [heading] • **Λητοῖ** → Λητώ [OL1040] • **ΛΗΤΟΥΣ** → Λητώ [OL1040] [heading] • **Λητώ** → Λητώ [OL1040]

λιβανομάνναν → λιβανομάννα [OL1041] [rubric] • **λίβανον** → λίβανος [OL1042] [rubric] • **λιβάνου** → λίβανος [OL1042] [rubric] • **λιγυραί** → λιγυρός [OL1043] • **λιγυρῇ** → λιγυρός [OL1043] • **λιγυφώνους** → λιγύφωνος [OL1044] • **λικνῖτα** → λικνίτης [OL1045] • **Λικνίτην** → λικνίτης [OL1045] • **ΛΙΚΝΙΤΟΥ** → λικνίτης [OL1045] [heading] • **λίμνης** → λίμνη [OL1046] • **λιπαρῆς** → λιπαρός [OL1047] • **λιπαρὸν** → λιπαρός [OL1047] • **λιπαροῦ** → λιπαρός [OL1047] • **λιπαυγῆ** → λιπαυγής [OL1048] • **λιπόπνοον** → λιπόπνοος [OL1049] • **λῖς** → λίς [OL1050] • **λισσομένοις** → λίσσομαι [OL1051] • **λιτανεύων** → λιτανεύω [OL1052] • **λιτῆσιν** → λιτή [OL1053]

λίτομαί → λίτομαι [OL1054] • **λίτομαι** → λίτομαι [OL1054] • **λιτόμεσθα** → λίτομαι [OL1054] • **λογισμοῖς** → λογισμός [OL1055] • **λογισμόν** → λογισμός [OL1055] • **λόγοισι** → λόγος [OL1056] • **λόγοισιν** → λόγος [OL1056] • **λόγον** → λόγος [OL1056] • **λόγου** → λόγος [OL1056] • **λόγων** → λόγος [OL1056] • **λοιβαῖς** → λοιβή [OL1057] • **λοιβῆς** → λοιβή [OL1057] • **λοιβῶν** → λοιβή [OL1057] • **Λοξία** → Λοξίας [OL1058] • **λουτρά** → λουτρόν [OL1059] • **λοχείη** → λοχεῖος [OL1060] • **λοχευθείς** → λοχεύω [OL1061] • **λοχίαις** → λόχιος [OL1062] • **Λυαίου** → Λυαῖος [OL1063] • **λυγρὸν** → λυγρός [OL1064] • **Λυδοῖσι** → Λυδός [OL1065] • **λῦέ** → λύω [OL1081]

λύει → λύω [OL1081] • **λύεις** → λύω [OL1081] • **λυκείη** → λύκειος [OL1066] • **Λυκωρεῦ** → Λυκωρεύς [OL1067] • **λύματα** → λῦμα [OL1068] • **λύουσα** → λύω [OL1081] • **λύπης** → λύπη [OL1069] • **λύσειον** → λύσιος [OL1074] • **λυσεῦ** → Λυσεύς [OL1070] • **λύσιε** → λύσιος [OL1074] • **λυσίζωνε** → λυσίζωνος [OL1071] • **λυσίζων'** → λυσίζωνος [OL1071] • **λυσιμελεῖς** → λυσιμελής [OL1072] • **λυσιμέριμνε** → λυσιμέριμνος [OL1073] • **λυσιμέριμν'** → λυσιμέριμνος [OL1073] • **λύσιν** → λύσις [OL1075] • **ΛΥΣΙΟΥ** → λύσιος [OL1074] [heading] • **λυσσήρεις** → λυσσήρης [OL1077] • **λυσσῶσαν** → λυσσάω [OL1076] • **λύσωσιν** → λύω [OL1081] • **λύτειρα** → λύτειρα [OL1078]

λυτηριάς → λυτηριάς [OL1079] • **λυτήριον** → λυτήριος [OL1080]

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Μαιάδος → Μαῖα [OL1082] • **Μαινάσι** → μαινάς [OL1083] • **μαίνει** → μαίνω [OL1085] • **μαινόλα** → μαινόλης [OL1084] • **μάκαιρα** → μάκαρ [OL1086] • **μάκαιρ'** → μάκαρ [OL1086] • **μάκαρ** → μάκαρ [OL1086] • **μακάρεσσιν** → μάκαρ [OL1086] • **μακάρων** → μάκαρ [OL1086] • **μακρά** → μακρός [OL1087] • **μακροῖσι** → μακρός [OL1087] • **μακρὸν** → μακρός [OL1087] • **μαλακόφρονα** → μαλακόφρων [OL1088] • **μαλακόφρονες** → μαλακόφρων [OL1088] • **μᾶλλον** → grammatical • **μάλ'** → grammatical • **Μάνθανε** → μανθάνω [OL1089] • **μανίην** → μανία [OL1090] • **μανίῃσι** → μανία [OL1090] • **μανικαί** → μανικός [OL1091] • **μάνναν** → μάννα [OL1092] [rubric]

μαντήιον → μαντεῖον [OL1093] • **μάντι** → μάντις [OL1094] • **μαρμαίρει** → μαρμαίρω [OL1095] • **μαρμαίροντες** → μαρμαίρω [OL1095] • **μαρμαρυγαῖς** → μαρμαρυγή [OL1096] • **μαρτυρίην** → μαρτυρία [OL1097] • **μαστεύουσα** → μαστεύω [OL1098] • **μάστιγι** → μάστιξ [OL1099] • **μάχῃσιν** → μάχη [OL1100] • **μέγα** → μέγας [OL1106] • **μεγάθυμε** → μεγάθυμος [OL1101] • **Μέγαιρα** → Μέγαιρα [OL1102] • **μεγακήτεος** → μεγακήτης [OL1103] • **μεγάλας** → μέγας [OL1106] • **μεγαλαυχές** → μεγαλαυχής [OL1104] • **μεγάλοιο** → μέγας [OL1106] • **μεγάλου** → μέγας [OL1106] • **μεγάλους** → μέγας [OL1106] • **μεγαλώνυμα** → μεγαλώνυμος [OL1105] • **μεγαλώνυμε** → μεγαλώνυμος [OL1105]

μεγαλώνυμοι → μεγαλώνυμος [OL1105] • **μεγαλώνυμον** → μεγαλώνυμος [OL1105] • **μεγαλώνυμος** → μεγαλώνυμος [OL1105] • **μέγαν** → μέγας [OL1106] • **μέγας** → μέγας [OL1106] • **μεγασθενές** → μεγασθενής [OL1107] • **μεγίστας** → μέγας [OL1106] • **μέγιστε** → μέγας [OL1106] • **μεγίστη** → μέγας [OL1106] • **μέγιστον** → μέγας [OL1106] • **μεγίστου** → μέγας [OL1106] • **μέγ'** → μέγας [OL1106] • **μεδέουσα** → μέδω [OL1108] • **μεδέων** → μέδω [OL1108] • **μεθυδώτην** → μεθυδώτης [OL1109] • **μειδιόωσα** → μειδιάω [OL1111] • **Μειλινόην** → Μειλινόη [OL1112] • **ΜΕΙΛΙΝΟΗΣ** → Μειλινόη [OL1112] [heading] • **μειλιχίην** → μειλίχιος [OL1113] • **μειλίχιον** → μειλίχιος [OL1113]

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παγγενέτην → παγγενέτης [OL1309] • **παγγενέτορ** → παγγενέτωρ [OL1310] • **πάγγεον** → πάγγεος [OL1311] • **παγκόσμιον** → παγκόσμιος [OL1312] • **παγκρατὲς** → παγκρατής [OL1313] • **Παιάν** → Παιάν [OL1314] • **Παιὰν** → Παιάν [OL1314] • **παῖδα** → παῖς [OL1318] • **παιδείης** → παιδεία [OL1315] • **παιδοφίλη** → παιδόφιλος [OL1316] • **παίκτειρα** → παίκτειρα [OL1317] • **παιωνίδες** → παιωνίς [OL1319] • **Παλαῖμον** → Παλαίμων [OL1320] • **Παλαίμονά** → Παλαίμων [OL1320] • **ΠΑΛΑΙΜΟΝΟΣ** → Παλαίμων [OL1320] [heading] • **παλαίφατε** → παλαίφατος [OL1321] • **πάλι** → πάλιν [OL1323] • **πάλιν** → πάλιν [OL1323] • **Παλλάδα** → Παλλάς [OL1324] • **Παλλὰς** → Παλλάς [OL1324]

πάλλες → πάλλω [OL1325] • **πάλλων** → πάλλω [OL1325] • **παμβασίλεια** → παμβασίλεια [OL1326] • **παμβασίλειαν** → παμβασίλεια [OL1326] • **παμβασιλῆα** → παμβασιλεύς [OL1327] • **παμμακάρων** → παμμάκαρ [OL1328] • **παμμήτειρα** → παμμήτειρα [OL1329] • **παμποίκιλός** → παμποίκιλος [OL1330] • **παμφάγε** → παμφάγος [OL1331] • **παμφάγον** → παμφάγος [OL1331] • **παμφαὲς** → παμφαής [OL1332] • **παμφανόωντα** → παμφανόων [OL1333] • **παμφλέκτους** → πάμφλεκτος [OL1334] • **πᾶν** → πᾶς [OL1375] [rubric] • **Πᾶνα** → Πάν [OL1335] • **παναίολος** → παναίολος [OL1336] • **παναυγές** → παναυγής [OL1337] • **πανδαμάτειρα** → πανδαμάτειρα [OL1338] • **πανδαμάτορ** → πανδαμάτωρ [OL1339]

πανδαμάτωρ → πανδαμάτωρ [OL1339] • **πανδερκέος** → πανδερκής [OL1340] • **πανδερκές** → πανδερκής [OL1340] • **πανδερκὲς** → πανδερκής [OL1340] • **πανδερκής** → πανδερκής [OL1340] • **πανδώτειρα** → πανδώτειρα [OL1341] • **πανεχθεῖς** → πανεχθής [OL1342] • **πάνθειον** → πάνθειος [OL1343] • **πάνθ’** → πᾶς [OL1375] • **Πανὶ** → Πάν [OL1335] • **Πανικὸν** → Πανικός [OL1344] • **πανυεφέλοις** → πανυέφελος [OL1345] • **πανυέφελον** → πανυέφελος [OL1345] • **ΠΑΝΟΣ** → Πάν [OL1335] [heading] • **Πανός** → Πάν [OL1335] • **πάνρυτε** → πάνρυτος [OL1346] • **πάνσοφε** → πάνσοφος [OL1347] • **πάντα** → πᾶς [OL1375] [rubric] • **πάντες** → πᾶς [OL1375] • **πάντεσσί** → πᾶς [OL1375]

πάντεσσιν → πᾶς [OL1375] • **πάντῃ** → πάντῃ [OL1348] • **πάντῃ** → πάντῃ [OL1348] • **πάντιμε** → πάντιμος [OL1349] • **πάντιμοι** → πάντιμος [OL1349] • **πάντιμος** → πάντιμος [OL1349] • **πάντιμ’** → πάντιμος [OL1349] • **παντογένεθλα** → παντογένεθλος [OL1350] • **παντογένεθλε** → παντογένεθλος [OL1350] • **παντογένεθλ’** → παντογένεθλος [OL1350] • **παντοδίαιτε** → παντοδίαιτος [OL1351] • **παντοδότειραι** → παντοδότειρα [OL1352] • **παντοδυνάστα** → παντοδυνάστης [OL1353] • **παντοθαλές** → παντοθαλής [OL1354] • **παντοίων** → παντοῖος [OL1355] • **παντοκράτειρα** → παντοκράτειρα [OL1356] • **παντοκράτωρ** → παντοκράτωρ [OL1357] • **παντολέτειρα** → παντολέτειρα [OL1358]

παντός → πᾶς [OL1375] • **παντὸς** → πᾶς [OL1375] • **παντοτεχνές** → παντοτεχνής [OL1359] • **παντοτινάκτα** → παντοτινάκτης [OL1360] • **παντοφυές** → παντοφυής [OL1361] • **παντόχροοι** → παντόχροος [OL1362] • **πάντροφε** → πάντροφος [OL1363] • **πάντων** → πᾶς [OL1375] • **πάντ’** → πᾶς [OL1375] • **πανυπέρτατε** → πανυπέρτατος [OL1364] • **πανυπέρτατον** → πανυπέρτατος [OL1364] •

πανυπέρφρονας → πανυπέρφρων [OL1365] • **παρά** → grammatical • **παρὰ** → grammatical • **παράκοιτιν** → παράκοιτις [OL1366] • **παραμύθιον** → παραμύθιον [OL1367] • **παράρυθμοι** → παράρυθμος [OL1368] • **παρεγκλίναντες** → παρεγκλίνω [OL1369] • **πάρεδρε** → πάρεδρος [OL1370]

παρεῖναι → πάρειμι [OL1371] • **παρεκβαίνουσ'** → παρεκβαίνω [OL1372] • **παρέχουσα** → παρέχω [OL1373] • **παρῆτε** → πάρειμι [OL1371] • **παρθένοι** → παρθένος [OL1374] • **παροῦσ'** → πάρειμι [OL1371] • **παρ'** → grammatical • **πᾶς** → πᾶς [OL1375] • **πᾶσα** → πᾶς [OL1375] • **πᾶσαν** → πᾶς [OL1375] • **πάσης** → πᾶς [OL1375] • **πᾶσι** → πᾶς [OL1375] • **πᾶσιν** → πᾶς [OL1375] • **πασιφαές** → πασιφαής [OL1376] • **πασιφαὲς** → πασιφαής [OL1376] • **παταγεῦσαι** → παταγέω [OL1377] • **παταγοδρόμῳ** → παταγοδρόμος [OL1378] • **πάταγον** → πάταγος [OL1379] • **Παταρήιε** → Παταρήιος [OL1380] • **πατασσομένην** → πατάσσω [OL1381] • **πάτερ** → πατήρ [OL1382]

πατέρων → πατήρ [OL1382] • **πατέρ'** → πατήρ [OL1382] • **πατήρ** → πατήρ [OL1382] • **παύουσα** → παύω [OL1384] • **παυσίπονον** → παυσίπονος [OL1383] • **παῦσον** → παύω [OL1384] • **παύων** → παύω [OL1384] • **Παφίης** → Πάφιος [OL1385] • **πέδῃσι** → πέδη [OL1386] • **πεδίοις** → πεδίον [OL1387] • **πεδίοισι** → πεδίον [OL1387] • **πεδίῳ** → πεδίον [OL1387] • **πέδον** → πέδον [OL1388] • **πείθῃ** → πείθω [OL1389] • **πειθοῖ** → πειθώ [OL1390] • **πειθομένοισι** → πείθω [OL1389] • **πειθώ** → πειθώ [OL1390] • **πείρατα** → πέρας [OL1399] • **πελαγοδρόμος** → πελαγοδρόμος [OL1391] • **πελάζειν** → πελάζω [OL1392] • **πελάζῃς** → πελάζω [OL1392] • **πελάσαι** → πελάζω [OL1392]

πελάσθη → πελάζω [OL1392] • **πέλει** → πέλω [OL1393] • **πέμπε** → πέμπω [OL1394] • **πέμπει** → πέμπω [OL1394] • **πέμπειν** → πέμπω [OL1394] • **πέμπεις** → πέμπω [OL1394] • **πέμποις** → πέμπω [OL1394] • **πέμπουσα** → πέμπω [OL1394] • **πέμπουσ'** → πέμπω [OL1394] • **πέμπων** → πέμπω [OL1394] • **πενίην** → πενία [OL1395] • **πεντήκοντα** → πεντήκοντα [OL1396] • **πεπαινομένων** → πεπαίνω [OL1397] • **πεπαλαγμένος** → παλάσσω [OL1322] • **πέπλον** → πέπλος [OL1398] • **πέπλους** → πέπλος [OL1398] • **πεποθημέναι** → ποθέω [OL1444] • **πεποθημένη** → ποθέω [OL1444] • **πεποθημένον** → ποθέω [OL1444] • **πεποτημέναι** → ποτάομαι [OL1521] • **πεπότησθε** → ποτάομαι [OL1521]

πεπρωμένη → πόρω [OL1516] • **πεπρωμένον** → πόρω [OL1516] • **περ** → grammatical • **Πέρας** → πέρας [OL1399] • **πέρας** → πέρας [OL1399] • **πέρι** → grammatical • **περὶ** → grammatical • **περιβληθείς** → περιβάλλω [OL1400] • **περίδρομε** → περίδρομος [OL1401] • **περίδρομον** → περίδρομος [OL1401] • **περικαλλέος** → περικαλλής [OL1402] • **περικιόνιον** → περικιόνιος [OL1403] • **ΠΕΡΙΚΙΟΝΙΟΥ** → περικιόνιος [OL1403] [heading] • **περικυκλάδες** → περικυκλάς [OL1404] • **περικυμαίνει** → περικυμαίνω [OL1405] • **πέριξ** → πέριξ [OL1406] • **περισέμνην** → περίσεμνος [OL1407] • **περιτέρμονα** → περιτέρμων [OL1408] • **περίφαντον** → περίφαντος [OL1409]

περίφρον → περίφρων [OL1410] • **Πέρσειαν** → Πέρσειαν [OL1411] • **πέτρῃσί** → πέτρα [OL1412] • **πετρόρρυτοι** → πετρόρρυτος [OL1413] • **πέφρικε** → φρίσσω [OL1888] • **πηγαὶ** → πηγή [OL1415] • **πηγαῖαι** → πηγαῖος [OL1414] • **πηγῆς** → πηγή [OL1415] • **πηγόρρυτοι** → πηγόρρυτος [OL1416] • **πήδημα** → πήδημα [OL1417] • **πήματα** → πῆμα [OL1418] • **πήμονα** → πήμων [OL1419] • **πίδακας** → πῖδαξ [OL1420] • **πίειρα** → πίων [OL1428] • **Πιερίδες** → Πιερίς [OL1421] • **πικρὴ** → πικρός [OL1422] • **πικρὴν** → πικρός [OL1422] • **πιμπράντες** → πίμπρημι [OL1423] • **πίπτει** → πίπτω [OL1424] • **Πίστιν** → πίστις [OL1425] • **πιστοφύλαξ** → πιστοφύλαξ [OL1426]

πιφαύσκειν → πιφαύσκω [OL1427] • **πλάστειρα** → πλάστειρα [OL1429] • **πλάστιγξι** → πλάστιγξ [OL1430] • **πλέον** → πλείων [OL1431] • **πλῆθος** → πλῆθος [OL1432] • **πλήθουσαν** → πλήθω [OL1433] • **πλὴν** → πλήν [OL1434] [rubric] • **πλοκίη** → πλοκίη [OL1435] • **πλουτοδότειρα** → πλουτοδότειρα [OL1436] • **πλουτοδότην** → πλουτοδότης [OL1438] • **πλουτοδοτῶν** → πλουτοδοτέω [OL1437] • **πλοῦτον** → πλοῦτος [OL1439] • **Πλοῦτος** → πλοῦτος [OL1439] • **πλούτου** → πλοῦτος [OL1439] • **Πλούτων** → Πλούτων [OL1440] • **ΠΛΟΥΤΩΝΑ** → Πλούτων [OL1440] [heading] • **Πλούτωνα** → Πλούτων [OL1440] • **Πλούτωνος** → Πλούτων [OL1440] • **Πλούτων'** → Πλούτων [OL1440]

πνεύμασιν → πνεῦμα [OL1441] • **πνεύματα** → πνεῦμα [OL1441] • **πνοῇσιν** → πνοή [OL1442] • **πνοιαί** → πνοή [OL1442] • **πνοιαὶ** → πνοή [OL1442] • **πνοιαῖς** → πνοή [OL1442] • **πνοιὰς** → πνοή [OL1442] • **πνοιῇσιν** → πνοή [OL1442] • **ποδῶν** → πούς [OL1524] • **ποθέεις** → ποθέω [OL1444] • **ποθεῖ** → ποθέω [OL1444] • **ποθειναί** → ποθεινός [OL1443] • **ποθειναῖς** → ποθεινός [OL1443] • **ποθεινέ** → ποθεινός [OL1443] • **ποθεινή** → ποθεινός [OL1443] • **ποθεινήν** → ποθεινός [OL1443] • **ποθεινόταται** → ποθεινός [OL1443] • **ποθεινοτάτη** → ποθεινός [OL1443] • **ποθέων** → ποθέω [OL1444] • **πόθον** → πόθος [OL1445] • **ποικίλα** → ποικίλος [OL1448] [rubric]

ποικιλόβουλε → ποικιλόβουλος [OL1446] • **ποικιλόβουλ'** → ποικιλόβουλος [OL1446] • **ποικιλόμυθε** → ποικιλόμυθος [OL1447] • **πολεμητόκε** → πολεμητόκος [OL1449] • **πολέμοις** → πόλεμος [OL1451] • **πολεμόκλονε** → πολεμόκλονος [OL1450] • **πολεμόκλονος** → πολεμόκλονος [OL1450] • **πόλιν** → πόλις [OL1452] • **πολισσόε** → πολισσόος [OL1453] • **πολλαὶ** → πολύς [OL1492] • **πόλον** → πόλος [OL1454] • **πόλου** → πόλος [OL1454] • **πολὺ** → πολύς [OL1492] • **πολυαλγέα** → πολυαλγής [OL1455] •

πολυανθεῖς → πολυανθής [OL1457] • **πολυάνθεμε** → πολυάνθεμος [OL1456] • **πολυάνθεμοι** → πολυάνθεμος [OL1456] • **πολύβουλε** → πολύβουλος [OL1458]

πολύβουλος → πολύβουλος [OL1458] • **πολύγηθε** → πολυγηθής [OL1459] • **πολυγηθέα** → πολυγηθής [OL1459] • **πολυγηθεῖς** → πολυγηθής [OL1459] • **πολυγηθὴς** → πολυγηθής [OL1459] • **πολυγηθοῦς** → πολυγηθής [OL1459] • **πολυδαίδαλος** → πολυδαίδαλος [OL1460] • **πολυδέγμον** → πολυδέγμων [OL1461] • **πολυεθνῶν** → πολυεθνής [OL1462] • **πολυειδῆ** → πολυειδής [OL1463] • **πολυήρατε** → πολυήρατος [OL1464] • **πολυηράτου** → πολυήρατος [OL1464] • **πολυθάλμιε** → πολυθάλμιος [OL1465] • **πολυθρέμμονες** → πολυθρέμμων [OL1466] • **πολυθρέπτων** → πολύθρεπτος [OL1467] • **πολυΐστορας** → πολυΐστωρ [OL1468] • **πολυκάρπῳ** → πολύκαρπος [OL1469]

πολυκρέκτῳ → πολύκρεκτος [OL1470] • **πολύκριτα** → πολύκριτος [OL1471] • **πολύκτιτε** → πολύκτιτος [OL1472] • **πολυλλίστη** → πολύλλιστος [OL1473] • **πολύλλιτε** → πολύλλιτος [OL1474] • **πολύμητι** → πολύμητις [OL1475] • **πολυμήχανε** → πολυμήχανος [OL1476] • **πολύμικτε** → πολύμικτος [OL1477] • **πολύμνηστον** → πολύμνηστος [OL1478] • **Πολύμνιά** → Πολύμνια [OL1479] • **πολύμορφε** → πολύμορφος [OL1480] • **πολύμορφοι** → πολύμορφος [OL1480] • **πολυμόρφοις** → πολύμορφος [OL1480] • **πολύμορφον** → πολύμορφος [OL1480] • **πολυμόρφου** → πολύμορφος [OL1480] • **πολυμόχθοις** → πολύμοχθος [OL1481] • **πολύμοχθος** → πολύμοχθος [OL1481]

πολυμόχθων → πολύμοχθος [OL1481] • **πολὺν** → πολύς [OL1492] • **πολύοδμοι** → πολύοδμος [OL1482] • **πολύολβε** → πολύολβος [OL1484] • **πολυόλβιε** → πολυόλβιος [OL1483] • **πολύολβοι** → πολύολβος [OL1484] • **πολύολβον** → πολύολβος [OL1484] • **πολυόλβους** → πολύολβος [OL1484] • **πολυόργιον** → πολυόργιος [OL1485] • **πολυπάρθενε** → πολυπάρθενος [OL1486] • **πολύπειρε** → πολύπειρος [OL1487] • **πολύπειρος** → πολύπειρος [OL1487] • **πολύπλαγκτον** → πολύπλαγκτος [OL1488] • **πολυπλάγκτῳ** → πολύπλαγκτος [OL1488] • **πολυποίκιλε** → πολυποίκιλος [OL1489] • **πολυποίκιλοι** → πολυποίκιλος [OL1489] • **πολυποίκιλον** → πολυποίκιλος [OL1489]

πολύποτμοι → πολύποτμος [OL1490] • **πολυπότνια** → πολυπότνια [OL1491] • **πολύσεμνε** → πολύσεμνος [OL1493] • **πολύσπορε** → πολύσπορος [OL1494] • **πολύσπορος** → πολύσπορος [OL1494] • **πολύστονα** → πολύστονος [OL1495] • **πολύτεκνε** → πολύτεκνος [OL1496] • **πολύτιμε** → πολύτιμος [OL1498] • **πολυτίμητε** → πολυτίμητος [OL1497] • **πολύυμνε** → πολύυμνος [OL1499] • **πολύυμνον** → πολύυμνος [OL1499] • **πολυύπνῳ** → πολύυπνος [OL1500] • **πολυφύλων** → πολύφυλος [OL1501] • **πολυώνυμε** → πολυώνυμος [OL1502] • **πολυώνυμοι** → πολυώνυμος [OL1502] • **πολυώνυμον** → πολυώνυμος [OL1502] • **πομπὸς** → πομπός [OL1503] • **πόνον** → πόνος [OL1504] • **πόνους** → πόνος [OL1504]

πόντιε → πόντιος [OL1505] • **πόντιον** → πόντιος [OL1505] • **πόντιος** → πόντιος [OL1505] • **ποντογενεῖς** → ποντογενής [OL1506] • **ποντογενές** → ποντογενής [OL1506] • **πόντοιο** → πόντος [OL1510] • **ποντομέδων** → ποντομέδων [OL1507] • **πόντον** → πόντος [OL1510] • **ποντοπλανήτων** → ποντοπλάνητος [OL1508] • **ποντοπλάνοι** → ποντοπλάνος [OL1509] • **ποντοπλάνοις** → ποντοπλάνος [OL1509] • **πόντος** → πόντος [OL1510] • **πόντου** → πόντος [OL1510] • **πόντῳ** → πόντος [OL1510] • **πόνων** → πόνος [OL1504] • **πορείην** → πορεία [OL1511] • **πορίζεις** → πορίζω [OL1512] • **πόρον** → πόρος [OL1513] • **πόρρωθεν** → πόρρωθεν [OL1514] • **πορφυρέῃσι** → πορφύρεος [OL1515]

Ποσείδαον → Ποσειδῶν [OL1517] • **ΠΟΣΕΙΔΩΝΟΣ** → Ποσειδῶν [OL1517] [heading] • **πόσι** → πόσις [OL1518] • **ποσσὶ** → πούς [OL1524] • **ποσσίκροτοι** → ποσσίκροτος [OL1519] • **ποσσὶν** → πούς [OL1524] • **ποταμοὶ** → ποταμός [OL1520] • **ποτε** → grammatical • **ποτὲ** → ποτε [OL1522] • **ποτὶ** → grammatical • **Πότνα** → πότνια [OL1523] • **πότνια** → πότνια [OL1523] • **πότνι’** → πότνια [OL1523] • **ποτῶνται** → ποτάομαι [OL1521] • **ποτ’** → grammatical • **Πραξιδίκη** → Πραξιδίκη [OL1525] • **πραπίδεσσι** → πραπίδες [OL1526] • **πρέσβειρα** → πρέσβειρα [OL1529] • **πρεσβίστην** → πρέσβυς [OL1531] • **πρεσβυγένεθλ’** → πρεσβυγένεθλος [OL1530] • **πρηστῆρας** → πρηστήρ [OL1532]

πρηστῆρος → πρηστήρ [OL1532] • **πρηὺ** → πραΰς [OL1528] • **πρηΰνοον** → πραΰνοος [OL1527] • **Πρίηπον** → Πρίαπος [OL1533] • **πρόγονοι** → πρόγονος [OL1534] • **προγόνων** → πρόγονος [OL1534] • **προθύμως** → προθύμως [OL1535] • **Προθυραία** → Προθυραία [OL1536] • **ΠΡΟΘΥΡΑΙΑΣ** → Προθυραία [OL1536] [heading] • **προκάλυμμ’** → προκάλυμμα [OL1537] • **προληφθέν** → προλαμβάνω [OL1538] • **προμηθεῦ** → προμηθεύς [OL1539] • **πρόνοια** → πρόνοια [OL1540] • **προνοίαις** → πρόνοια [OL1540] • **Πρόνοιαν** → πρόνοια [OL1540] • **πρόπαντας** → πρόπας [OL1541] • **προπάντων** → πρόπας [OL1541] • **προπέμπων** → προπέμπω [OL1542] • **πρόπολε** → πρόπολος [OL1543]

ΠΡΟΣ → grammatical [heading] • **πρὸς** → grammatical • **προσέρχῃ** → προσέρχομαι [OL1544] • **πρόσευξιν** → πρόσευξις [OL1545] • **προσηνεῖς** → προσηνής [OL1546] • **προσηνές** → προσηνής [OL1546] • **προσηνής** → προσηνής [OL1546] • **πρόσθεν** → πρόσθεν [OL1547] • **πρόσοψι** → πρόσοψις [OL1548] • **προσφωνῶν** → προσφωνέω [OL1549] • **πρόσωπον** → πρόσωπον [OL1550] • **προσώπῳ** → πρόσωπον [OL1550] • **πρόσωπ’** → πρόσωπον [OL1550] • **πρόφαινε** → προφαίνω [OL1551] • **προφαίνει** → προφαίνω [OL1551] • **προφαίνων** → προφαίνω [OL1551] • **προφανὴς** → προφανής

[OL1552] • **προφερεστέρη** → προφερής [OL1553] • **προφῆτα** → προφήτης [OL1555] • **προφυγόντα** → προφεύγω [OL1554]

προχαρέντων → προχαίρω [OL1556] • **προχοαῖς** → προχοή [OL1557] • **πρῶται** → πρῶτος [OL1562] • **Πρωτέα** → Πρωτεύς [OL1558] • **Πρωτεῖ** → Πρωτεύς [OL1558] • **ΠΡΩΤΕΩΣ** → Πρωτεύς [OL1558] [heading] • **πρώτη** → πρῶτος [OL1562] • **πρωτογένεια** → πρωτογένεια [OL1559] • **πρωτογενῆ** → πρωτογενής [OL1560] • **Πρωτογόνοιο** → πρωτόγονος [OL1561] • **πρωτογόνοις** → πρωτόγονος [OL1561] • **Πρωτόγονον** → πρωτόγονος [OL1561] • **πρωτόγονον** → πρωτόγονος [OL1561] • **ΠΡΩΤΟΓΟΝΟΥ** → πρωτόγονος [OL1561] [heading] • **πρωτογόν'** → πρωτόγονος [OL1561] • **πρῶτοι** → πρῶτος [OL1562] • **πτερόεντα** → πτερόεις [OL1563] • **πτερύγεσσι** → πτέρυξ [OL1564] • **πτερύγων** → πτέρυξ [OL1564]

πτηνοῖς → πτηνός [OL1566] • **πτηνὸν** → πτηνός [OL1566] • **πτηνοπέδιλε** → πτηνοπέδιλος [OL1565] • **πτηνῶν** → πτηνός [OL1566] • **πτήσσουσι** → πτήσσω [OL1567] • **πτήσσουσιν** → πτήσσω [OL1567] • **Πύθιε** → Πύθιος [OL1568] • **Πυθίῳ** → Πύθιος [OL1568] • **πυθμὴν** → πυθμήν [OL1569] • **Πυθοῖ** → Πυθοῖ [OL1570] • **Πυθοκτόνε** → Πυθοκτόνος [OL1571] • **πύλαι** → πύλη [OL1572] • **πύλας** → πύλη [OL1572] • **πῦρ** → πῦρ [OL1573] • **πυραυγέα** → πυραυγής [OL1574] • **πυριαυγέα** → πυριαυγής [OL1575] • **πυρίβρομον** → πυρίβρομος [OL1576] • **πυρίδρομε** → πυρίδρομος [OL1577] • **πυρίδρομοι** → πυρίδρομος [OL1577] • **πυρίπνοε** → πυρίπνοος [OL1578]

πυρίπνους → πυρίπνοος [OL1578] • **πυριρρόθιοι** → πυριρρόθιος [OL1579] • **πυρίσπορε** → πυρίσπορος [OL1580] • **πυριφεγγές** → πυριφεγγής [OL1581] • **πυρόεις** → πυρόεις [OL1582] • **πυρόεντες** → πυρόεις [OL1582] • **πυρόεσσαι** → πυρόεις [OL1582] • **πυρὸς** → πῦρ [OL1573] • **πυροσπόρε** → πυροσπόρε [OL1583] • **πυροφόροις** → πυροφόρος [OL1584] • **πυρφόρος** → πυρφόρος [OL1585] • **πυρφόρῳ** → πυρφόρος [OL1585] • **πῶλοι** → πῶλος [OL1586]

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ῥα → grammatical • **ῥάβδῳ** → ῥάβδος [OL1587] • **Ῥέα** → Ῥέα [OL1588] • **ΡΕΑΣ** → Ῥέα [OL1588] [heading] • **Ῥέας** → Ῥέα [OL1588] • **ῥεῖα** → ῥεῖα [OL1589] • **Ῥείαν** → Ῥέα [OL1588] • **ῥεύμασι** → ῥεῦμα [OL1590] • **ῥήγνυται** → ῥήγνυμι [OL1591] • **ῥήξιχθον** → ῥηξίχθων [OL1592] • **ῥητή** → ῥητός [OL1593] • **ῥίζας** → ῥίζα [OL1594] • **ῥιζώματα** → ῥίζωμα [OL1595] • **ῥιζῶν** → ῥίζα [OL1594] • **ῥιπαῖς** → ῥιπή [OL1596] • **ῥιπίζων** → ῥιπίζω [OL1597] • **ῥοιζήμασι** → ῥοίζημα [OL1598] • **ῥοιζῆτορ** → ῥοιζήτωρ [OL1599] • **ῥοιζήτορα** → ῥοιζήτωρ [OL1599] • **ῥοίζοις** → ῥοῖζος [OL1600] • **ῥοίζοισι** → ῥοῖζος [OL1600] • **ῥοίζου** → ῥοῖζος [OL1600]

ῥομβηταί → ῥομβητής [OL1601] • **ῥόμβου** → ῥόμβος [OL1602] • **ῥύμα** → ῥύμα [OL1603] • **ῥυομένη** → ῥύομαι [OL1604] • **ῥυόμενος** → ῥύομαι [OL1604]

S

Σαβάζιε → Σαβάζιος [OL1605] • **ΣΑΒΑΖΙΟΥ** → Σαβάζιος [OL1605] [heading] • **Σάβου** → Σάβος [OL1606] • **σαῖς** → grammatical • **Σαμοθρῄκη** → Σαμοθρᾴκη [OL1607] • **Σαμοθρῄκην** → Σαμοθρᾴκη [OL1607] • **σαρκοφθόρου** → σαρκοφθόρος [OL1608] • **Σατύροις** → Σάτυρος [OL1609] • **ΣΑΤΥΡΟΥ** → Σάτυρος [OL1609] [heading] • **σβεννύμενος** → σβέννυμι [OL1610] • **σέ** → grammatical • **σε** → grammatical • **σὲ** → grammatical • **σεβάσμιε** → σεβάσμιος [OL1611] • **σεβάσμιον** → σεβάσμιος [OL1611] • **σεβασμοῖς** → σεβασμός [OL1612] • **σέθεν** → grammatical • **σεῖο** → grammatical • **σεισίχθων** → σεισίχθων [OL1613] • **σεισμοὺς** → σεισμός [OL1614] • **σέλας** → σέλας [OL1615]

σελασφόρε → σελασφόρος [OL1616] • **σελασφόρον** → σελασφόρος [OL1616] • **σεληναίης** → σελήνη [OL1617] • **Σελήνη** → σελήνη [OL1617] • **σελήνη** → σελήνη [OL1617] • **ΣΕΛΗΝΗΣ** → σελήνη [OL1617] [heading] • **σελήνης** → σελήνη [OL1617] • **Σεμέλην** → Σεμέλη [OL1618] • **ΣΕΜΕΛΗΣ** → Σεμέλη [OL1618] [heading] • **σεμνὰ** → σεμνός [OL1619] • **σεμνὲ** → σεμνός [OL1619] • **σεμνή** → σεμνός [OL1619] • **σεμνὴ** → σεμνός [OL1619] • **σεμνῇ** → σεμνός [OL1619] • **σεμνήν** → σεμνός [OL1619] • **σεμνὴν** → σεμνός [OL1619] • **σεμνοῖς** → σεμνός [OL1619] • **σεμνῷ** → σεμνός [OL1619] • **σέο** → grammatical • **σεύεσθαι** → σεύω [OL1620] • **σῇ** → grammatical

σημάντορες → σημάντωρ [OL1621] • **σημάντωρ** → σημάντωρ [OL1621] • **σημεῖα** → σημεῖον [OL1622] • **σὴν** → grammatical • **σῇσι** → grammatical • **σῇσιν** → grammatical • **σιγηλὸς** → σιγηλός [OL1624] • **σιγῶν** → σιγάω [OL1623] • **σιγώσαις** → σιγάω [OL1623] • **ΣΙΛΗΝΟΥ** → Σιληνός [OL1625] [heading] • **Σιληνῶν** → Σιληνός [OL1625] • **σκηπτοῦχε** → σκηπτοῦχος [OL1626] • **σκηπτούχων** → σκηπτοῦχος [OL1626] • **σκιερῷ** → σκιερός [OL1627] • **σκιόεντα** → σκιόεις [OL1628] • **σκιρτητά** → σκιρτητής [OL1630] • **Σκιρτηταὶ** → σκιρτητής [OL1630] • **σκιρτηταί** → σκιρτητής [OL1630] • **σκιρτῶσαι** → σκιρτάω [OL1629] • **σκολιόδρομοι** → σκολιόδρομος [OL1631]

σκοτόεσσα → σκοτόεις [OL1632] • **σκοτόεσσαν** → σκοτόεις [OL1632] • **σκυλακῖτι** → σκυλακῖτις [OL1633] • **σκυλακῖτιν** → σκυλακῖτις [OL1633] • **σμαραγεῖ** → σμαραγέω [OL1634] • **Σμινθεῦ** →

Σμινθεύς [OL1635] • **σμύρναν** → σμύρνα [OL1636] [rubric] • **σοὶ** → grammatical • **σὸν** → grammatical • **σὸς** → grammatical • **σοῦ** → grammatical • **σοφίη** → σοφία [OL1637] • **σοφίης** → σοφία [OL1637] • **σπένδε** → σπένδω [OL1639] [rubric] • **σπέρμα** → σπέρμα [OL1640] [rubric] • **σπερμείη** → σπερμεῖος [OL1641] • **σπερμεῖος** → σπερμεῖος [OL1641] • **σπήλυγξι** → σπῆλυγξ [OL1642] • **σπονδήν** → σπονδή [OL1643] • **στάσιν** → στάσις [OL1644]

σταχυοτρόφε → σταχυοτρόφος [OL1645] • **στείχετε** → στείχω [OL1646] • **στέρνοις** → στέρνον [OL1647] • **στέρνοισιν** → στέρνον [OL1647] • **στεροπὴν** → στεροπή [OL1648] • **στεροπῆς** → στεροπή [OL1648] • **στήριγμα** → στήριγμα [OL1649] • **στῆσον** → ἵστημι [OL0847] • **στίλβοντες** → στίλβω [OL1651] • **στοιχεῖον** → στοιχεῖον [OL1652] • **στοναχεῖ** → στοναχέω [OL1653] • **στράπτων** → ἀστράπτω [OL0226] • **στράψας** → ἀστράπτω [OL0226] • **στροφάλιγγι** → στροφάλιγξ [OL1654] • **στροφιοῦχε** → στροφιοῦχος [OL1655] • **στυγέει** → στυγέω [OL1656] • **στυγέεις** → στυγέω [OL1656] • **Στυγὸς** → Στύξ [OL1657] • **στύρακα** → στύραξ [OL1658] [rubric] • **σύ** → grammatical

σὺ → grammatical • **σύγχορε** → σύγχορος [OL1659] • **σύλλεκτρε** → σύλλεκτρος [OL1660] • **σύλλεκτρον** → σύλλεκτρος [OL1660] • **συμπαίζοντα** → συμπαίζω [OL1661] • **συμπαίκτειρα** → συμπαίκτειρα [OL1662] • **συμπαίκτορες** → συμπαίκτωρ [OL1663] • **σύμπαν** → σύμπας [OL1664] • **συμπάσχεις** → συμπάσχω [OL1665] • **σύν** → grammatical • **σὺν** → grammatical • **συνάγουσ’** → συνάγω [OL1666] • **συνάρωγε** → συναρωγός [OL1667] • **σύνδαιτι** → συνδαίτης [OL1668] • **συνειδός** → σύνοιδα [OL1675] • **συνέρχου** → συνέρχομαι [OL1670] • **σύνεσσι** → σύνειμι (be with, from εἰμί) [OL1669] • **συνέστιος** → συνέστιος [OL1671] • **συνευαστῆρας** → συνευαστήρ [OL1672]

συνέχουσα → συνέχω [OL1673] • **συνεὼν** → σύνειμι (be with, from εἰμί) [OL1669] • **σύνθρονος** → σύνθρονος [OL1674] • **σύνοικον** → σύνοικος [OL1677] • **συνοικῶν** → συνοικέω [OL1676] • **συνόμευνε** → συνόμευνος [OL1678] • **συνοπάονες** → συνοπάων [OL1679] • **Σύντροφε** → σύντροφος [OL1680] • **συρίγμαθ’** → σύριγμα [OL1682] • **Συρίης** → Συρία [OL1681] • **συρικτά** → συρικτής [OL1683] • **σύρουσαι** → σύρω [OL1684] • **σφαιρηδὸν** → σφαιρηδόν [OL1685] • **σφρηγῖδα** → σφραγίς [OL1686] • **σῷ** → grammatical • **σώζειν** → σῴζω [OL1687] • **σώζοις** → σῴζω [OL1687] • **σώζοντ’** → σῴζω [OL1687] • **σώζουσα** → σῴζω [OL1687] • **σώζων** → σῴζω [OL1687] • **σῷζ’** → σῴζω [OL1687]

σώμασιν → σῶμα [OL1688] • **σώματά** → σῶμα [OL1688] • **σώματα** → σῶμα [OL1688] • **σώματος** → σῶμα [OL1688] • **σωρῖτις** → σωρῖτις [OL1689] • **σώτειρα** → σώτειρα [OL1690] • **σωτήρ** → σωτήρ [OL1691] • **σωτὴρ** → σωτήρ [OL1691] • **Σωτῆρας** → σωτήρ [OL1691] • **σωτῆρες** → σωτήρ [OL1691] • **σωτήριοι** → σωτήριος [OL1692] • **σωτήριος** → σωτήριος [OL1692] • **σ’** → grammatical

T

τά → grammatical • **τὰ** → grammatical • **τάδε** → grammatical • **τάδ’** → grammatical • **ταῖς** → grammatical • **ταῖσδε** → grammatical • **τανύπεπλ’** → τανύπεπλος [OL1693] • **τανυσίπτερε** → τανυσίπτερος [OL1694] • **Ταρταρίοισι** → Ταρτάριος [OL1695] • **Ταρτάριον** → Ταρτάριος [OL1695] • **Τάρταρον** → Τάρταρος [OL1696] • **Τάρταρος** → Τάρταρος [OL1696] • **ταυροβόαν** → ταυροβόας [OL1697] • **ταυρόκερως** → ταυρόκερως [OL1698] • **ταυρομέτωπε** → ταυρομέτωπος [OL1699] • **ταυροπόλον** → ταυροπόλος [OL1700] • **ταυροφόνος** → ταυροφόνος [OL1701] • **ταυροφόνων** → ταυροφόνος [OL1701] • **ταυρωπόν** → ταυρωπός [OL1702] • **ταῦτα** → grammatical

ταχιναὶ → ταχινός [OL1703] • **ταχύδρομον** → ταχύδρομος [OL1704] • **ταχυτῆτι** → ταχυτής [OL1705] • **τε** → grammatical • **τέθηλε** → θάλλω [OL0765] • **τείρεσιν** → τέρας [OL1719] • **τειχεσιπλῆτα** → τειχεσιπλήτης [OL1706] • **τέκνα** → τέκνον [OL1707] • **τεκνωθείς** → τεκνόω [OL1708] • **τεκνώσατο** → τεκνόω [OL1708] • **τέκνωσ’** → τεκνόω [OL1708] • **τεκοῦσα** → τίκτω [OL1740] • **τέλειον** → τέλειος [OL1709] • **τελέουσα** → τελέω [OL1716] • **τελεοῦται** → τελειόω [OL1710] • **τελεσσιγόνοισι** → τελεσσίγονος [OL1711] • **τελεσφόρα** → τελεσφόρος [OL1712] • **τελεσφόρε** → τελεσφόρος [OL1712] • **τελεταῖς** → τελετή [OL1714] • **τελετάρχα** → τελετάρχης [OL1713]

τελετὰς → τελετή [OL1714] • **τελετήν** → τελετή [OL1714] • **τελετὴν** → τελετή [OL1714] • **τελετῆς** → τελετή [OL1714] • **τελετῇσιν** → τελετή [OL1714] • **τελευτή** → τελευτή [OL1715] • **τελευτήν** → τελευτή [OL1715] • **τελευτὴν** → τελευτή [OL1715] • **τέλος** → τέλος [OL1717] • **τελῶσιν** → τελέω [OL1716] • **τένοντα** → τένων [OL1718] • **τέρμα** → τέρμα [OL1720] • **τέρματα** → τέρμα [OL1720] • **τέρπει** → τέρπω [OL1722] • **τέρπεις** → τέρπω [OL1722] • **τέρπῃ** → τέρπω [OL1722] • **τερπνή** → τερπνός [OL1721] • **τερπομένη** → τέρπω [OL1722] • **τερπόμενος** → τέρπω [OL1722] • **τερπωλαῖς** → τερπωλή [OL1723] • **Τερψιχόρη** → Τερψιχόρη [OL1724]

τετελεσμένος → τελέω [OL1716] • **τετιμένε** → τίω [OL1750] • **τετιμέν’** → τίω [OL1750] • **τετραβάμοσι** → τετραβάμων [OL1725] • **τετρακίονος** → τετρακίων [OL1726] • **τετράορον** → τετράορος [OL1727] • **τετραπόδων** → τετράπους [OL1728] • **τετρώροις** → τετράορος [OL1727] • **τευξαμένη** → τεύχω [OL1730] • **τεύχεις** → τεύχω [OL1730] • **τεύχε’** → τεῦχος [OL1729] • **τεύχων** → τεύχω [OL1730] • **τέχναι** → τέχνη [OL1731] • **τεχνοδίαιτε** → τεχνοδίαιτος [OL1732] • **τεχνῶν** →

τέχνη [OL1731] • **τῇδε** → grammatical • **Τηθύα** → Τηθύς [OL1733] • **Τηθύν** → Τηθύς [OL1733] • **τηλεπόρου** → τηλεπόρος [OL1734] • **τὴν** → grammatical • **τήνδε** → grammatical

τηροῦντα → τηρέω [OL1735] • **τιθείς** → τίθημι [OL1736] • **τιθέμεσθα** → τίθημι [OL1736] • **τιθήναις** → τιθήνη [OL1738] • **τιθήνας** → τιθήνη [OL1738] • **τιθηνέ** → τιθηνός [OL1739] • **τιθηνεῖ** → τιθηνέω [OL1737] • **τιθήνη** → τιθήνη [OL1738] • **τιμαὶ** → τιμή [OL1741] • **τιμὰς** → τιμή [OL1741] • **τιμήεσσα** → τιμήεις [OL1742] • **τιμὴν** → τιμή [OL1741] • **τιμωροί** → τιμωρός [OL1743] • **τιμωρὸς** → τιμωρός [OL1743] • **τινασσομένη** → τινάσσω [OL1744] • **τινάσσων** → τινάσσω [OL1744] • **τίς** → grammatical • **τις** → grammatical • **Τισιφόνη** → Τισιφόνη [OL1745] • **τιταίνει** → τιταίνω [OL1746] • **Τιτάν** → Τιτάν [OL1747] • **Τιτὰν** → Τιτάν [OL1747]

ΤΙΤΑΝΩΝ → Τιτάν [OL1747] [heading] • **Τιτῆνες** → Τιτάν [OL1747] • **Τιτηνίς** → Τιτανίς [OL1748] • **Τιτῆνος** → Τιτάν [OL1747] • **Τιτυοκτόνε** → Τιτυοκτόνος [OL1749] • **Τμῶλον** → Τμῶλος [OL1751] • **Τμῶλος** → Τμῶλος [OL1751] • **τὸ** → grammatical • **τόθι** → τόθι [OL1752] • **τοι** → grammatical • **τοιγάρ** → grammatical • **τοῖς** → grammatical • **τοῖσι** → grammatical • **τοκετῶν** → τοκετός [OL1753] • **τὸν** → grammatical • **τόνδε** → grammatical • **τοξαλκῆ** → τοξαλκής [OL1754] • **τοξοβέλεμνε** → τοξοβέλεμνος [OL1755] • **τοξότα** → τοξότης [OL1756] • **τοξότι** → τοξότις [OL1757] • **τότε** → grammatical • **τούσδε** → grammatical • **τοῦτο** → grammatical

τούτων → grammatical • **τράπεζαν** → τράπεζα [OL1758] • **τρέπεαι** → τρέπω [OL1759] • **τρέφει** → τρέφω [OL1760] • **τρίαιναν** → τρίαινα [OL1761] • **τρίγονον** → τρίγονος [OL1762] • **τριετῆ** → τριετής [OL1766] • **τριετῆρα** → τριετήρ [OL1763] • **τριετηρίδας** → τριετηρίς [OL1765] • **ΤΡΙΕΤΗΡΙΚΟΥ** → τριετηρικός [OL1764] [heading] • **τριετηρίσιν** → τριετηρίς [OL1765] • **τριοδῖτιν** → τριοδῖτις [OL1767] • **τρισσῶν** → τρισσός [OL1768] • **τριτάτης** → τρίτατος [OL1769] • **Τριτογένεια** → Τριτογένεια [OL1770] • **Τριτώνιον** → Τριτώνιος [OL1772] • **Τριτώνων** → Τρίτων [OL1771] • **τριφυές** → τριφυής [OL1773] • **τροπαιούχοισιν** → τροπαιοῦχος [OL1774]

τρόπον → τρόπος [OL1775] • **τροφὰς** → τροφή [OL1777] • **τροφέ** → τροφός [OL1778] • **τροφὲ** → τροφός [OL1778] • **τροφέες** → τροφεύς [OL1776] • **τροφῆς** → τροφή [OL1777] • **τροφοί** → τροφός [OL1778] • **τροφόν** → τροφός [OL1778] • **τροφός** → τροφός [OL1778] • **τροφὸς** → τροφός [OL1778] • **τροφῷ** → τροφός [OL1778] • **τρυφερὸν** → τρυφερός [OL1779] • **τυμβιδίην** → τυμβίδιος [OL1780] • **τυμπανόδουπτε** → τυμπανόδουπος [OL1781] • **τυμπανοτερπές** → τυμπανοτερπής [OL1782] • **τύπου** → τύπος [OL1783] • **τυπῶτιν** → τυπῶτις [OL1784] • **τύραννε** → τύραννος [OL1785] • **Τύχη** → τύχη [OL1786] • **ΤΥΧΗΣ** → τύχη [OL1786] [heading] • **τῷ** → grammatical

τῶν → grammatical • **τῶνδ'** → grammatical • **τ'** → grammatical

Υ

ΥΓΕΙΑΣ → ὑγίεια [OL1787] [heading] • **Ὑγίεια** → ὑγίεια [OL1787] • **ὑγίειαν** → ὑγίεια [OL1787] • **Ὑγίειαν** → ὑγίεια [OL1787] • **ὑγιείη** → ὑγίεια [OL1787] • **ὑγιεινὸν** → ὑγιεινός [OL1788] • **ὑγροκέλευθε** → ὑγροκέλευθος [OL1789] • **ὑγροκέλευθοι** → ὑγροκέλευθος [OL1789] • **ὑγροκελεύθου** → ὑγροκέλευθος [OL1789] • **ὑγροπόρευτον** → ὑγροπόρευτος [OL1790] • **ὑγροπόροις** → ὑγρόπορος [OL1791] • **ὕδασι** → ὕδωρ [OL1793] • **ὑδροδρόμοι** → ὑδροδρόμος [OL1792] • **ὕδωρ** → ὕδωρ [OL1793] • **υἱέ** → υἱός [OL1794] • **υἷ'** → υἱός [OL1794] • **ὕλην** → ὕλη [OL1795] • **ὑλονόμοι** → ὑλονόμος [OL1796] • **ὑμᾶς** → grammatical • **ὑμεῖς** → grammatical • **ὑμέων** → grammatical

ὕμνον → ὕμνος [OL1798] • **ΥΜΝΟΣ** → ὕμνος [OL1798] [heading] • **ὑμνοῦσιν** → ὑμνέω [OL1797] • **ὑμῶν** → grammatical • **ὑπάγῃ** → ὑπάγω [OL1799] • **ὑπάρχειν** → ὑπάρχω [OL1800] • **ὑπάρχεις** → ὑπάρχω [OL1800] • **ὑπάρχων** → ὑπάρχω [OL1800] • **ὑπάτας** → ὑπάτη [OL1801] • **ὑπάτην** → ὑπάτη [OL1801] • **ὑπεζεύξω** → ὑποζεύγνυμι [OL1814] • **ὑπείροχε** → ὑπέροχος [OL1807] • **ὑπείροχον** → ὑπέροχος [OL1807] • **ὑπένερθεν** → ὑπένερθεν [OL1802] • **ὑπὲρ** → grammatical • **ὕπερ** → grammatical • **ὑπέρεισμα** → ὑπέρεισμα [OL1803] • **ὕπερθε** → ὕπερθε [OL1804] • **Ὑπερίων** → Ὑπερίων [OL1805] • **ὑπερμενέτα** → ὑπερμενέτης [OL1806] • **ὑπερφρονέουσα** → ὑπερφρονέω [OL1808]

Ὕπνε → ὕπνος [OL1811] • **ὑπνοδότειρα** → ὑπνοδότειρα [OL1809] • **ὑπνοδώτιδι** → ὑπνοδῶτις [OL1810] • **ὕπνον** → ὕπνος [OL1811] • **ὕπνος** → ὕπνος [OL1811] • **ΥΠΝΟΥ** → ὕπνος [OL1811] [heading] • **ὕπνου** → ὕπνος [OL1811] • **ὕπνους** → ὕπνος [OL1811] • **ὑπνώοντας** → ὑπνόω [OL1812] • **ὑπὸ** → grammatical • **ὑπογνάμψαι** → ὑπογνάμπτω [OL1813] • **ὑποζεύξασα** → ὑποζεύγνυμι [OL1814] • **ὑποκόλπιε** → ὑποκόλπιος [OL1815] • **ὑπομνήσκουσά** → ὑπομιμνήσκω [OL1816] • **ὑποπέμπεις** → ὑποπέμπω [OL1817] • **ὑποχθόνιον** → ὑποχθόνιος [OL1818] • **ὑποχθονίους** → ὑποχθόνιος [OL1818] • **ὑπ'** → grammatical • **ὕστερον** → ὕστερος [OL1819] • **ὑψηχέας** → ὑψηχής [OL1820]

ὑψηχέες → ὑψηχής [OL1820] • **ὑψίβρομον** → ὑψίβρομος [OL1821] • **ὑψικάρην'** → ὑψικάρηνος [OL1822] • **ὑψιμέλαθρον** → ὑψιμέλαθρος [OL1823] • **ὑψιφανὴς** → ὑψιφανής [OL1824] • **ὑψόθεν** → ὑψόθεν [OL1825]

Φ

φαειναῖς → φαεινός [OL1826] • **φάεος** → φάος [OL1835] • **φαεσίμβροτε** → φαεσίμβροτος [OL1827] • **φαεσίμβροτον** → φαεσίμβροτος [OL1827] • **φαεσφόρε** → φωσφόρος [OL1902] • **φαεσφόρος** → φωσφόρος [OL1902] • **φαιδρῷ** → φαιδρός [OL1828] • **φαιδρωπέ** → φαιδρωπός [OL1829] • **φαίνῃ** → φαίνω [OL1830] • **φαίνοι** → φαίνω [OL1830] • **φαινόμεναι** → φαίνω [OL1830] • **φαινομένη** → φαίνω [OL1830] • **φαινομένου** → φαίνω [OL1830] • **φαίνουσα** → φαίνω [OL1830] • **φανεὶς** → φαίνω [OL1830] • **φανερῶν** → φανερός [OL1831] • **Φάνητα** → Φάνης [OL1832] • **φαντασίας** → φαντασία [OL1833] • **φαντασιῶν** → φαντασία [OL1833] • **φαντάσμασιν** → φάντασμα [OL1834]

φάος → φάος [OL1835] • **φαύλοισι** → φαῦλος [OL1836] • **φαύλους** → φαῦλος [OL1836] • **φέγγεϊ** → φέγγος [OL1837] • **φέρασπι** → φέρασπις [OL1838] • **φέρβεις** → φέρβω [OL1839] • **φέρειν** → φέρω [OL1845] • **φερέκαρπε** → φερέκαρπος [OL1840] • **φερέκαρποι** → φερέκαρπος [OL1840] • **φερέκαρπον** → φερέκαρπος [OL1840] • **φερέσβιε** → φερέσβιος [OL1841] • **φέρῃς** → φέρω [OL1845] • **φέριστε** → φέριστος [OL1842] • **φέριστον** → φέριστος [OL1842] • **φερόλβιε** → φερόλβιος [OL1843] • **φέρουσα** → φέρω [OL1845] • **φέρουσαι** → φέρω [OL1845] • **Φερσεφόνεια** → Φερσεφόνη [OL1844] • **Φερσεφόνειαν** → Φερσεφόνη [OL1844] • **Φερσεφονείης** → Φερσεφόνη [OL1844]

Φερσεφόνη → Φερσεφόνη [OL1844] • **ΦΕΡΣΕΦΟΝΗΣ** → Φερσεφόνη [OL1844] [heading] • **Φερσεφόνης** → Φερσεφόνη [OL1844] • **φέρων** → φέρω [OL1845] • **φεύγει** → φεύγω [OL1846] • **φεύγεις** → φεύγω [OL1846] • **φήμας** → φήμη [OL1847] • **φθόνου** → φθόνος [OL1848] • **φίλα** → φίλος [OL1867] • **φιλαγρότι** → φιλαγρότις [OL1849] • **φιλάγρυπνε** → φιλάγρυπνος [OL1850] • **φιλάγρυπνος** → φιλάγρυπνος [OL1850] • **φίλαι** → φίλος [OL1867] • **φιλάλυπον** → φιλάλυπος [OL1851] • **φίλανδρε** → φίλανδρος [OL1852] • **φίλε** → φίλος [OL1867] • **φιλένθεε** → φιλένθεος [OL1853] • **φιλένθεος** → φιλένθεος [OL1853] • **φιλέρημε** → φιλέρημος [OL1854] • **φιλέρημον** → φιλέρημος [OL1854]

φίλη → φίλος [OL1867] • **φιλίη** → φιλίη [OL1855] • **φίλιππε** → φίλιππος [OL1856] • **φιλόδρομος** → φιλόδρομος [OL1857] • **φιλόθυρσε** → φιλόθυρσος [OL1858] • **φίλοιστρε** → φίλοιστρος [OL1860] • **φιλοιστρομανές** → φιλοιστρομανής [OL1859] • **φιλόκωμ'** → φιλόκωμος [OL1861] • **φιλομμειδὴς** → φιλομμειδής [OL1862] • **φίλον** → φίλος [OL1867] • **φιλονάματε** → φιλονάματος [OL1863] • **φιλοπαίγμονες** → φιλοπαίγμων [OL1864] • **φιλοπαίγμονι** → φιλοπαίγμων [OL1864] • **φιλόπαις** → φιλόπαις [OL1865] • **φιλοπάννυχε** → φιλοπάννυχος [OL1866] • **φίλος** → φίλος [OL1867] • **φιλοτρόφε** → φιλότροφος [OL1868] • **φίλτρων** → φίλτρον [OL1869] • **φλεγέθουσαν** → φλεγέθω [OL1870]

Φλεγραίων → Φλεγραῖος [OL1871] • **φλογεραῖς** → φλογερός [OL1872] • **φλογερούς** → φλογερός [OL1872] • **φλόγες** → φλόξ [OL1874] • **φλογόεντα** → φλογόεις [OL1873] • **φοβεραὶ** → φοβερός [OL1875] • **φοβερῶπες** → φοβερῶπες [OL1876] • **φόβους** → φόβος [OL1877] • **φόβων** → φόβος [OL1877] • **Φοῖβε** → Φοῖβος [OL1878] • **Φοῖβον** → Φοῖβος [OL1878] • **Φοῖβόν** → Φοῖβος [OL1878] • **Φοίβου** → Φοῖβος [OL1878] • **φοίνιον** → φοίνιος [OL1879] • **φονεύεις** → φονεύω [OL1880] • **φόνοις** → φόνος [OL1881] • **φορεῖς** → φορέω [OL1882] • **φράζειν** → φράζω [OL1883] • **φρένα** → φρήν [OL1884] • **φρεσὶν** → φρήν [OL1884] • **φρικαλέαι** → φρικαλέος [OL1885]

φρικτέ → φρικτός [OL1886] • **φρικτοῖς** → φρικτός [OL1886] • **φρικτόν** → φρικτός [OL1886] • **φρικώδεα** → φρικώδης [OL1887] • **φρικώδεας** → φρικώδης [OL1887] • **φρικώδε'** → φρικώδης [OL1887] • **φρικώδη** → φρικώδης [OL1887] • **φρόνησις** → φρόνησις [OL1889] • **Φρυγίη** → Φρυγία [OL1890] • **Φρυγίης** → Φρυγία [OL1890] • **φυγόλεκτρε** → φυγόλεκτρος [OL1891] • **φυῆς** → φυή [OL1892] • **φῦλα** → φῦλον [OL1895] • **φύλακες** → φύλαξ [OL1893] • **φύλαξ** → φύλαξ [OL1893] • **φύλλων** → φύλλον [OL1894] • **φῦλον** → φῦλον [OL1895] • **φυλόπιδος** → φύλοπις [OL1896] • **φύσει** → φύσις [OL1897] • **φύσεις** → φύσις [OL1897] • **ΦΥΣΕΩΣ** → φύσις [OL1897] [heading]

φύσεως → φύσις [OL1897] • **Φύσι** → φύσις [OL1897] • **φύσιν** → φύσις [OL1897] • **φύσις** → φύσις [OL1897] • **φυτάλιε** → φυτάλιος [OL1898] • **φωνῇ** → φωνή [OL1900] • **φωνὴν** → φωνή [OL1900] • **φωνῆς** → φωνή [OL1900] • **φωνῇσι** → φωνή [OL1900] • **φωνῶν** → φωνή [OL1900] • **φῶς** → φάος [OL1835] • **φωσφόρε** → φωσφόρος [OL1902] • **φωσφόρον** → φωσφόρος [OL1902] • **φωσφόρος** → φωσφόρος [OL1902] • **φωτῶν** → φώς [OL1901]

Χ

χαίρει → χαίρω [OL1903] • **χαίρεις** → χαίρω [OL1903] • **χαίρουσα** → χαίρω [OL1903] • **χαίρουσιν** → χαίρω [OL1903] • **χαίρων** → χαίρω [OL1903] • **χαλεπὰς** → χαλεπός [OL1904] • **χαλεπὴν** → χαλεπός [OL1904] • **χαλεπῶν** → χαλεπός [OL1904] • **χαλινοῖς** → χαλινός [OL1905] • **χαλκοκορυστά** → χαλκοκορυστής [OL1906] • **χαλκόκροτε** → χαλκόκροτος [OL1907] • **Χαλκόκροτοι** → χαλκόκροτος [OL1907] • **χαλκοτόρευτον** → χαλκοτόρευτος [OL1908] • **χαρᾶς** → χαρά [OL1909] • **χαρέντα** → χαίρω [OL1903] • **χαριδῶτι** → χαριδῶτις [OL1910] • **χαρίεσσιν** → χαρίεις [OL1911] • **χαρίζῃ** → χαρίζομαι [OL1912] • **χαριζόμεναι** → χαρίζομαι [OL1912] • **χάριν** → χάρις [OL1913]

χάρισιν → χάρις [OL1913] • **Χάριτάς** → χάρις [OL1913] • **Χάριτες** → χάρις [OL1913] • **ΧΑΡΙΤΩΝ** → χάρις [OL1913] [heading] • **Χαρίτων** → χάρις [OL1913] • **χαριτῶπα** → χαριτώπης [OL1914] • **χαριτῶπι** → χαριτῶπις [OL1915] • **χάρμα** → χάρμα [OL1916] • **χαρμοσύνης** → χαρμοσύνη [OL1917] • **Χειμερίοις** → χειμέριος [OL1918] • **χειμῶνα** → χειμών [OL1919] • **χειμῶνος** → χειμών [OL1919] • **χείρεσσι** → χείρ [OL1920] • **χείρεσσιν** → χείρ [OL1920] • **χέουσ'** → χέω [OL1922] • **χερὶ** → χείρ [OL1920] • **χεῦμα** → χεῦμα [OL1921] • **χθόνα** → χθών [OL1924] • **χθονὶ** → χθών [OL1924] • **χθόνιαι** → χθόνιος [OL1923] • **χθόνιε** → χθόνιος [OL1923]

χθονίη → χθόνιος [OL1923] • **χθονίην** → χθόνιος [OL1923] • **χθόνιοί** → χθόνιος [OL1923] • **χθόνιοι** → χθόνιος [OL1923] • **χθονίοιο** → χθόνιος [OL1923] • **χθόνιον** → χθόνιος [OL1923] • **χθόνιός** → χθόνιος [OL1923] • **ΧΘΟΝΙΟΥ** → χθόνιος [OL1923] [heading] • **χθονίου** → χθόνιος [OL1923] • **χθονίους** → χθόνιος [OL1923] • **χθονίων** → χθόνιος [OL1923] • **χθονός** → χθών [OL1924] • **χθονὸς** → χθών [OL1924] • **χθών** → χθών [OL1924] • **χιονώδεος** → χιονώδης [OL1925] • **χιτῶνα** → χιτών [OL1926] • **χλόαις** → χλόη [OL1927] • **χλοόκαρπε** → χλοόκαρπος [OL1928] • **χλοοκάρποις** → χλοόκαρπος [OL1928] • **χλοόκαρπος** → χλοόκαρπος [OL1928]

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approachable → εὐάντητος [OL0628] • **approved** → δόκιμος [OL0456] • **approved, esteemed, tried** → δόκιμος [OL0456] • **aprosmakhos** → ἀπρόσμαχος [OL0192] • **aprosoratos** → ἀπροσόρατος [OL0193] • **apsophos** → ἄψοφος [OL0269] • **arable earth** → ἄρουρα [OL0205] • **arable earth; cultivated land** → ἄρουρα [OL0205] • **arbiter** → βραβευτής [OL0329] • **archer** → τοξότης [OL1756] • **arēios** → ἀρήιος [OL0197] • **Arēs** → Ἄρης [OL0198] • **Ares** → Ἄρης [OL0198] • **Ares; war-god** → Ἄρης [OL0198] • **aretē** → ἀρετή [OL0196] • **Argeiphontēs** → Ἀργειφόντης [OL0194] • **Argeiphontes** → Ἀργειφόντης [OL0194] • **Argeiphontes; Argos-slayer** → Ἀργειφόντης [OL0194]

argēs → ἀργής [OL0195] • **Argos-slayer** → Ἀργειφόντης [OL0194] • **aridēlos** → ἀρίδηλος [OL0199] • **arkhē** → ἀρχή [OL0212] • **arkhigenethlos** → ἀρχιγένεθλος [OL0213] • **armed** → ἐνόπλιος [OL0560]; ἔνοπλος [OL0561] • **armed divine company** → Κουρῆτες [OL0951] • **armed in bronze** → χαλκοκορυστής [OL1906] • **armed, in armour** → ἐνόπλιος [OL0560] • **armed, in arms** → ἔνοπλος [OL0561] • **armour** → ὅπλον [OL1268] • **arms or equipment** → τεῦχος [OL1729] • **arōgos** → ἀρωγός [OL0214] • **arōma** → ἄρωμα [OL0215] • **aromatics** → ἄρωμα [OL0215] • **aromatics; fragrant offering materials** → ἄρωμα [OL0215] • **arotēr** → ἀροτήρ [OL0203]

arotrios → ἀρότριος [OL0204] • **aroura** → ἄρουρα [OL0205] • **arranger of stars** → ἀστροθέτης [OL0228] • **arranging marriage** → γαμοστόλος [OL0350] • **arrēktos** → ἄρρηκτος [OL0207] • **arrētos** → ἄρρητος [OL0208] • **arrive** → βλώσκω [OL0316]; εἰσαφικνέομαι [OL0505]; ἐπέρχομαι [OL0574]; ἔρχομαι [OL0621]; ἱκάνω [OL0828] • **arrive at** → ἀφικάνω [OL0263] • **arrive, reach** → εἰσαφικνέομαι [OL0505] • **arrow-shooting** → ἰοχέαιρα [OL0838] • **arsēn** → ἄρσην [OL0210] • **arsenomorphos** → ἀρσενόμορφος [OL0209] • **art, craft or skilled activity** → τέχνη [OL1731] • **Artemis** → Ἄρτεμις [OL0211] • **Artemis title** → ὄρθιος [OL1275] • **Asclepius** → Ἀσκληπιός [OL0217]

asebeō → ἀσεβέω [OL0216] • **ask** → αἰτέω [OL0070] • **ask; request** → αἰτέω [OL0070] • **Asklēpios** → Ἀσκληπιός [OL0217] • **Asklepios** → Ἀσκληπιός [OL0217] • **Asklepios; Asclepius** → Ἀσκληπιός [OL0217] • **assailing** → ἀνταῖος [OL0154] • **assisting** → ἐπαρωγός [OL0569] • **associated with human killing** → ἀνδροφόνος [OL0141] • **associated with many maidens** → πολυπάρθενος [OL1486] • **associated with seizure** → ἁρπαγιμαῖος [OL0206] • **associated with seizure; abducted** → ἁρπαγιμαῖος [OL0206] • **associated with tombs** → τυμβίδιος [OL1780] • **assorted** → ποικίλος [OL1448] • **astasiastos** → ἀστασίαστος [OL0218] • **astatos** → ἄστατος [OL0219]

astēr → ἀστήρ [OL0223] • **asteroeis** → ἀστερόεις [OL0220] • **asteroommatos** → ἀστεροόμματος [OL0221] • **asterophengēs** → ἀστεροφεγγής [OL0222] • **astonishing** → ἔκπαγλος [OL0513] • **astonishing, terrible** → ἔκπαγλος [OL0513] • **astragalos** → ἀστράγαλος [OL0224] • **astrapios** → ἀστράπιος [OL0225] • **astraptō** → ἀστράπτω [OL0226] • **astrarkhē** → ἀστράρχη [OL0227] • **astron** → ἄστρον [OL0229] • **astrothetēs** → ἀστροθέτης [OL0228] • **astypheliktos** → ἀστυφέλικτος [OL0230] • **at another time** → ἄλλοτε [OL0100] • **at another time; sometimes** → ἄλλοτε [OL0100] • **at one time** → ὅτε [OL1290]; ποτε [OL1522] • **at one time; sometimes** → ποτε [OL1522]

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B

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blossom → ἄνθος [OL0146] • **blosyros** → βλοσυρός [OL0315] • **blow upon** → ἐπιπνέω [OL0584] • **bodily form** → δέμας [OL0403] • **Bodily frame or connected extent** → ὁλκός [OL1251] • **Bodily frame or connected extent; uncertain body-image** → ὁλκός [OL1251] • **bodily member** → μέλος [OL1119] • **bodily surface** → χροιά [OL1941] • **bodily surface, skin, appearance** → χροιά [OL1941] • **bodily**

training → γυμνάς [OL0387] • **body** → δέμας [OL0403]; σῶμα [OL1688] • **body, bodily form** → δέμας [OL0403] • **boē** → βοή [OL0317] • **bold** → εὐθαρσής [OL0643] • **bold, confident, courageous** → εὐθαρσής [OL0643] • **boldness** → θρασύτης [OL0800]

boldness; effective confidence → θρασύτης [OL0800] • **bolis** → βολίς [OL0318] • **bolt** → βέλος [OL0299]; βολίς [OL0318] • **bombētria** → βομβήτρια [OL0319] • **bond** → δεσμός [OL0408]; πέδη [OL1386] • **bond, binding connection** → δεσμός [OL0408] • **Boon** → ὄνειαρ [OL1262] • **Boon; benefit** → ὄνειαρ [OL1262] • **Boreas** → Βορέας [OL0320] • **Boreas, north wind** → Βορέας [OL0320] • **born before** → πρεσβυγένεθλος [OL1530] • **born or sown in fire** → πυρίσπορος [OL1580] • **boskō** → βόσκω [OL0321] • **bosom** → κόλπος [OL0937] • **bosom; fold; containing hollow** → κόλπος [OL0937] • **botryēphoros** → βοτρυηφόρος [OL0322] • **botryokosmos** → βοτρυόκοσμος [OL0323]

bottom → πυθμήν [OL1569] • **bottom; foundation** → πυθμήν [OL1569] • **bough** → κλάδος [OL0919] • **boukolos** → βουκόλος [OL0324] • **boulē** → βουλή [OL0325] • **boulomai** → βούλομαι [OL0326] • **boundary** → πέρας [OL1399] • **bounding all around** → περιτέρμων [OL1408] • **boundless** → ἀπειρέσιος [OL0176]; ἀπείριτος [OL0177]; ἀπείρων [OL0178]; ἄπλητος [OL0182] • **boundless; immeasurable; countless** → ἀπείρων [OL0178] • **boundless; immeasurable; unceasing** → ἀπειρέσιος [OL0176] • **boundless; immense** → ἀπείριτος [OL0177] • **bous** → βοῦς [OL0327] • **boutēs** → βούτης [OL0328] • **bow-shooting** → τοξοβέλεμνος [OL1755] • **boy** → κοῦρος [OL0952]

boy; youth; son → κοῦρος [OL0952] • **brabeuō** → βραβεύω [OL0330] • **brabeutēs** → βραβευτής [OL0329] • **branch** → κλάδος [OL0919] • **branch; bough** → κλάδος [OL0919] • **Branchian** → Βράγχιος [OL0331] • **Branchian, title of Apollo** → Βράγχιος [OL0331] • **Brankhios** → Βράγχιος [OL0331] • **brasmos** → βρασμός [OL0332] • **break** → θραύω [OL0801] • **break forth** → ῥήγνυμι [OL1591] • **break forth; burst out** → ῥήγνυμι [OL1591] • **break; shatter; crush** → θραύω [OL0801] • **breast** → στέρνον [OL1647] • **breast; chest** → στέρνον [OL1647] • **breath** → πνεῦμα [OL1441]; πνοή [OL1442] • **breath-forsaken** → λιπόπνοος [OL1049]

breath; breeze; wind → πνοή [OL1442] • **breath; wind-blast; moving air** → πνεῦμα [OL1441] • **breathe upon** → ἐπιπνέω [OL0584] • **breathe upon, blow upon** → ἐπιπνέω [OL0584] • **breeze** → αὔρα [OL0252]; πνοή [OL1442] • **breeze; moving air; breezes** → αὔρα [OL0252] • **breezes** → αὔρα [OL0252] • **briaros** → βριαρός [OL0333] • **Bridal** → νυμφίδιος [OL1216] • **bridal union** → λέχος [OL1034] • **bride** → νύμφη [OL1215] • **bridle or rein** → χαλινός [OL1905] • **bright** → αἴθριος [OL0061]; ἀργής [OL0195] • **Bright** → λαμπρός [OL1021] • **bright or cheerful** → φαιδρός [OL1828] • **bright to the eye** → θαλερόμματος [OL0761] • **bright-eyed** → γλαυκῶπις [OL0375]

bright-faced → φαιδρωπός [OL1829] • **bright-shining** → εὐφεγγής [OL0682] • **bright; gleaming** → ἀργής [OL0195] • **Brightly shining** → λαμπροφαής [OL1022] • **bring** → ἄγω [OL0028]; κομίζω [OL0938]; φέρω [OL1845] • **bring into activity** → ἐγείρω [OL0485] • **bring into life** → κατάγω [OL0882] • **bring on** → ἐπάγω [OL0566] • **bring on, bring to** → ἐπάγω [OL0566] • **bring to** → ἐπάγω [OL0566] • **bring to a standstill** → ἵστημι [OL0847] • **bring to an end** → λύω [OL1081]; παύω [OL1384] • **bring to completion** → τελειόω [OL1710] • **bring to fulfilment** → ἐκτελέω [OL0518] • **bring to maturity** → πεπαίνω [OL1397] • **bring together** → συνάγω [OL1666]

bring under a yoke → ὑποζεύγνυμι [OL1814] • **bring up** → ἀνάγω [OL0127] • **bring up; lead upward** → ἀνάγω [OL0127] • **bring, bear, carry** → φέρω [OL1845] • **bring; carry** → κομίζω [OL0938] • **bringing abundant sleep** → πολύυπνος [OL1500] • **bringing fulfilment** → τελεσφόρος [OL1712] • **bringing growth to maturity** → τελεσσίγονος [OL1711] • **bringing prosperity** → φερόλβιος [OL1843] • **bringing safety** → σωτήριος [OL1692] • **bringing swift childbirth** → ὠκυλόχεια [OL1961] • **Bringing victory** → νικηφόρος [OL1197] • **briny** → ἁλμυρός [OL0103] • **brisarmatos** → βρισάρματος [OL0335] • **brithō** → βρίθω [OL0334] • **broad** → εὐρύς [OL0670]

broad; far-extending → εὐρύς [OL0670] • **Bromios** → Βρόμιος [OL0336] • **bromios** → βρόμιος [OL0337] • **Bromios, Dionysian name** → Βρόμιος [OL0336] • **brontaios** → βρονταῖος [OL0338] • **brontē** → βροντή [OL0339] • **bronze-clashing** → χαλκόκροτος [OL1907] • **broteios** → βρότειος [OL0340] • **brother** → κασίγνητος [OL0881] • **brotoktonos** → βροτοκτόνος [OL0341] • **brotos** → βροτός [OL0342] • **brought up together** → σύντροφος [OL1680] • **bryazō** → βρυάζω [OL0343] • **bryō** → βρύω [OL0344] • **bud-faced** → καλυκῶπις [OL0871] • **bud-faced; flower-like in beauty** → καλυκῶπις [OL0871] • **bull-bellowing** → ταυροβόας [OL1697]

bull-faced or bull-like in appearance → ταυρωπός [OL1702] • **bull-fronted** → ταυρομέτωπος [OL1699] • **bull-horned** → ταυρόκερως [OL1698] • **bull-killing** → ταυροφόνος [OL1701] • **bulwark** → ἔρκος [OL0614] • **bulwark, defence** → ἔρκος [OL0614] • **buoyant** → κοῦφος [OL0955] • **burdensome** → βαρύς [OL0293] • **burn** → πίμπρημι [OL1423] • **burn; set alight** → πίμπρημι [OL1423] • **burning** → καῦσις [OL0892] • **burning; heat** → καῦσις [OL0892] • **burst out** → ῥήγνυμι [OL1591] • **bursting**

from earth → ῥηξίχθων [OL1592] • **buzzing** → βομβήτρια [OL0319] • **bythios** → βύθιος [OL0345] • **bythos** → βυθός [OL0346]

C

Cabeiri → Κάβειροι [OL0850] • **Cadmean** → Καδμεῖος [OL0851] • **Cadmean; of Cadmus** → Καδμεῖος [OL0851] • **call** → καλέω [OL0864] • **call by name** → κλήζω [OL0925] • **call forth** → ἐκπροκαλέομαι [OL0516] • **call forth, summon** → ἐκπροκαλέομαι [OL0516] • **call upon** → ἀνακαλέω [OL0130]; ἐπικέλομαι [OL0580]; κικλήσκω [OL0912] • **call upon, invoke** → ἐπικέλομαι [OL0580] • **call upon; invoke** → κικλήσκω [OL0912] • **call; invoke; name** → καλέω [OL0864] • **Calliope** → Καλλιόπη [OL0866] • **capable** → εὐδύνατος [OL0640] • **car** → ἅρμα [OL0200] • **care** → κῆδος [OL0907] • **Care** → μέριμνα [OL1126] • **Care; anxious concern** → μέριμνα [OL1126]

care; sorrow → κῆδος [OL0907] • **caretaker** → κομίστρια [OL0939] • **caretaker; provider** → κομίστρια [OL0939] • **carried off** → ἀποσπάδιος [OL0188] • **carry** → κομίζω [OL0938]; φέρω [OL1845] • **Carrying a fennel-stalk staff** → ναρθηκοφόρος [OL1175] • **cast around** → περιβάλλω [OL1400] • **cast around; encompass** → περιβάλλω [OL1400] • **cast into** → ἐμβάλλω [OL0537] • **cattle** → βοῦς [OL0327] • **cattle herdsman** → βούτης [OL0328] • **cause to rise** → ἀναπέμπω [OL0135] • **causing many groans** → πολύστονος [OL1495] • **causing one to turn away** → ἀπόστροφος [OL0189] • **cave** → ἄντρον [OL0161]; σπῆλυγξ [OL1642] • **cave-dwelling** → ἀντροδίαιτος [OL0160]

cave; cavern → ἄντρον [OL0161] • **cavern** → ἄντρον [OL0161]; σπῆλυγξ [OL1642] • **cavern; cave** → σπῆλυγξ [OL1642] • **ceaseless** → ἀκάματος [OL0075] • **celebrant or keeper of mysteries** → μυστιπόλος [OL1166] • **celebrate in song** → ἀείδω [OL0037] • **Celebrated in mysteries** → μυστιπόλευτος [OL1164] • **Celebrated in mysteries; mystery-performed** → μυστιπόλευτος [OL1164] • **celebrated in song** → ἀοίδιμος [OL0167] • **celebrated in song; renowned** → ἀοίδιμος [OL0167] • **celebrated in yearly festivals; of the year's circuit** → ἀμφιέτηρος [OL0120] • **celebrated with many rites** → πολυόργιος [OL1485] • **celestial band** → ζώνη [OL0716]

celestial light → ἄστρον [OL0229] • **celestial sign or star** → τέρας [OL1719] • **celestial vault** → πόλος [OL1454] • **celestial vault; circuit** → πόλος [OL1454] • **central** → μέσος [OL1130] • **change** → ἀλλάσσω [OL0096]; ἐναλλάσσω [OL0544] • **change, exchange** → ἐναλλάσσω [OL0544] • **change; transform; redirect** → ἀλλάσσω [OL0096] • **chariot** → ἅρμα [OL0200] • **chariot; car** → ἅρμα [OL0200] • **charioteer** → διφρευτής [OL0450] • **Charites** → χάρις [OL1913] • **chase** → δίωγμα [OL0452] • **cheerful** → εὔθυμος [OL0646]; εὔφρων [OL0686] • **cheerful, confident** → εὔθυμος [OL0646] • **cherished** → ἐρατός [OL0594]; κεδνός [OL0893]

chest → στέρνον [OL1647] • **Child** → παῖς [OL1318] • **child** → τέκνον [OL1707] • **Child of Ouranos** → οὐρανόπαις [OL1296] • **Child; son or daughter** → παῖς [OL1318] • **childbirth** → τοκετός [OL1753]; ὠδίς [OL1958] • **chill** → ψύχω [OL1956] • **chilling** → κρυερός [OL0975] • **chilling; dreadful** → κρυερός [OL0975] • **choose** → ἐθέλω [OL0495] • **choral dancer** → χορευτής [OL1933] • **chthonic** → χθόνιος [OL1923] • **Circle** → κύκλος [OL1000] • **Circle; circuit** → κύκλος [OL1000] • **circling** → ἐγκύκλιος [OL0488]; περίδρομος [OL1401] • **Circling** → κυκλάς [OL0996] • **circling about** → περικυκλάς [OL1404] • **circling motion** → δίνη [OL0445]

circling, circular → ἐγκύκλιος [OL0488] • **Circling; recurrent** → κυκλάς [OL0996] • **circuit** → κύκλος [OL1000]; πόλος [OL1454] • **circular** → ἐγκύκλιος [OL0488] • **Circular** → κύκλιος [OL0998]; κυκλοτερής [OL1001] • **circular dance** → χορεία [OL1932] • **Circular; rounded** → κυκλοτερής [OL1001] • **Circular; wheeling** → κύκλιος [OL0998] • **cithara** → κιθάρα [OL0911] • **cithara; lyre** → κιθάρα [OL0911] • **city** → πόλις [OL1452] • **clatter** → παταγέω [OL1377]; πάταγος [OL1379] • **clatter; crash** → παταγέω [OL1377] • **clatter; crashing noise** → πάταγος [OL1379] • **clattering in its course** → παταγοδρόμος [OL1378]

clear → αἴθριος [OL0061]; εὔδιος [OL0637]; καθαρός [OL0853] • **Clear or piercing in sound** → λιγυρός [OL1043] • **Clear-voiced** → λιγύφωνος [OL1044] • **clear; bright; cloudless** → αἴθριος [OL0061] • **Clio** → Κλειώ [OL0922] • **clothe** → καλύπτω [OL0872] • **clothe oneself** → ἔννυμι [OL0556] • **clothe oneself, put on** → ἔννυμι [OL0556] • **Clothed in a fawnskin** → νεβριδοστόλος [OL1181] • **Clotho** → Κλωθώ [OL0931] • **Cloud** → νεφέλη [OL1191]; νέφος [OL1192] • **cloud mass** → νέφος [OL1192] • **cloud-filled** → πανννέφελος [OL1345] • **cloud-filled; wholly clouded** → πανννέφελος [OL1345] • **Cloud; cloud mass** → νέφος [OL1192] • **cloudless** → αἴθριος [OL0061]

colt → πῶλος [OL1586] • **colt; horse** → πῶλος [OL1586] • **combat** → μάχη [OL1100] • **come** → βαίνω [OL0278]; βλώσκω [OL0316]; ἔρχομαι [OL0621] • **come about** → γίγνομαι [OL0373] • **come about, become** → γίγνομαι [OL0373] • **come down upon** → ἐπεμβαίνω [OL0572] • **come here** → δεῦρο [OL0411] • **come to** → προσέρχομαι [OL1544] • **come to aid** → ἐπαρήγω [OL0568] • **come to be** → πέλω [OL1393] • **come to; approach** → προσέρχομαι [OL1544] • **come together** → συνέρχομαι

[OL1670] • **come together; join** → συνέρχομαι [OL1670] • **come upon** → ἐπέρχομαι [OL0574] • **come upon, arrive** → ἐπέρχομαι [OL0574] • **come, arrive** → βλώσκω [OL0316]

come, go, arrive → ἔρχομαι [OL0621] • **comfortable** → λιπαρός [OL1047] • **coming into being** → γένεσις [OL0356] • **command** → ἐφετμή [OL0694] • **command; ordinance** → ἐφετμή [OL0694] • **commanding in power** → παγκρατής [OL1313] • **common** → κοινός [OL0934] • **common; shared by all** → κοινός [OL0934] • **commotion** → θόρυβος [OL0798] • **companion in dance** → σύγχορος [OL1659] • **companion or attendant** → συνοπάων [OL1679] • **company of creatures** → φῦλον [OL1895] • **competitive** → ἐναγώνιος [OL0541] • **complete** → ἐκτελέω [OL0518] • **complete or perfect** → τέλειος [OL1709] • **complete, bring to fulfilment** → ἐκτελέω [OL0518]

compound offering term → λιβανομάννα [OL1041] • **concealed** → κρύφιος [OL0977] • **concerned with allotment** → μοιρίδιος [OL1152] • **concerned with purity** → ἁγνοπόλος [OL0021] • **conduct** → διέπω [OL0431] • **conduct forward** → προπέμπω [OL1542] • **conduct, order, oversee** → διέπω [OL0431] • **conductor** → διάκτορος [OL0422]; πομπός [OL1503] • **confidence** → θάρσος [OL0768] • **confident** → εὐθαρσής [OL0643]; εὔθυμος [OL0646] • **conflict** → δῆρις [OL0418] • **confronting** → ἀνταῖος [OL0154]; ἀντίπαλος [OL0158] • **confronting; meeting; assailing** → ἀνταῖος [OL0154] • **conscience** → σύνοιδα [OL1675] • **conscious knowledge** → σύνοιδα [OL1675]

conscious knowledge and conscience → σύνοιδα [OL1675] • **consecrated** → ἅγιος [OL0012] • **consolation** → παραμύθιον [OL1367] • **consolation; soothing relief** → παραμύθιον [OL1367] • **consort** → παράκοιτις [OL1366]; σύλλεκτρος [OL1660] • **consort; female bed-companion** → παράκοιτις [OL1366] • **conspicuous** → ἀρίδηλος [OL0199]; περίφαντος [OL1409] • **constituent** → στοιχεῖον [OL1652] • **constituent; element** → στοιχεῖον [OL1652] • **constitution** → φύσις [OL1897] • **constraint** → ἀνάγκη [OL0125]; ζυγόν [OL0714] • **consume** → δαπανάω [OL0394] • **consume, spend away** → δαπανάω [OL0394] • **contain** → ἔργω [OL0600] • **containing hollow** → κόλπος [OL0937]

contemptible → οὐτιδανός [OL1303] • **contest** → ἔρις [OL0611] • **contest, strife** → ἔρις [OL0611] • **continually** → ἀεί [OL0036] • **control** → κατέχω [OL0890]; κρατύνω [OL0965] • **control of access and allotment** → κλείς [OL0921] • **conversely** → ἔμπαλιν [OL0539] • **convey** → ἄγω [OL0028]; πέμπω [OL1394] • **cool** → ψύχω [OL1956] • **cool, chill** → ψύχω [OL1956] • **Corybantes** → Κορύβας [OL0945] • **Corybas** → Κορύβας [OL0945] • **Corybas; Corybantes** → Κορύβας [OL0945] • **counsel** → βουλή [OL0325] • **counsel, intention, plan** → βουλή [OL0325] • **countenance** → πρόσωπον [OL1550] • **counter-shining** → ἀνταυγής [OL0155] • **countless** → ἀπείρων [OL0178]

country-dwelling → ἀγρότερος [OL0027] • **courage** → θάρσος [OL0768] • **courage; confidence** → θάρσος [OL0768] • **courageous** → εὐθαρσής [OL0643] • **course** → δρόμος [OL0469]; πορεία [OL1511] • **course of living** → βίος [OL0306]; βίοτος [OL0309] • **course, running course** → δρόμος [OL0469] • **course; journey** → πορεία [OL1511] • **cover** → καλύπτω [OL0872] • **cover; clothe** → καλύπτω [OL0872] • **covering** → πέπλος [OL1398]; προκάλυμμα [OL1537] • **covering; veil** → προκάλυμμα [OL1537] • **cower** → πτήσσω [OL1567] • **cower; shrink in fear** → πτήσσω [OL1567] • **craftsman** → ἐργαστήρ [OL0598] • **crafty** → δόλιος [OL0457]

crafty, deceptive → δόλιος [OL0457] • **Crash** → κτύπος [OL0983] • **crash** → παταγέω [OL1377]; σμαραγέω [OL1634] • **crash; resound** → σμαραγέω [OL1634] • **Crash; thunderous sound** → κτύπος [OL0983] • **crashing noise** → πάταγος [OL1379] • **creature** → ζῷον [OL0718] • **creature-nourishing** → θηροτρόφος [OL0792] • **creeping creature** → ἑρπετόν [OL0619] • **crooked in counsel** → ἀγκυλομήτης [OL0013] • **crop** → καρπός [OL0878] • **crop-nourishing** → καρποτρόφος [OL0879] • **crush** → θραύω [OL0801] • **cry** → βοή [OL0317] • **cultivated land** → ἄρουρα [OL0205] • **cultivated learning** → παιδεία [OL1315] • **Cunning intelligence** → μῆτις [OL1144]

Cunning intelligence; skill; resourceful counsel → μῆτις [OL1144] • **Curetes** → Κουρῆτες [OL0951] • **Curetes; armed divine company** → Κουρῆτες [OL0951] • **current** → ῥεῦμα [OL1590]; ῥύμα [OL1603] • **current; stream** → ῥεῦμα [OL1590] • **curved circuit** → ἄντυξ [OL0163] • **Cyprus** → Κύπρος [OL1010] • **Cyprus-born** → Κυπρογενής [OL1009]

D

daēmōn → δαήμων [OL0389] • **daidoukhos** → δᾳδοῦχος [OL0388] • **daimōn** → δαίμων [OL0390] • **Daimon** → δαίμων [OL0390] • **dakryotimos** → δακρυότιμος [OL0391] • **dalos** → δαλός [OL0392] • **damar** → δάμαρ [OL0393] • **Damp** → νοτερός [OL1205] • **Damp; moist** → νοτερός [OL1205] • **dance** → χορεύω [OL1934]; χορός [OL1938] • **dance in Bacchic fashion** → βακχεύω [OL0282] • **dance, dancing company** → χορός [OL1938] • **dance-ground** → θόασμα [OL0796] • **dance-step** → βῆμα [OL0300] • **dancing company** → χορός [OL1938] • **danger** → κίνδυνος [OL0913] • **dapanaō** → δαπανάω [OL0394] • **dapedon** → δάπεδον [OL0395]

dark → δνοφερός [OL0455]; ἐρεβεννός [OL0602]; ἐρεμνός [OL0604]; ζοφοειδής [OL0712]; μέλας [OL1116]; σκοτόεις [OL1632] • **Dark** → ὀρφναῖος [OL1286] • **Dark blue** → κυάνεος [OL0987] • **Dark blue; deeply dark** → κυάνεος [OL0987] • **dark, murky** → δνοφερός [OL0455]; ἐρεβεννός [OL0602] • **dark-complexioned** → κελαινόχρως [OL0896] • **Dark-haired** → κυανοχαίτης [OL0989] • **Dark-haired; dark-maned** → κυανοχαίτης [OL0989] • **dark-maned** → κυανοχαίτης [OL0989] • **Dark-robed** → κυανόπεπλος [OL0988] • **Dark-skinned** → κυανόχρως [OL0990] • **Dark-skinned; dark-surfaced** → κυανόχρως [OL0990] • **dark-surfaced** → κυανόχρως [OL0990]

dark; obscured → σκοτόεις [OL1632] • **darken away** → ἀπαμαυρόω [OL0170] • **Darkly gleaming** → κυαναυγής [OL0986] • **Darkly gleaming, feminine form** → κυαναυγέτις [OL0985] • **darkness of night** → ἀμολγός [OL0116] • **darkness of night; nocturnal obscurity** → ἀμολγός [OL0116] • **daughter** → θυγάτηρ [OL0804]; κόρη [OL0943] • **daughter of Cadmus** → Καδμηΐς [OL0852] • **daughter of Coeus** → Κοιαντίς [OL0932] • **Dawn** → ἠώς [OL0758] • **Dawn; morning light** → ἠώς [OL0758] • **day** → ἦμαρ [OL0742] • **day; allotted day** → ἦμαρ [OL0742] • **Dead person** → νέκυς [OL1182] • **Dead person; the dead** → νέκυς [OL1182] • **dear** → φίλος [OL1867]

dear, friendly, friend → φίλος [OL1867] • **death** → θάνατος [OL0767] • **Death as an invoked power** → θάνατος [OL0767] • **death-bringing danger** → κήρ [OL0908] • **death; Death as an invoked power** → θάνατος [OL0767] • **deathless** → ἄμβροτος [OL0109] • **deathless; immortal** → ἄμβροτος [OL0109] • **deceit** → ἀπάτη [OL0173] • **deceit; deception; guile** → ἀπάτη [OL0173] • **deceive** → ψεύδω [OL1951] • **deceive, speak falsely, be deceived** → ψεύδω [OL1951] • **deception** → ἀπάτη [OL0173] • **deceptive** → ἀπατηλός [OL0174]; δόλιος [OL0457] • **deceptive; misleading** → ἀπατηλός [OL0174] • **decide** → κρίνω [OL0967] • **declare** → ἐνέπω [OL0548]

decrease → μείωσις [OL1114] • **deed** → ἔργον [OL0599] • **deep** → βαθύς [OL0274]; πόντος [OL1510] • **deep in counsel** → περίφρων [OL1410] • **deep in counsel; thoughtful** → περίφρων [OL1410] • **deep-bosomed** → βαθύκολπος [OL0272] • **deep-bosomed; deep-folded in dress** → βαθύκολπος [OL0272] • **deep-breasted** → βαθύστερνος [OL0276] • **deep-breasted; spacious in depth** → βαθύστερνος [OL0276] • **deep-crashing** → βαρύκτυπος [OL0291] • **deep-crashing; heavy-roaring** → βαρύκτυπος [OL0291] • **deep-eddying** → βαθυδίνης [OL0271] • **deep-flowing** → βαθύρροος [OL0273] • **deep-folded in dress** → βαθύκολπος [OL0272] • **deep-thundering** → βαρυβρεμέτειρα [OL0289]

deep-thundering; heavily roaring → βαρυβρεμέτειρα [OL0289] • **deep; extensive** → βαθύς [OL0274] • **deepest base** → θέμεθλα [OL0774] • **deeply dark** → κυάνεος [OL0987] • **deeply painful** → πολυαλγής [OL1455] • **deeply revered** → περίσεμνος [OL1407] • **deeply shaded** → βαθύσκιος [OL0275] • **deeply wrathful** → βαρύμηνις [OL0292] • **deer** → ἔλαφος [OL0526] • **deer-shooting** → ἐλαφηβόλος [OL0525] • **defence** → ἔρκος [OL0614] • **defender** → ἐπίκουρος [OL0581] • **defensive or martial force** → ἀλκή [OL0094] • **Defilements** → λῦμα [OL1068] • **Defilements; destructive afflictions** → λῦμα [OL1068] • **deft** → εὐπάλαμος [OL0661]

deft; resourceful → εὐπάλαμος [OL0661] • **deidō** → δείδω [OL0396] • **deiktēs** → δείκτης [OL0397] • **deinokathektos** → δεινοκάθεκτος [OL0398] • **deinos** → δεινός [OL0399] • **deity** → δαίμων [OL0390] • **dekhomai** → δέχομαι [OL0412] • **Delian** → Δήλιος [OL0414] • **delight** → χάρμα [OL1916] • **delight in** → ἀγάλλω [OL0004] • **delight in; glory in; display splendour** → ἀγάλλω [OL0004] • **delight or take delight** → τέρπω [OL1722] • **delightful** → τερπνός [OL1721] • **Delighting in arms** → ὁπλοχαρής [OL1270] • **delighting in caves** → ἀντροχαρής [OL0162] • **delighting in divine inspiration** → φιλένθεος [OL1853]

delighting in drums → τυμπανοτερπής [OL1782] • **Delighting in rain** → ὀμβροχαρής [OL1259] • **Delighting in the bed** → λεκτροχαρής [OL1030] • **Dēlios** → Δήλιος [OL0414] • **deliverer** → Λυσεύς [OL1070]; λύτειρα [OL1078] • **delivering** → λύσιος [OL1074]; λυτήριος [OL1080] • **Delos** → Δῆλος [OL0415] • **Dēlos** → Δῆλος [OL0415] • **Delphi** → Δελφοί [OL0402] • **Delphic** → Δελφικός [OL0400] • **Delphikos** → Δελφικός [OL0400] • **delphis** → δελφίς [OL0401] • **Delphoi** → Δελφοί [OL0402] • **demas** → δέμας [OL0403] • **deme** → δῆμος [OL0417] • **deme, local district** → δῆμος [OL0417] • **Demeter** → Δημήτηρ [OL0416]; Δηώ [OL0419] • **Dēmētēr** → Δημήτηρ [OL0416]

dēmos → δῆμος [OL0417] • **dendron** → δένδρον [OL0404] • **deō** → δέω [OL0413] • **Dēō** → Δηώ [OL0419] • **Deo** → Δηώ [OL0419] • **Deo, Demeter** → Δηώ [OL0419] • **depend on** → κεῖμαι [OL0894] • **deposit within** → ἐγκατατίθημι [OL0487] • **deposit within, place inside** → ἐγκατατίθημι [OL0487] • **depth** → βυθός [OL0346] • **depth, sea-depth** → βυθός [OL0346] • **dēris** → δῆρις [OL0418] • **derived name** → ἐπωνυμία [OL0589] • **derkomai** → δέρκομαι [OL0406] • **descending** → καταιβάτης [OL0884] • **descending; the Descender** → καταιβάτης [OL0884] • **desirable** → ἐπήρατος [OL0576]; ἐράσμιος [OL0591]; ἐραστός [OL0592]; ἐρατεινός [OL0593]; ἱμερόεις [OL0834]

desirable; attractive → ἱμερόεις [OL0834] • **desire** → βούλομαι [OL0326]; ἔρως [OL0623]; ζηλόω [OL0711]; ποθέω [OL1444]; πόθος [OL1445] • **desire, love, Eros** → ἔρως [OL0623] • **desire; value** →

ζηλόω [OL0711] • **desired** → ποθεινός [OL1443] • **desmeuō** → δεσμεύω [OL0407] • **desmos** → δεσμός [OL0408] • **despoina** → δέσποινα [OL0409] • **despotēs** → δεσπότης [OL0410] • **destine** → πόρω [OL1516] • **destined share** → αἶσα [OL0068] • **Destroyer** → ὀλετήρ [OL1250] • **destroyer of all** → παντολέτειρα [OL1358] • **destruction of life** → βιοφθορία [OL0310] • **destruction of life; life-ruin** → βιοφθορία [OL0310] • **destructive afflictions** → λῦμα [OL1068]

destructive fate → κήρ [OL0908] • **destructive fate; death-bringing danger** → κήρ [OL0908] • **deuro** → δεῦρο [OL0411] • **deviate** → παρεκβαίνω [OL1372] • **dew-clad** → δροσοείμων [OL0471] • **dewy** → δροσερός [OL0470] • **dexios** → δεξιός [OL0405] • **diakosmos** → διάκοσμος [OL0420] • **diakrinō** → διακρίνω [OL0421] • **diaktoros** → διάκτορος [OL0422] • **dianoia** → διάνοια [OL0423] • **diarrēgnymi** → διαρρήγνυμι [OL0424] • **diasōizō** → διασώζω [OL0425] • **didaskō** → διδάσκω [OL0426] • **didōmi** → δίδωμι [OL0430] • **Didymean** → Διδυμεύς [OL0427] • **didymētokos** → διδυμητόκος [OL0428] • **Didymeus** → Διδυμεύς [OL0427] • **didymos** → δίδυμος [OL0429]

Diēi → Δίῃ [OL0433] • **diepō** → διέπω [OL0431] • **dierpō** → διέρπω [OL0432] • **dikaios** → δίκαιος [OL0434] • **dikaiōs** → δικαίως [OL0436] • **dikaiosynē** → δικαιοσύνη [OL0435] • **Dikaiosyne** → δικαιοσύνη [OL0435] • **dikaspolos** → δικασπόλος [OL0437] • **dikē** → δίκη [OL0439] • **Dike** → δίκη [OL0439] • **dikerōs** → δίκερως [OL0438] • **Diktynna** → Δίκτυννα [OL0440] • **dimētōr** → διμήτωρ [OL0441] • **Diminution** → μείωσις [OL1114] • **Diminution; decrease** → μείωσις [OL1114] • **dimorphos** → δίμορφος [OL0442] • **din** → θόρυβος [OL0798] • **din; commotion** → θόρυβος [OL0798] • **dinē** → δίνη [OL0445] • **dineuma** → δίνευμα [OL0443] • **dineuō** → δινεύω [OL0444]

diōgma → δίωγμα [OL0452] • **diōkō** → διώκω [OL0453] • **Dione** → Διώνη [OL0454] • **Diōnē** → Διώνη [OL0454] • **Dionysian name** → Βρόμιος [OL0336] • **Dionysian title** → Εἰραφιώτης [OL0503]; ἐπάφιος [OL0570]; Εὔιος [OL0648] • **Dionysos** → Διόνυσος [OL0446] • **Dionysos as releaser** → Λυαῖος [OL1063] • **dios** → δῖος [OL0447] • **diphreutēs** → διφρευτής [OL0450] • **diphyēs** → διφυής [OL0451] • **directing power** → κυβερνήτειρα [OL0991] • **disastrous visitation** → ἄτη [OL0234] • **disclose or make known** → φράζω [OL1883] • **disclosure** → μήνυμα [OL1139] • **Disease** → νόσος [OL1204] • **Disease; sickness** → νόσος [OL1204] • **dismal** → λυγρός [OL1064]

dismiss → ἀποπέμπω [OL0186] • **disōmatos** → δισώματος [OL0449] • **dispatch** → πέμπω [OL1394] • **dispel** → ἀπαμαυρόω [OL0170] • **dispel; efface; darken away** → ἀπαμαυρόω [OL0170] • **display splendour** → ἀγάλλω [OL0004] • **disposition** → γνώμη [OL0379] • **dissimilar** → ἀνόμοιος [OL0151] • **dissolve** → λύω [OL1081] • **dissos** → δισσός [OL0448] • **distinguish** → διακρίνω [OL0421]; κρίνω [OL0967] • **distinguish, allot separately** → διακρίνω [OL0421] • **distinguish; judge; decide** → κρίνω [OL0967] • **distress** → ἄλγος [OL0087]; ἀνάγκη [OL0125]; ἀνία [OL0148]; λύπη [OL1069] • **distress; grief; pain** → ἀνία [OL0148]

distressing → ἀλγεσίθυμος [OL0085]; οἰκτρός [OL1237] • **disturbed** → ἔκπληκτος [OL0515] • **diverse** → πολύκριτος [OL1471] • **divine** → ἀμβρόσιος [OL0108]; δῖος [OL0447]; θεῖος [OL0771] • **divine fatherhood and comprehensive power** → Κρόνος [OL0971] • **divine healing and beneficent title** → Παιάν [OL1314] • **divine land or Dia** → Δίῃ [OL0433] • **divine land or Dia, uncertain printed form** → Δίῃ [OL0433] • **divine maiden** → νύμφη [OL1215] • **divine order and sacred interpretation** → Θέμις [OL0775] • **divine power** → δαίμων [OL0390] • **divine power, deity, Daimon** → δαίμων [OL0390] • **divine sovereignty and parentage** → Ζεύς [OL0707]

divine, illustrious → δῖος [OL0447] • **divinely inspired** → ἔνθεος [OL0551] • **diviner** → μάντις [OL1094] • **dnopheros** → δνοφερός [OL0455] • **do** → ἔρδω [OL0601] • **do, produce** → ἔρδω [OL0601] • **dōdeka** → δώδεκα [OL0480] • **dokimos** → δόκιμος [OL0456] • **dolios** → δόλιος [OL0457] • **doloplokos** → δολοπλόκος [OL0458] • **dolphin** → δελφίς [OL0401] • **domos** → δόμος [OL0459] • **doneō** → δονέω [OL0460] • **Doom** → μόρος [OL1157] • **Doom; allotted end** → μόρος [OL1157] • **Dorian** → Δώριος [OL0481] • **Dōrios** → Δώριος [OL0481] • **doristhenēs** → δορισθενής [OL0462] • **dōron** → δῶρον [OL0482] • **dotēr** → δοτήρ [OL0463]

double maternal or birth relation → διμήτωρ [OL0441] • **doxa** → δόξα [OL0461] • **drakaina** → δράκαινα [OL0464] • **drakōn** → δράκων [OL0466] • **drakonteios** → δρακόντειος [OL0465] • **draw** → ἕλκω [OL0535]; σπάω [OL1638] • **draw near** → πελάζω [OL1392] • **draw near; approach** → πελάζω [OL1392] • **draw or carry along** → σύρω [OL1684] • **draw or pull** → τιταίνω [OL1746] • **draw, pull along** → ἕλκω [OL0535] • **draw; pull; tear** → σπάω [OL1638] • **drawn in contrary directions** → ἀντίσπαστος [OL0159] • **dread** → δείδω [OL0396] • **dreadful** → δεινός [OL0399]; κρυερός [OL0975] • **Dream** → ὄνειρος [OL1264] • **Dream-filled** → ὀνειρήεις [OL1263]

Dream-filled; of dreams → ὀνειρήεις [OL1263] • **Dream; Oneiros** → ὄνειρος [OL1264] • **drepanon** → δρέπανον [OL0467] • **drive** → διώκω [OL0453]; ἐλαύνω [OL0524]; σεύω [OL1620] • **drive away** → διώκω [OL0453]; ἐλαύνω [OL0524] • **drive off** → ἀποπέμπω [OL0186] • **drive out** → ἐξελαύνω [OL0564] • **drive out, expel** → ἐξελαύνω [OL0564] • **drive, impel, drive away** → ἐλαύνω [OL0524] • **drive, pursue,**

drive away → διώκω [OL0453] • **drive; send away** → σεύω [OL1620] • **dromas** → δρομάς [OL0468] • **dromos** → δρόμος [OL0469] • **droseros** → δροσερός [OL0470] • **drosoeimōn** → δροσοείμων [OL0471] • **drymokharēs** → δρυμοχαρής [OL0474]

drymonios → δρυμόνιος [OL0472] • **drymos** → δρυμός [OL0473] • **duly allotted** → αἴσιμος [OL0069] • **duration** → αἰών [OL0072] • **duration; age; Aion** → αἰών [OL0072] • **dust** → κονία [OL0941] • **dwell about** → ἀμφιπολεύω [OL0123] • **dwell together with** → συνοικέω [OL1676] • **dwell within** → ἐνναίω [OL0553] • **dwelling** → δόμος [OL0459]; οἶκος [OL1236] • **Dwelling** → οἰκίον [OL1235] • **dwelling in fire** → ἐμπυρίφοιτος [OL0540] • **dwelling together** → σύνοικος [OL1677] • **Dwelling; home** → οἰκίον [OL1235] • **dynamai** → δύναμαι [OL0475] • **Dysaules** → Δυσαύλης [OL0476] • **Dysaulēs** → Δυσαύλης [OL0476] • **dyskritos** → δύσκριτος [OL0477]

dysmē → δυσμή [OL0479] • **dysmenēs** → δυσμενής [OL0478]

E

ear → ἔαρ [OL0483] • **Ear** → οὖς [OL1302] • **earinos** → ἐαρινός [OL0484] • **earth** → γῆ [OL0367]; χθών [OL1924] • **earth, ground, Gaia** → γῆ [OL0367] • **earth, land, ground** → χθών [OL1924] • **earth-breaking** → ῥηξίχθων [OL1592] • **earth-breaking; bursting from earth** → ῥηξίχθων [OL1592] • **earth-encompassing** → πάγγεος [OL1311] • **earth-holding** → γαιήοχος [OL0347] • **earth-shaker** → σεισίχθων [OL1613] • **earth-shaking** → ἐννοσίγαιος [OL0555] • **earthquake** → σεισμός [OL1614] • **earthquake; shaking** → σεισμός [OL1614] • **ease** → εὐχέρεια [OL0687] • **ease; favourable circumstances** → εὐχέρεια [OL0687] • **easily** → ῥεῖα [OL1589]

east → ἀνατολή [OL0138] • **easy birth** → εὐτοκία [OL0679] • **eat** → ἔδω [OL0494] • **echo** → ἠχώ [OL0757] • **Echo** → ἠχώ [OL0757] • **echo; Echo** → ἠχώ [OL0757] • **ecstatic woman** → θυιάς [OL0806] • **eddy** → δίνη [OL0445]; στροφάλιγξ [OL1654] • **eddy, circling motion** → δίνη [OL0445] • **edō** → ἔδω [OL0494] • **Education** → παιδεία [OL1315] • **Education; cultivated learning** → παιδεία [OL1315] • **ēerios** → ἠέριος [OL0731] • **ēeroeidēs** → ἠεροειδής [OL0732] • **ēeroeis** → ἠερόεις [OL0733] • **ēeromorphos** → ἠερόμορφος [OL0734] • **ēerophengēs** → ἠεροφεγγής [OL0736] • **ēerophoitis** → ἠεροφοῖτις [OL0737] • **ēerophoitos** → ἠερόφοιτος [OL0738]

ēeroplanktos → ἠερόπλαγκτος [OL0735] • **efface** → ἀπαμαυρόω [OL0170] • **effect** → ἔργον [OL0599] • **effective confidence** → θρασύτης [OL0800] • **effective in action** → ἐργάσιμος [OL0597] • **ēgatheos** → ἠγάθεος [OL0720] • **egeirō** → ἐγείρω [OL0485] • **egg-born** → ᾠογενής [OL1964] • **egremakhē** → ἐγρεμάχη [OL0489] • **Egypt** → Αἴγυπτος [OL0053] • **eiaroterpēs** → εἰαροτερπής [OL0497] • **eidos** → εἶδος [OL0498] • **eikō** → εἴκω [OL0499] • **Eileithyia** → Εἰλείθυια [OL0500] • **Eileithyia, birth-helper** → Εἰλείθυια [OL0500] • **eileō** → εἰλέω [OL0501] • **eimi** → εἰμί [OL0502] • **ēios** → ἤιος [OL0739] • **Eiraphiōtēs** → Εἰραφιώτης [OL0503]

Eiraphiotes → Εἰραφιώτης [OL0503] • **Eiraphiotes, Dionysian title** → Εἰραφιώτης [OL0503] • **eirēnē** → εἰρήνη [OL0504] • **Eirene** → εἰρήνη [OL0504] • **eisaphikneomai** → εἰσαφικνέομαι [OL0505] • **eiserkhomai** → εἰσέρχομαι [OL0506] • **eisoraō** → εἰσοράω [OL0507] • **ekgignomai** → ἐκγίγνομαι [OL0509] • **ekgonos** → ἔκγονος [OL0510] • **ekhō** → ἔχω [OL0702] • **ēkhō** → ἠχώ [OL0757] • **ekhthō** → ἔχθω [OL0701] • **ekhthros** → ἐχθρός [OL0700] • **eklyō** → ἐκλύω [OL0512] • **ekpaglos** → ἔκπαγλος [OL0513] • **ekpempō** → ἐκπέμπω [OL0514] • **ekphainō** → ἐκφαίνω [OL0522] • **ekplēktos** → ἔκπληκτος [OL0515] • **ekprokaleomai** → ἐκπροκαλέομαι [OL0516]

ekprophainō → ἐκπροφαίνω [OL0517] • **ekteleō** → ἐκτελέω [OL0518] • **ektopios** → ἐκτόπιος [OL0519] • **ektos** → ἐκτός [OL0520] • **ektrephō** → ἐκτρέφω [OL0521] • **elaphēbolos** → ἐλαφηβόλος [OL0525] • **elaphos** → ἔλαφος [OL0526] • **elaphros** → ἐλαφρός [OL0527] • **elasippos** → ἐλάσιππος [OL0523] • **elaunō** → ἐλαύνω [OL0524] • **eldest** → πρέσβυς [OL1531] • **eldest-born** → πρεσβυγένεθλος [OL1530] • **eldest-born; born before** → πρεσβυγένεθλος [OL1530] • **ēlektris** → ἠλεκτρίς [OL0740] • **element** → στοιχεῖον [OL1652] • **Eleusinian** → Ἐλευσίνιος [OL0528] • **Eleusinios** → Ἐλευσίνιος [OL0528] • **Eleusis** → Ἐλευσίς [OL0529] • **elevated mass** → ὄχθος [OL1306]

elpis → ἐλπίς [OL0536] • **ēmar** → ἦμαρ [OL0742] • **emballō** → ἐμβάλλω [OL0537] • **embasileuō** → ἐμβασιλεύω [OL0538] • **embodiment** → σῶμα [OL1688] • **emit** → ἵημι [OL0827] • **emotional impulse** → θυμός [OL0808] • **empalin** → ἔμπαλιν [OL0539] • **empyriphoitos** → ἐμπυρίφοιτος [OL0540] • **emulation** → ζῆλος [OL0710] • **emulation; admired distinction** → ζῆλος [OL0710] • **enaerios** → ἐναέριος [OL0542] • **enagōnios** → ἐναγώνιος [OL0541] • **enalios** → ἐνάλιος [OL0543] • **enallassō** → ἐναλλάσσω [OL0544] • **enargēs** → ἐναργής [OL0545] • **enarmonios** → ἐναρμόνιος [OL0546] • **enausma** → ἔναυσμα [OL0547] • **enchant** → θέλγω [OL0772]

enclose → ἀποκλείω [OL0183]; ἔργω [OL0600] • **enclose, contain** → ἔργω [OL0600] • **encompass** → περιβάλλω [OL1400] • **end** → πέρας [OL1399] • **end or completion** → τελευτή [OL1715] • **end, outcome or goal** → τέλος [OL1717] • **enduring** → αἰώνιος [OL0073] • **enēmai** → ἐνῆμαι [OL0550] •

enemy → δυσμενής [OL0478] • **enepō** → ἐνέπω [OL0548] • **eniautos** → ἐνιαυτός [OL0552] • **enkatarraptō** → ἐγκαταρράπτω [OL0486] • **enkatatithēmi** → ἐγκατατίθημι [OL0487] • **enkhos** → ἔγχος [OL0490] • **enkyklios** → ἐγκύκλιος [OL0488] • **enlivening spark** → ἔναυσμα [OL0547] • **ennaiō** → ἐνναίω [OL0553] • **ennea** → ἐννέα [OL0554] • **ennosigaios** → ἐννοσίγαιος [OL0555]

ennykhios → ἐννύχιος [OL0557] • **enodios** → ἐνόδιος [OL0558] • **enoditis** → ἐνοδῖτις [OL0559] • **enoplios** → ἐνόπλιος [OL0560] • **enoplos** → ἔνοπλος [OL0561] • **ēnoreē** → ἠνορέη [OL0745] • **enrich** → πλουτοδοτέω [OL1437] • **enter** → εἰσέρχομαι [OL0506]; ἐπιβαίνω [OL0577] • **enter, set foot in** → ἐπιβαίνω [OL0577] • **entheos** → ἔνθεος [OL0551] • **entire** → ἅπας [OL0171] • **Entreaty** → λιτή [OL1053] • **entwined** → πλοκίη [OL1435] • **envy** → φθόνος [OL1848] • **enydros** → ἔνυδρος [OL0562] • **enzeugnymi** → ἐνζεύγνυμι [OL0549] • **ēōs** → ἠώς [OL0758] • **epagallomai** → ἐπαγάλλομαι [OL0565] • **epagō** → ἐπάγω [OL0566] • **epakouō** → ἐπακούω [OL0567]

epaphios → ἐπάφιος [OL0570] • **Epaphios** → ἐπάφιος [OL0570] • **Epaphios, Dionysian title** → ἐπάφιος [OL0570] • **eparēgō** → ἐπαρήγω [OL0568] • **eparōgos** → ἐπαρωγός [OL0569] • **epegeirō** → ἐπεγείρω [OL0571] • **epembainō** → ἐπεμβαίνω [OL0572] • **epembatēs** → ἐπεμβάτης [OL0573] • **epēratos** → ἐπήρατος [OL0576] • **eperkhomai** → ἐπέρχομαι [OL0574] • **epeuazō** → ἐπευάζω [OL0575] • **ephetmē** → ἐφετμή [OL0694] • **ephistēmi** → ἐφίστημι [OL0695] • **ephodos** → ἔφοδος [OL0696] • **ephoraō** → ἐφοράω [OL0697] • **ephormainō** → ἐφορμαίνω [OL0698] • **ephyperthe** → ἐφύπερθε [OL0699] • **epibainō** → ἐπιβαίνω [OL0577] • **epibrithō** → ἐπιβρίθω [OL0578]

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feminine → θῆλυς [OL0786] • **fertile** → γονιμώδης [OL0382]; πίων [OL1428] • **fertile, productive** → γονιμώδης [OL0382] • **festive procession** → κῶμος [OL1013] • **festivity** → θαλία [OL0764] • **festivity; flourishing celebration** → θαλία [OL0764] • **fetter** → δεσμεύω [OL0407]; πέδη [OL1386] • **fetter; bond** → πέδη [OL1386] • **fickle** → ἀλλοπρόσαλλος [OL0099] • **fickle; shifting; unstable** → ἀλλοπρόσαλλος [OL0099] • **fierce** → βαρύθυμος [OL0290]; ζαμενής [OL0703] • **fierce-spirited** → ἀγριόθυμος [OL0025] • **fierce-spirited; untamed in temper** → ἀγριόθυμος [OL0025] • **fierce; forceful** → ζαμενής [OL0703]

fiercely unmasterable → ἀμαιμάκετος [OL0107] • **fiery** → αἰθαλόεις [OL0057]; πυρόεις [OL1582] • **fiery or flaming** → φλογερός [OL1872] • **fifty** → πεντήκοντα [OL1396] • **find** → εὑρίσκω [OL0667] • **find; obtain** → εὑρίσκω [OL0667] • **fine** → καλός [OL0870] • **fire** → πῦρ [OL1573] • **fire-bearing** → πυρφόρος [OL1585] • **fire-born** → πυροσπόρε [OL1583] • **fire-breathing** → πυρίπνοος [OL1578] • **fire-bright** → πυραυγής [OL1574] • **fire-coursing** → πυρίδρομος [OL1577] • **fire-ranging** → ἐμπυρίφοιτος [OL0540] • **fire-ranging, dwelling in fire** → ἐμπυρίφοιτος [OL0540] • **fire-roaring** → πυρίβρομος [OL1576]

fire-roaring; fire-thundering → πυρίβρομος [OL1576] • **fire-sowing** → πυροσπόρε [OL1583] • **fire-sowing; fire-born** → πυροσπόρε [OL1583] • **fire-thundering** → πυρίβρομος [OL1576] • **firebrand** → δαλός [OL0392] • **firebrand, torch** → δαλός [OL0392] • **firmly strong** → κραταιός [OL0960] • **first** → πρῶτος [OL1562] • **first-born** → πρωτογένεια [OL1559]; πρωτογενής [OL1560]; πρωτόγονος [OL1561] • **first-born; primordial** → πρωτογενής [OL1560] • **first-born; primordial goddess** → πρωτογένεια [OL1559] • **first-born; Protogonos** → πρωτόγονος [OL1561] • **first-generating** → ἀρχιγένεθλος [OL0213] • **first; foremost; primordial** → πρῶτος [OL1562]

fit together → ἁρμόζω [OL0201] • **fit together; tune** → ἁρμόζω [OL0201] • **fitted into harmony** → ἐναρμόνιος [OL0546] • **fitting** → αἴσιμος [OL0069] • **fitting time** → καιρός [OL0859] • **fitting time; season** → καιρός [OL0859] • **fitting together** → ἁρμονία [OL0202] • **fitting; auspicious; duly allotted** → αἴσιμος [OL0069] • **flame** → φλόξ [OL1874] • **flaming** → φλογόεις [OL1873] • **flash** → ἀστράπτω [OL0226]; αὐγή [OL0242]; στεροπή [OL1648] • **flash forth** → ἀπαστράπτω [OL0172] • **flash forth; send out lightning** → ἀπαστράπτω [OL0172] • **flash; lighten** → ἀστράπτω [OL0226] • **flashing gleam** → μαρμαρυγή [OL1096]

flee or escape → φεύγω [OL1846] • **flesh-destroying** → σαρκοφθόρος [OL1608] • **floor** → δάπεδον [OL0395] • **flourish** → βρύω [OL0344]; θάλλω [OL0765] • **flourish abundantly** → βρυάζω [OL0343] • **flourish; bloom** → θάλλω [OL0765] • **flourishing** → εὐτραφής [OL0680]; θαλερός [OL0762]; λιπαρός [OL1047]; πολυθάλμιος [OL1465] • **flourishing all around** → ἀμφιθαλής [OL0122] • **flourishing celebration** → θαλία [OL0764] • **Flourishing in waves** → κυμοθαλής [OL1005] • **flourishing offspring** → θάλος [OL0766] • **flourishing on both sides** → ἀμφιθαλής [OL0122] • **flourishing on both sides; flourishing all around** → ἀμφιθαλής [OL0122]

flourishing well-being → ὄλβος [OL1248] • **flourishing; blooming** → θαλερός [OL0762] • **Flow** → νᾶμα [OL1172] • **flow or stream** → χεῦμα [OL1921] • **Flow; stream of liquid** → νᾶμα [OL1172] • **flower** → ἄνθος [OL0146] • **flower-like** → ἀνθεμοειδής [OL0145] • **flower-like in beauty** → καλυκῶπις [OL0871] • **flower; blossom** → ἄνθος [OL0146] • **flowery** → ἀνθεμοειδής [OL0145] • **flowery; flower-like** →

ἀνθεμοειδής [OL0145] • **flowing from rock** → πετρόρρυτος [OL1413] • **flowing from springs** → πηγόρρυτος [OL1416] • **flowing water** → νασμός [OL1176] • **fluid throughout** → πάνρυτος [OL1346] • **fly** → ποτάομαι [OL1521]

fly; range on the wing → ποτάομαι [OL1521] • **flying** → πτηνός [OL1566] • **foam-born** → ἀφρογενής [OL0264] • **fold** → κόλπος [OL0937] • **foot** → πούς [OL1524] • **foot-stamping** → ποσσίκροτος [OL1519] • **footstep** → ἴχνος [OL0849] • **footstep; track** → ἴχνος [OL0849] • **force** → ἰσχύς [OL0848] • **Force** → μένος [OL1124] • **Force; strength; impulse** → μένος [OL1124] • **forceful** → ἄλκιμος [OL0095]; βίαιος [OL0301]; ζαμενής [OL0703]; κρατερός [OL0961]; ὄβριμος [OL1226] • **forefather** → πρόγονος [OL1534] • **foremost** → πρῶτος [OL1562] • **forethought** → πρόνοια [OL1540] • **forethought; providential care** → πρόνοια [OL1540]

Forgetfulness → λήθη [OL1037] • **Forgetfulness; Lethe** → λήθη [OL1037] • **form** → ἰδέα [OL0819] • **Form** → μορφή [OL1159] • **form; appearance** → ἰδέα [OL0819] • **Form; visible configuration** → μορφή [OL1159] • **formidable** → δεινός [OL0399] • **formidable, dreadful, awe-inspiring** → δεινός [OL0399] • **forming or stamping** → τυπῶτις [OL1784] • **Fortune, Tyche** → τύχη [OL1786] • **forward movement** → ὁρμή [OL1281] • **fostering flourishing** → αὐξιθαλής [OL0250] • **fostering growth** → φυτάλιος [OL1898] • **fostering the seasons** → ὡροτρόφος [OL1969] • **foundation** → βάθρον [OL0270]; ἕδρανον [OL0493]; πυθμήν [OL1569]; ῥίζα [OL1594]; ῥίζωμα [OL1595]

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greatly desired → πολυήρατος [OL1464] • **greatly revered mistress** → πολυπότνια [OL1491] • **greatly valued** → πολύτιμος [OL1498] • **greedily** → ἁπλήστως [OL0181] • **green shoots or grass** → χλόη [OL1927] • **green-formed** → χλοόμορφος [OL1929] • **green-fruited** → χλοόκαρπος [OL1928] • **grey-eyed** → γλαυκῶπις [OL0375] • **grey-eyed, bright-eyed** → γλαυκῶπις [OL0375] • **grief** → ἀνία [OL0148] • **Grief** → λύπη [OL1069] • **Grief; distress** → λύπη [OL1069] • **grievous** → ἀλγινόεις [OL0086] • **Grievous** → λυγρός [OL1064] • **Grievous; dismal** → λυγρός [OL1064] • **grievously pained** → βαρυαλγής [OL0288]

grievously pained; heavy with pain → βαρυαλγής [OL0288] • **grievously unfortunate** → κακόποτμος [OL0861] • **grim** → βλοσυρός [OL0315] • **grim, fearsome** → βλοσυρός [OL0315] • **groan** → στοναχέω [OL1653] • **groan; resound with groaning** → στοναχέω [OL1653] • **ground** → γῆ [OL0367]; δάπεδον [OL0395]; πέδον [OL1388]; χθών [OL1924] • **ground, floor** → δάπεδον [OL0395] • **ground; surface** → πέδον [OL1388] • **grow** → αὐξάνω [OL0247] • **grow red** → ἐρυθαίνω [OL0620] • **grow serene** → γαληνιάω [OL0349] • **growth** → αὔξησις [OL0248] • **growth or natural development** → φυή [OL1892] • **growth-fostering** → αὐξίτροφος [OL0251]

growth-nurturing → ἀεξίτροφος [OL0040] • **growth; increase** → αὔξησις [OL0248] • **Gryneian** → Γρυνεῖος [OL0384] • **Gryneian, title of Apollo** → Γρυνεῖος [OL0384] • **Gryneios** → Γρυνεῖος [OL0384] • **guardian** → φύλαξ [OL1893] • **guardian of good faith** → πιστοφύλαξ [OL1426] • **guide** → διάκτορος [OL0422]; ἡγεμόνη [OL0722]; σημάντωρ [OL1621] • **Guide** → ὁδηγητήρ [OL1228] • **guide toward good** → καθοδηγός [OL0856] • **guide, conductor, messenger** → διάκτορος [OL0422] • **guiding power** → ἡγήτωρ [OL0726] • **guile** → ἀπάτη [OL0173] • **guile-weaving** → δολοπλόκος [OL0458] • **gyalon** → γύαλον [OL0385] • **gymnas** → γυμνάς [OL0387]

gymnazō → γυμνάζω [OL0386]

H

habrokomēs → ἁβροκόμης [OL0002] • **Hades** → Ἅιδης [OL0054] • **Hades; the underworld** → Ἅιδης [OL0054] • **hagios** → ἅγιος [OL0012] • **hagnisma** → ἅγνισμα [OL0020] • **hagnopolos** → ἁγνοπόλος [OL0021] • **hagnos** → ἁγνός [OL0022] • **hagnotelēs** → ἁγνοτελής [OL0023] • **Haidēs** → Ἅιδης [OL0054] • **haima** → αἷμα [OL0062] • **haimassō** → αἱμάσσω [OL0063] • **Hair-raising** → ὀρθοέθειρος [OL1277] • **half-completing** → ἡμιτελής [OL0744] • **halidoupos** → ἁλίδουπος [OL0091] • **halikymōn** → ἁλικύμων [OL0092] • **halirrothios** → ἁλιρρόθιος [OL0093] • **halma** → ἅλμα [OL0102] • **halmyros** → ἁλμυρός [OL0103] • **halōaios** → ἁλωαῖος [OL0105] • **hals** → ἅλς [OL0104]

hamadryad → ἁμαδρυάς [OL0106] • **hamadryad; tree-associated nymph** → ἁμαδρυάς [OL0106] • **hamadryas** → ἁμαδρυάς [OL0106] • **hand** → χείρ [OL1920] • **hapalos** → ἁπαλός [OL0169] • **hapas** → ἅπας [OL0171] • **Harbour** → ὅρμος [OL1283] • **Harbour; anchorage** → ὅρμος [OL1283] • **hard to discern** → δύσκριτος [OL0477] • **hard to discern, hard to judge** → δύσκριτος [OL0477] • **hard to judge** → δύσκριτος [OL0477] • **hard to restrain** → δεινοκάθεκτος [OL0398] • **harma** → ἅρμα [OL0200] • **harmful** → κακός [OL0862] • **harmlessly** → ἀβλάπτως [OL0001] • **harmlessly; without injury** → ἀβλάπτως [OL0001] • **harmonia** → ἁρμονία [OL0202]

harmonious → ἐναρμόνιος [OL0546] • **harmonious, fitted into harmony** → ἐναρμόνιος [OL0546] • **harmony** → ἁρμονία [OL0202] • **harmony; fitting together; musical order** → ἁρμονία [OL0202] • **harmozō** → ἁρμόζω [OL0201] • **harness** → ζεύγνυμι [OL0705] • **harpagimaios** → ἁρπαγιμαῖος [OL0206] • **harsh** → πικρός [OL1422] • **harsh or grievous** → χαλεπός [OL1904] • **hate** → ἔχθω [OL0701]; στυγέω [OL1656] • **hate; abhor** → στυγέω [OL1656] • **hate; reject** → ἔχθω [OL0701] • **have** → ἔχω [OL0702] • **have; hold; occupy; maintain** → ἔχω [OL0702] • **Having hidden dwellings** → κρυψίδομος [OL0979] • **having many children** → πολύτεκνος [OL1496]

having watery paths → ὑγροκέλευθος [OL1789] • **head** → κάρα [OL0874]; κάρηνον [OL0875]; κεφαλή [OL0906] • **head; summit** → κάρα [OL0874] • **headband-wearing** → μιτρηφόρος [OL1146] • **healer** → ἰατήρ [OL0816] • **Healing** → παιωνίς [OL1319] • **Healing; remedial, feminine form** → παιωνίς [OL1319] • **health and Hygieia** → ὑγίεια [OL1787] • **health-giving** → ὑγιεινός [OL1788] • **hear** → ἀκούω [OL0080]; ἐπακούω [OL0567]; κλύω [OL0930] • **hear, attend to** → ἐπακούω [OL0567] • **hear; give heed** → κλύω [OL0930] • **hear; listen** → ἀκούω [OL0080] • **heart** → ἦτορ [OL0755]; θυμός [OL0808]; πραπίδες [OL1526] • **Heart-gladdening** → ὀλβιόθυμος [OL1243]

Heart-gladdening; of blessed spirit → ὀλβιόθυμος [OL1243] • **heart-paining** → ἀλγεσίθυμος [OL0085] • **heart-paining; distressing** → ἀλγεσίθυμος [OL0085] • **heart-shaking** → κλονοκάρδιος [OL0928] • **heart-shaking; terrifying** → κλονοκάρδιος [OL0928] • **heart; inward mind** → πραπίδες [OL1526] • **heart; power and disposition** → ἦτορ [OL0755] • **heart; spirit; emotional impulse** → θυμός [OL0808] • **heat** → θέρμη [OL0781]; καῦσις [OL0892] • **heat; warmth** → θέρμη [OL0781] • **Heaven** → οὐρανός [OL1298] • **Heaven; Ouranos** → οὐρανός [OL1298] • **Heavenly** → οὐράνιος [OL1293] • **heavenly goddess or Muse** → Οὐρανία [OL1292]

Heavenly; belonging to heaven → οὐράνιος [OL1293] • **heavily roaring** → βαρυβρεμέτειρα [OL0289] • **heavy** → βαρύς [OL0293] • **heavy in spirit** → βαρύθυμος [OL0290] • **heavy in spirit; fierce; heavy-hearted** → βαρύθυμος [OL0290] • **heavy upon the chariot** → βρισάρματος [OL0335] • **heavy with pain** → βαρυαλγής [OL0288] • **heavy-hearted** → βαρύθυμος [OL0290] • **heavy-roaring** → βαρύκτυπος [OL0291] • **heavy; burdensome; intense** → βαρύς [OL0293] • **hēbē** → ἥβη [OL0719] • **Hebe** → ἥβη [OL0719] • **hedos** → ἕδος [OL0491] • **hedra** → ἕδρα [OL0492] • **hedranon** → ἕδρανον [OL0493] • **hēdyepēs** → ἡδυεπής [OL0727] • **hēdypnoos** → ἡδύπνοος [OL0728]

hēdyprosōpos → ἡδυπρόσωπος [OL0729] • **hēdys** → ἡδύς [OL0730] • **hēgemonē** → ἡγεμόνη [OL0722] • **hēgemoneuō** → ἡγεμονεύω [OL0721] • **hēgeomai** → ἡγέομαι [OL0723] • **hēgēteira** → ἡγήτειρα [OL0725] • **hēgetēs** → ἡγέτης [OL0724] • **hēgētōr** → ἡγήτωρ [OL0726] • **height of flourishing** → ἀκμή [OL0077] • **Hekate** → Ἑκάτη [OL0508] • **Hekatē** → Ἑκάτη [OL0508] • **hekēbolos** → ἑκηβόλος [OL0511] • **held in the bosom or lap** → ὑποκόλπιος [OL1815] • **heligmos** → ἑλιγμός [OL0530] • **helikoblepharos** → ἑλικοβλέφαρος [OL0531] • **helikodromos** → ἑλικοδρόμος [OL0532] • **helikōps** → ἑλίκωψ [OL0533] • **hēlios** → ἥλιος [OL0741] • **Helios** → ἥλιος [OL0741]

helissō → ἑλίσσω [OL0534] • **helkō** → ἕλκω [OL0535] • **Helmswoman** → κυβερνήτειρα [OL0991] • **Helmswoman; directing power** → κυβερνήτειρα [OL0991] • **helper** → ἀρωγός [OL0214]; ἐπαρωγός [OL0569]; ἐπίκουρος [OL0581]; ἐπιτάρροθος [OL0586] • **helper, assisting** → ἐπαρωγός [OL0569] • **helper, defender** → ἐπίκουρος [OL0581] • **helper, protector** → ἐπιτάρροθος [OL0586] • **helper; aid-giver** → ἀρωγός [OL0214] • **hēmeros** → ἥμερος [OL0743] • **hēmitelēs** → ἡμιτελής [OL0744] • **hennymi** → ἔννυμι [OL0556] • **Hephaestus** → Ἥφαιστος [OL0756] • **Hēphaistos** → Ἥφαιστος [OL0756] • **heptaphaēs** → ἑπταφαής [OL0588] • **heptaporos** → ἑπτάπορος [OL0587]

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increase; grow; wax; strengthen → αὐξάνω [OL0247] • **increaser** → αὐξητής [OL0249] • **increaser; promoter of growth** → αὐξητής [OL0249] • **indication** → σημεῖον [OL1622] • **indiscriminate** → ἄκριτος [OL0081] • **indiscriminate; undifferentiating** → ἄκριτος [OL0081] • **inexperienced** → ἀμύητος [OL0118] • **informer** → μηνυτήρ [OL1140] • **Initiate** → μύστης [OL1163] • **Initiate; participant in mysteries** → μύστης [OL1163] • **inner hollow** → μυχός [OL1168]

Ino → Ἰνώ [OL0836] • **Inō** → Ἰνώ [OL0836] • **insatiably** → ἀπλήστως [OL0181] • **insatiably; greedily** → ἀπλήστως [OL0181] • **instructor** → καθηγήτειρα [OL0855] • **instrument** → ὅπλον [OL1268] • **intelligence** → νόος [OL1203] • **intense** → βαρύς [OL0293] • **intensely shining** → παμφανόων [OL1333] • **intention** → βουλή [OL0325]; γνώμη [OL0379] • **interpreter** → ἑρμηνεύς [OL0615]; προφήτης [OL1555] • **interpreter of sacred signs** → ἱεροσκόπος [OL0823] • **interpreter, expounder** → ἑρμηνεύς [OL0615] • **interval** → χρόνος [OL1942] • **interwoven** → πλοκίη [OL1435] • **interwoven; entwined** → πλοκίη [OL1435] • **inventive of arts** → εὑρεσίτεχνος [OL0666]

invincible → ἀνίκητος [OL0150] • **invisible** → ἀφανής [OL0260] • **invocatory title of Phoebus** → ἥιος [OL0739] • **invoke** → ἀνακαλέω [OL0130]; αὐδάω [OL0244]; ἐπικέλομαι [OL0580]; καλέω [OL0864]; κικλήσκω [OL0912]; κλήζω [OL0925] • **invoke; call by name** → κλήζω [OL0925] • **invoke; call upon** → ἀνακαλέω [OL0130] • **inward life** → ψυχή [OL1953] • **inward mind** → πραπίδες [OL1526] • **iobolos** → ἰοβόλος [OL0837] • **iokheaira** → ἰοχέαιρα [OL0838] • **irresistible** → ἀμαιμάκετος [OL0107] • **irresistible; fiercely unmasterable** → ἀμαιμάκετος [OL0107] • **irreversible** → ἀνυπόστροφος [OL0164] • **irreversible; allowing no return** → ἀνυπόστροφος [OL0164]

Isis → Ἶσις [OL0843] • **iskhys** → ἰσχύς [OL0848] • **isorropia** → ἰσορροπία [OL0844] • **isos** → ἴσος [OL0845] • **isotēs** → ἰσότης [OL0846] • **ivy-abounding** → κισσόβρυος [OL0916] • **ivy-bearing** → κισσοφόρος [OL0917] • **ivy-delighting** → κισσοχαρής [OL0918]

J

join → συνέρχομαι [OL1670] • **journey** → πορεία [OL1511] • **joy** → γῆθος [OL0369]; χαρά [OL1909] • **joyful** → γηθόσυνος [OL0370] • **joyful, rejoicing** → γηθόσυνος [OL0370] • **judge** → βραβευτής [OL0329]; βραβεύω [OL0330]; δικασπόλος [OL0437]; κρίνω [OL0967] • **judge, arbiter** → βραβευτής [OL0329] • **judge, award** → βραβεύω [OL0330] • **judgment** → γνώμη [OL0379]; δίκη [OL0439] • **judgment, intention, disposition** → γνώμη [OL0379] • **just** → δίκαιος [OL0434] • **just, righteous** → δίκαιος [OL0434] • **justice** → δικαιοσύνη [OL0435]; δίκη [OL0439] • **justice, judgment, Dike** → δίκη [OL0439] • **justice, righteousness, Dikaiosyne** → δικαιοσύνη [OL0435]

justly → δικαίως [OL0436]

K

Kabeiroi → Κάβειροι [OL0850] • **Kadmeios** → Καδμεῖος [OL0851] • **Kadmēis** → Καδμηίς [OL0852] • **kairos** → καιρός [OL0859] • **kakia** → κακία [OL0860] • **kakopotmos** → κακόποτμος [OL0861] • **kakos** → κακός [OL0862] • **kakotēs** → κακότης [OL0863] • **kaleō** → καλέω [OL0864] • **kallietheiros** → καλλιέθειρος [OL0865] • **Kalliopē** → Καλλιόπη [OL0866] • **kalliparēios** → καλλιπάρῃος [OL0867] • **kalliplokamos** → καλλιπλόκαμος [OL0868] • **kalliteknos** → καλλίτεκνος [OL0869] • **kalos** → καλός [OL0870] • **kalykōpis** → καλυκῶπις [OL0871] • **kalyptō** → καλύπτω [OL0872] • **kamatos** → κάματος [OL0873] • **kara** → κάρα [OL0874] • **karēnon** → κάρηνον [OL0875]

karpimos → κάρπιμος [OL0876] • **karpodoteira** → καρποδότειρα [OL0877] • **karpos** → καρπός [OL0878] • **karpotrophos** → καρποτρόφος [OL0879] • **karterokheir** → καρτερόχειρ [OL0880] • **kasignētos** → κασίγνητος [OL0881] • **katadeiknymi** → καταδείκνυμι [OL0883] • **katagō** → κατάγω [OL0882] • **kataibatēs** → καταιβάτης [OL0884] • **katakhthonios** → καταχθόνιος [OL0889] • **katapauō** → καταπαύω [OL0885] • **katastilbō** → καταστίλβω [OL0886] • **katatithēmi** → κατατίθημι [OL0887] • **kataugasteira** → καταυγάστειρα [OL0888] • **katekhō** → κατέχω [OL0890] • **katharos** → καθαρός [OL0853] • **katharsios** → καθάρσιος [OL0854] • **kathēgēteira** → καθηγήτειρα [OL0855]

kathodēgos → καθοδηγός [OL0856] • **kathoraō** → καθοράω [OL0857] • **kathyperteros** → καθυπέρτερος [OL0858] • **katiskhō** → κατίσχω [OL0891] • **kausis** → καῦσις [OL0892] • **kednos** → κεδνός [OL0893] • **kēdos** → κῆδος [OL0907] • **keen-sighted** → εὔσκοπος [OL0675] • **keen-sighted; watchful** → εὔσκοπος [OL0675] • **keep away** → ἀπερύκω [OL0179] • **keep away; ward off** → ἀπερύκω [OL0179] • **keep company** → σύνειμι (be with, from εἰμί) [OL1669] • **keep or guard** → τηρέω [OL1735] • **keep safe** → διασῴζω [OL0425] • **keep silence** → σιγάω [OL1623] • **keeper or protectress of dogs** → σκυλακῖτις [OL1633] • **keimai** → κεῖμαι [OL0894]

keladeō → κελαδέω [OL0895] • **kelainokhrōs** → κελαινόχρως [OL0896] • **kephalē** → κεφαλή [OL0906] • **kēr** → κήρ [OL0908] • **kerannymi** → κεράννυμι [OL0897] • **kerasphoros** → κερασφόρος [OL0899] • **kerastēs** → κεράστης [OL0898] • **keraunios** → κεραύνιος [OL0900] • **keraunos** → κεραυνός [OL0901] •

kerdemporos → κερδέμπορος [OL0902] • **keroeis** → κερόεις [OL0903] • **kēryx** → κῆρυξ [OL0909] • **kētos** → κῆτος [OL0910] • **keuthmōn** → κευθμών [OL0904] • **keuthos** → κεῦθος [OL0905] • **key** → κλείς [OL0921] • **key-holder** → κληδοῦχος [OL0924] • **key; control of access and allotment** → κλείς [OL0921] • **khairō** → χαίρω [OL1903]

khalepos → χαλεπός [OL1904] • **khalinos** → χαλινός [OL1905] • **khalkokorystēs** → χαλκοκορυστής [OL1906] • **khalkokrotos** → χαλκόκροτος [OL1907] • **khalkotoreutos** → χαλκοτόρευτος [OL1908] • **khara** → χαρά [OL1909] • **kharidōtis** → χαριδῶτις [OL1910] • **kharieis** → χαρίεις [OL1911] • **kharis** → χάρις [OL1913] • **kharitōpēs** → χαριτώπης [OL1914] • **kharitōpis** → χαριτῶπις [OL1915] • **kharizomai** → χαρίζομαι [OL1912] • **kharma** → χάρμα [OL1916] • **kharmosynē** → χαρμοσύνη [OL1917] • **kheimerios** → χειμέριος [OL1918] • **kheimōn** → χειμών [OL1919] • **kheir** → χείρ [OL1920] • **kheō** → χέω [OL1922] • **kheuma** → χεῦμα [OL1921]

khionōdēs → χιονώδης [OL1925] • **khitōn** → χιτών [OL1926] • **khloē** → χλόη [OL1927] • **khlookarpos** → χλοόκαρπος [OL1928] • **khloomorphos** → χλοόμορφος [OL1929] • **kholoō** → χολόω [OL1931] • **kholos** → χόλος [OL1930] • **khoreia** → χορεία [OL1932] • **khoreuō** → χορεύω [OL1934] • **khoreutēs** → χορευτής [OL1933] • **khoroimanēs** → χοροιμανής [OL1935] • **khoropaigmōn** → χοροπαίγμων [OL1936] • **khoropoios** → χοροποιός [OL1937] • **khoros** → χορός [OL1938] • **khōros** → χῶρος [OL1949] • **khrēsmōidos** → χρησμῳδός [OL1940] • **khrēsmos** → χρησμός [OL1939] • **khroia** → χροιά [OL1941] • **khronos** → χρόνος [OL1942] • **khrysaugēs** → χρυσαυγής [OL1943]

khryseopēlēx → χρυσεοπήληξ [OL1944] • **khryseos** → χρύσεος [OL1945] • **khryseoteuktos** → χρυσεότευκτος [OL1946] • **khrysokomēs** → χρυσοκόμης [OL1947] • **khrysolyrēs** → χρυσολύρης [OL1948] • **khthōn** → χθών [OL1924] • **khthonios** → χθόνιος [OL1923] • **kiklēskō** → κικλήσκω [OL0912] • **kill** → φονεύω [OL1880] • **kind** → φῦλον [OL1895] • **kind, race, company of creatures** → φῦλον [OL1895] • **kindle** → ἀναίθω [OL0129] • **kindle; set alight** → ἀναίθω [OL0129] • **kindling** → ἔναυσμα [OL0547] • **kindling, enlivening spark** → ἔναυσμα [OL0547] • **kindly** → προσηνής [OL1546] • **kindly disposed** → εὐμενής [OL0655]

kindly in disposition → ἀγανόφρων [OL0007] • **kindly-minded** → εὔφρων [OL0686] • **kindly-minded; cheerful** → εὔφρων [OL0686] • **kindly; gentle; beneficial** → προσηνής [OL1546] • **kindynos** → κίνδυνος [OL0913] • **kineō** → κινέω [OL0914] • **kinēsiphoros** → κινησιφόρος [OL0915] • **king** → βασιλεύς [OL0295] • **King of all** → παμβασιλεύς [OL1327] • **king; sovereign; most kingly** → βασιλεύς [OL0295] • **kissobryos** → κισσόβρυος [OL0916] • **kissokharēs** → κισσοχαρής [OL0918] • **kissophoros** → κισσοφόρος [OL0917] • **kithara** → κιθάρα [OL0911] • **klados** → κλάδος [OL0919] • **klēidoukhos** → κληδοῦχος [OL0924] • **kleinos** → κλεινός [OL0920]

Kleiō → Κλειώ [OL0922] • **kleis** → κλείς [OL0921] • **klēizō** → κλήζω [OL0925] • **kleos** → κλέος [OL0923] • **klēsiē** → κλησίη [OL0926] • **kloneō** → κλονέω [OL0927] • **klonokardios** → κλονοκάρδιος [OL0928] • **Klōthō** → Κλωθώ [OL0931] • **klyō** → κλύω [OL0930] • **klytos** → κλυτός [OL0929] • **know** → γιγνώσκω [OL0374]; ἐπίσταμαι [OL0585] • **know, experience** → γιγνώσκω [OL0374] • **know, understand** → ἐπίσταμαι [OL0585] • **knowing** → δαήμων [OL0389] • **knowing, experienced** → δαήμων [OL0389] • **Koiantis** → Κοιαντίς [OL0932] • **koimizō** → κοιμίζω [OL0933] • **koinōneō** → κοινωνέω [OL0935] • **koinos** → κοινός [OL0934] • **koiranos** → κοίρανος [OL0936]

Kokytos → Κωκυτός [OL1012] • **Kōkytos** → Κωκυτός [OL1012] • **kolpos** → κόλπος [OL0937] • **komistria** → κομίστρια [OL0939] • **komizō** → κομίζω [OL0938] • **kōmos** → κῶμος [OL1013] • **konabizō** → κοναβίζω [OL0940] • **konia** → κονία [OL0941] • **kopos** → κόπος [OL0942] • **korē** → κόρη [OL0943] • **koros** → κόρος (satiety) [OL0944] • **Korybas** → Κορύβας [OL0945] • **Kōrykiōtēs** → Κωρυκιώτης [OL1014] • **koryphē** → κορυφή [OL0946] • **kosmēteira** → κοσμήτειρα [OL0947] • **kosmētōr** → κοσμήτωρ [OL0948] • **kosmokratōr** → κοσμοκράτωρ [OL0949] • **kosmos** → κόσμος [OL0950] • **kouphopteros** → κουφόπτερος [OL0954] • **kouphos** → κοῦφος [OL0955]

Kourētes → Κουρῆτες [OL0951] • **kouros** → κοῦρος [OL0952] • **kourotrophos** → κουροτρόφος [OL0953] • **kraipnos** → κραιπνός [OL0956] • **kranaos** → κραναός [OL0957] • **kranteira** → κράντειρα [OL0958] • **krasis** → κρᾶσις [OL0959] • **krataios** → κραταιός [OL0960] • **krateō** → κρατέω [OL0962] • **krateros** → κρατερός [OL0961] • **kratistos** → κράτιστος [OL0963] • **kratos** → κράτος [OL0964] • **kratynō** → κρατύνω [OL0965] • **krekō** → κρέκω [OL0966] • **krinō** → κρίνω [OL0967] • **krokopeplos** → κροκόπεπλος [OL0968] • **krokos** → κρόκος [OL0969] • **Kronios** → Κρόνιος [OL0970] • **Kronos** → Κρόνος [OL0971]

Kronos; divine fatherhood and comprehensive power → Κρόνος [OL0971] • **Kronoteknos** → Κρονότεκνος [OL0972] • **krounitis** → κρουνῖτις [OL0973] • **krousilyrēs** → κρουσιλύρης [OL0974] • **kryeros** → κρυερός [OL0975] • **krymopagēs** → κρυμοπαγής [OL0976] • **kryphios** → κρύφιος [OL0977] • **krypsidomos** → κρυψίδομος [OL0979] • **krypsigonos** → κρυψίγονος [OL0978] • **kteanon** → κτέανον [OL0980] • **ktear** → κτέαρ [OL0981] • **ktēma** → κτῆμα [OL0982] • **ktypos** → κτύπος [OL0983] •

kyamos → κύαμος [OL0984] • **kyanaugēs** → κυαναυγής [OL0986] • **kyanaugetis** → κυαναυγέτις [OL0985] • **kyaneos** → κυάνεος [OL0987] • **kyanokhaitēs** → κυανοχαίτης [OL0989]

kyanokhrōs → κυανόχρως [OL0990] • **kyanopeplos** → κυανόπεπλος [OL0988] • **kybernēteira** → κυβερνήτειρα [OL0991] • **kydianeira** → κυδιάνειρα [OL0992] • **kydimos** → κύδιμος [OL0993] • **Kydonian** → Κυδωνιάς [OL0994] • **Kydōnias** → Κυδωνιάς [OL0994] • **kyklas** → κυκλάς [OL0996] • **kykleō** → κυκλέω [OL0997] • **kyklios** → κύκλιος [OL0998] • **kykloeliktos** → κυκλοέλικτος [OL0999] • **kyklos** → κύκλος [OL1000] • **kykloterēs** → κυκλοτερής [OL1001] • **kykneios** → κύκνειος [OL1002] • **kyma** → κῦμα [OL1003] • **kymainō** → κυμαίνω [OL1004] • **kymothalēs** → κυμοθαλής [OL1005] • **kynēgesia** → κυνηγεσία [OL1006] • **kynēgetis** → κυνηγέτις [OL1007]

kyō → κύω [OL1011] • **Kypris** → Κύπρις [OL1008] • **Kypris; the Cyprian Aphrodite** → Κύπρις [OL1008] • **Kyprogenēs** → Κυπρογενής [OL1009] • **Kypros** → Κύπρος [OL1010] • **Kythereia** → Κυθέρεια [OL0995] • **Kythereia; Aphrodite** → Κυθέρεια [OL0995]

L

labour → ἆθλον [OL0045]; ἆθλος [OL0046]; ὠδίς [OL1958] • **labour; achievement** → ἆθλον [OL0045] • **labour; exertion; ritual observance** → ἆθλος [OL0046] • **Lachesis** → Λάχεσις [OL1025] • **lady** → ἄνασσα [OL0136]; δέσποινα [OL0409]; πότνια [OL1523] • **lady; mistress** → πότνια [OL1523] • **lady; queen; mistress** → ἄνασσα [OL0136] • **lailaps** → λαῖλαψ [OL1017] • **laipsēros** → λαιψηρός [OL1018] • **Lake** → λίμνη [OL1046] • **Lakhesis** → Λάχεσις [OL1025] • **lampadoeis** → λαμπαδόεις [OL1019] • **lampetiē** → λαμπετίη [OL1020] • **lampō** → λάμπω [OL1023] • **lamprophaēs** → λαμπροφαής [OL1022] • **lampros** → λαμπρός [OL1021] • **land** → χθών [OL1924]

lankhanō → λαγχάνω [OL1015] • **laos** → λαός [OL1024] • **large sea-creature** → κῆτος [OL0910] • **last** → νέατος [OL1180] • **lasting** → αἰώνιος [OL0073] • **lasting; enduring; eternal** → αἰώνιος [OL0073] • **Latest** → νέατος [OL1180] • **Latest; last** → νέατος [OL1180] • **lathikēdēs** → λαθικηδής [OL1016] • **Law** → νόμος [OL1202] • **law-abiding** → νόμιμος [OL1200] • **Law; established order; Nomos** → νόμος [OL1202] • **lawful** → εὔνομος [OL0659] • **Lawful** → νόμιμος [OL1200] • **Lawful; law-abiding** → νόμιμος [OL1200] • **lawful; well-ordered** → εὔνομος [OL0659] • **lawless** → ἄνομος [OL0152] • **lawless; outside the law** → ἄνομος [OL0152]

lay up → κατατίθημι [OL0887] • **lay up; store** → κατατίθημι [OL0887] • **lead** → ἄγω [OL0028]; ἡγέομαι [OL0723] • **lead away** → ἀπάγω [OL0168] • **lead away; remove** → ἀπάγω [OL0168] • **lead down** → κατάγω [OL0882] • **lead down; bring into life** → κατάγω [OL0882] • **lead or guide** → ὑπάγω [OL1799] • **lead the way** → ἡγεμονεύω [OL0721] • **lead upward** → ἀνάγω [OL0127] • **lead; bring; convey** → ἄγω [OL0028] • **lead; go before** → ἡγέομαι [OL0723] • **leader** → ἀγός [OL0024]; ἡγήτωρ [OL0726] • **leader of revels** → ἡγέτης [OL0724] • **leader of rites** → τελετάρχης [OL1713] • **leader of work** → ἡγήτειρα [OL0725] • **leader; guiding power** → ἡγήτωρ [OL0726]

leading Bacchic dance → βακχέχορος [OL0283] • **leaf** → φύλλον [OL1894] • **leap** → ἅλμα [OL0102]; πήδημα [OL1417]; σκιρτάω [OL1629] • **leap; spring** → ἅλμα [OL0102] • **leap; spring about** → σκιρτάω [OL1629] • **leap; springing movement** → πήδημα [OL1417] • **leaper** → σκιρτητής [OL1630] • **left-hand** → εὐώνυμος [OL0693] • **leimōn** → λειμών [OL1026] • **leimōnias** → λειμωνιάς [OL1027] • **leipō** → λείπω [OL1028] • **lekhō** → λεχώ [OL1035] • **lekhos** → λέχος [OL1034] • **lektrokharēs** → λεκτροχαρής [OL1030] • **lektron** → λέκτρον [OL1029] • **lēnaios** → ληναῖος [OL1039] • **Lenaios** → ληναῖος [OL1039] • **leōn** → λέων [OL1036] • **let fly** → ἀφίημι [OL0262]

let up → ἀνίημι [OL0149] • **lēthē** → λήθη [OL1037] • **Lethe** → λήθη [OL1037] • **lēthō** → λήθω [OL1038] • **Leto** → Λητώ [OL1040] • **Lētō** → Λητώ [OL1040] • **leukheimōn** → λευχείμων [OL1033] • **Leukothea** → Λευκοθέα [OL1031] • **leussō** → λεύσσω [OL1032] • **libanomanna** → λιβανομάννα [OL1041] • **libanos** → λίβανος [OL1042] • **libation** → ἐπιλοιβή [OL0583]; σπονδή [OL1643] • **Libation** → λοιβή [OL1057] • **libation, poured offering** → ἐπιλοιβή [OL0583] • **Libation; poured offering** → λοιβή [OL1057] • **libation; poured offering** → σπονδή [OL1643] • **life** → βίος [OL0306]; βιοτή [OL0307]; βιότης [OL0308]; βίοτος [OL0309]; ζωή [OL0715]

life- or soul-nourishing → ψυχοτρόφος [OL1954] • **life-bearing** → φερέσβιος [OL1841] • **life-destroying** → ψυχοφθόρος [OL1955] • **life-generating** → ζωογόνος [OL0717] • **life-giving** → βιοδῶτις [OL0302] • **life-giving; giver of livelihood** → βιοδῶτις [OL0302] • **life-nourisher** → βιοθρέπτειρα [OL0305] • **life-nourishing** → βιοθρέμμων [OL0304] • **life-nourishing; supporting life** → βιοθρέμμων [OL0304] • **life-ruin** → βιοφθορία [OL0310] • **life; life's course** → βιοτή [OL0307] • **life; livelihood; course of living** → βίος [OL0306]; βίοτος [OL0309] • **life; living existence** → βιότης [OL0308]; ζωή [OL0715] • **life's course** → βιοτή [OL0307]

light → ἐλαφρός [OL0527]; κοῦφος [OL0955]; φάος [OL1835] • **light up** → αὐγάζω [OL0240] • **light, nimble** → ἐλαφρός [OL0527] • **light-bringing** → φωσφόρος [OL1902] • **Light-forsaken** → λιπαυγής

[OL1048] • **light-giver** → αὐγάστειρα [OL0241] • **light-giver; illuminator** → αὐγάστειρα [OL0241] • **light-winged** → κουφόπτερος [OL0954] • **light; nimble; buoyant** → κοῦφος [OL0955] • **lighten** → ἀστράπτω [OL0226] • **lightning** → στεροπή [OL1648] • **lightning-bearing** → ἀστράπιος [OL0225] • **lightning; flash** → στεροπή [OL1648] • **ligyphōnos** → λιγύφωνος [OL1044] • **ligyros** → λιγυρός [OL1043] • **liknitēs** → λικνίτης [OL1045]

Liknites → λικνίτης [OL1045] • **Limb** → μέλος [OL1119] • **Limb; bodily member** → μέλος [OL1119] • **limit** → πέρας [OL1399] • **limit or boundary** → τέρμα [OL1720] • **limit; boundary; end** → πέρας [OL1399] • **limnē** → λίμνη [OL1046] • **Linen cloth** → ὀθόνη [OL1230] • **Linen cloth; robe** → ὀθόνη [OL1230] • **Lion** → λέων [OL1036] • **Lion, epic noun** → λίς [OL1050] • **liparos** → λιπαρός [OL1047] • **lipaugēs** → λιπαυγής [OL1048] • **lipopnoos** → λιπόπνοος [OL1049] • **lis** → λίς [OL1050] • **lissomai** → λίσσομαι [OL1051] • **listen** → ἀκούω [OL0080] • **litaneuō** → λιτανεύω [OL1052] • **litē** → λιτή [OL1053] • **litomai** → λίτομαι [OL1054]

livelihood → βίος [OL0306]; βίοτος [OL0309] • **living being** → ζῷον [OL0718] • **living being; creature** → ζῷον [OL0718] • **living by craft** → τεχνοδίαιτος [OL1732] • **living existence** → βιότης [OL0308]; ζωή [OL0715] • **living in all** → παντοδίαιτος [OL1351] • **living in forms other than one's own** → ἀλλοτριομορφοδίαιτος [OL0101] • **local district** → δῆμος [OL0417] • **Lochia** → λοχεῖος [OL1060] • **logismos** → λογισμός [OL1055] • **logos** → λόγος [OL1056] • **loibē** → λοιβή [OL1057] • **lokheios** → λοχεῖος [OL1060] • **lokheuō** → λοχεύω [OL1061] • **lokhios** → λόχιος [OL1062] • **Long** → μακρός [OL1087] • **long for** → ποθέω [OL1444]

long for; desire → ποθέω [OL1444] • **long-haired** → βαθυχαίτης [OL0277] • **long-robed** → τανύπεπλος [OL1693] • **long-winged** → τανυσίπτερος [OL1694] • **Long; extended** → μακρός [OL1087] • **longed for** → ποθεινός [OL1443] • **longed for; desired** → ποθεινός [OL1443] • **longing** → πόθος [OL1445] • **longing; desire** → πόθος [OL1445] • **look down upon** → καθοράω [OL0857] • **look down upon; oversee** → καθοράω [OL0857] • **look upon** → εἰσοράω [OL0507] • **look upon, observe** → εἰσοράω [OL0507] • **loose** → ἐκλύω [OL0512] • **loose, release** → ἐκλύω [OL0512] • **Loosener** → Λυσεύς [OL1070] • **Loosener; deliverer** → Λυσεύς [OL1070]

Loosening the girdle → λυσίζωνος [OL1071] • **Loosening the limbs** → λυσιμελής [OL1072] • **lord** → ἀνάκτωρ [OL0131]; ἄναξ [OL0132]; δεσπότης [OL0410]; κοίρανος [OL0936] • **lord; master; sovereign** → ἄναξ [OL0132] • **lord; ruler** → ἀνάκτωρ [OL0131]; κοίρανος [OL0936] • **loud ritual cry** → ὀλόλυγμα [OL1253] • **loud-crashing** → ἐρισμάραγος [OL0613] • **loud-resounding** → ἐρίβρομος [OL0607]; ὑψηχής [OL1820] • **loud-resounding, loud-roaring** → ἐρίβρομος [OL0607] • **loud-roaring** → ἐριβρεμέτης [OL0606]; ἐρίβρομος [OL0607] • **loud-thundering** → ἐρίγδουπος [OL0608] • **loutron** → λουτρόν [OL1059] • **love** → ἔρως [OL0623]

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loving freedom from grief → φιλάλυπος [OL1851] • **loving frenzied excitement** → φιλοιστρομανής [OL1859] • **loving nurture** → φιλότροφος [OL1868] • **loving revelry** → φιλόκωμος [OL1861] • **loving solitary places** → φιλέρημος [OL1854] • **loving the course** → φιλόδρομος [OL1857] • **loving the hunt** → φιλαγρότις [OL1849] • **loving the thyrsos** → φιλόθυρσος [OL1858] • **loving wakefulness** → φιλάγρυπνος [OL1850] • **loving, friendly, or friendship** → φιλία [OL1855] • **lower regions** → νέρτερος [OL1189] • **Loxias** → Λοξίας [OL1058] • **luxuriantly haired** → ἁβροκόμης [OL0002] • **Lyaios** → Λυαῖος [OL1063] • **Lyaios; Dionysos as releaser** → Λυαῖος [OL1063]

Lydian → Λυδός [OL1065] • **Lydian; the Lydians** → Λυδός [OL1065] • **Lydos** → Λυδός [OL1065] • **lygros** → λυγρός [OL1064] • **Lykeia** → λύκειος [OL1066] • **Lykeia; uncertain Aphrodite epithet** → λύκειος [OL1066] • **lykeios** → λύκειος [OL1066] • **Lykoreus** → Λυκωρεύς [OL1067] • **Lykōreus** → Λυκωρεύς [OL1067] • **lyma** → λῦμα [OL1068] • **lyō** → λύω [OL1081] • **lypē** → λύπη [OL1069] • **lyre** → κιθάρα [OL0911] • **lyre-player** → κρουσιλύρης [OL0974] • **lyre-striker** → κρουσιλύρης [OL0974] • **lyre-striker; lyre-player** → κρουσιλύρης [OL0974] • **Lyseus** → Λυσεύς [OL1070] • **lysimelēs** → λυσιμελής [OL1072] • **lysimerimnos** → λυσιμέριμνος [OL1073]

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much-hymned; much-celebrated → πολύυμνος [OL1499] • **much-knowing** → πολυΐστωρ [OL1468] • **much-knowing; rich in learning** → πολυΐστωρ [OL1468] • **much-loved** → πολυήρατος [OL1464] • **much-loved; greatly desired** → πολυήρατος [OL1464] • **much-paining** → πολυαλγής [OL1455] • **much-paining; deeply painful** → πολυαλγής [OL1455] • **much-remembered** → πολύμνηστος [OL1478] • **much-revered** → πολύσεμνος [OL1493] • **much-sounding** → πολύκρεκτος [OL1470] • **much-sounding; many-struck** → πολύκρεκτος [OL1470] • **much-toiling** → πολύμοχθος [OL1481] • **much-toiling; full of hardship** → πολύμοχθος [OL1481] • **much-wandering** → πολύπλαγκτος [OL1488]

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old; eldest; most venerable → πρέσβυς [OL1531] • **oleteira** → ὀλέτειρα [OL1249] • **oletēr** → ὀλετήρ [OL1250] • **ollymi** → ὄλλυμι [OL1252] • **ololygma** → ὀλόλυγμα [OL1253] • **Olympian** → Ὀλύμπιος [OL1254] • **Olympios** → Ὀλύμπιος [OL1254] • **Olympos** → Ὄλυμπος [OL1255] • **ōmadios** → ὠμάδιος [OL1963] • **ombrēgenēs** → ὀμβρηγενής [OL1256] • **ombrokharēs** → ὀμβροχαρής [OL1259] • **ombros** → ὄμβρος [OL1257] • **ombrotokos** → ὀμβροτόκος [OL1258] • **omma** → ὄμμα [OL1261] • **on every side** → πάντῃ [OL1348] • **on the right** → δεξιός [OL0405] • **one seeking aid** → ἱκέτης [OL0830] • **one who puts an end to** → ἀποπαύστωρ [OL0185]

one who shows → δείκτης [OL0397] • **one who shows the orgia** → ὀργιοφάντης [OL1272] • **one who spurs on** → ὁρμήτειρα [OL1282] • **one who steps** → ἐπεμβάτης [OL0573] • **oneiar** → ὄνειαρ [OL1262] • **oneirēeis** → ὀνειρήεις [OL1263] • **oneiros** → ὄνειρος [OL1264] • **Oneiros** → ὄνειρος [OL1264] • **one's own father** → αὐτοπάτωρ [OL0256] • **one's own father; self-fathering** → αὐτοπάτωρ [OL0256] • **opazō** → ὀπάζω [OL1266] • **open field** → πεδίον [OL1387] • **ophioplokamos** → ὀφιοπλόκαμος [OL1304] • **opinion** → δόξα [OL0461] • **opinion, outlook, reputation** → δόξα [OL0461] • **opposed** → ἀντίπαλος [OL0158] • **opposed; confronting** → ἀντίπαλος [OL0158]

opposing → ἀντίβιος [OL0157] • **opposing; adversarial** → ἀντίβιος [OL0157] • **opsis** → ὄψις [OL1308] • **Oracle** → μαντεῖον [OL1093] • **oracle** → χρησμός [OL1939] • **oracle, prophetic pronouncement** → χρησμός [OL1939] • **oracle-speaker or prophetic singer** → χρησμῳδός [OL1940] • **Oracle; oracular institution** → μαντεῖον [OL1093] • **oracular institution** → μαντεῖον [OL1093] • **oracular ordinances** → θεμιστοσύνη [OL0777] • **orbital circle** → ἄντυξ [OL0163] • **order** → διέπω [OL0431] • **ordered arrangement** → διάκοσμος [OL0420] • **ordered cosmic whole** → κόσμος [OL0950] • **orderers** → κοσμήτωρ [OL0948] • **ordinance** → ἐφετμή [OL0694]; θεσμός [OL0784]

ordinance-bearing → θεσμοφόρος [OL0785] • **ordinance; established order** → θεσμός [OL0784] • **oreimanēs** → ὀρειμανής [OL1273] • **oresteros** → ὀρέστερος [OL1274] • **orgia** → ὄργια [OL1271] • **orgiophantēs** → ὀργιοφάντης [OL1272] • **origin** → ἀρχή [OL0212]; γένεσις [OL0356] • **originator** → γενάρχης [OL0353] • **originator, ancestral source** → γενάρχης [OL0353] • **oros** → ὄρος [OL1284] • **orphnaios** → ὀρφναῖος [OL1286] • **orphnē** → ὄρφνη [OL1287] • **Orthia** → ὄρθιος [OL1275] • **Orthia; Artemis title** → ὄρθιος [OL1275] • **orthios** → ὄρθιος [OL1275] • **orthodoteira** → ὀρθοδότειρα [OL1276] • **orthoetheiros** → ὀρθοέθειρος [OL1277]

orthos → ὀρθός [OL1278] • **Ortygia** → Ὀρτυγία [OL1285] • **osse** → ὄσσε [OL1289] • **othonē** → ὀθόνη [OL1230] • **oulos** → οὖλος [OL1291] • **Ourania** → Οὐρανία [OL1292] • **Ourania; heavenly goddess or Muse** → Οὐρανία [OL1292] • **Ouraniōnes** → Οὐρανίωνες [OL1294] • **ouranios** → οὐράνιος [OL1293] • **ouranopais** → οὐρανόπαις [OL1296] • **ouranoplanktos** → οὐρανόπλαγκτος [OL1297] • **ouranos** → οὐρανός [OL1298] • **Ouranos** → οὐρανός [OL1298] • **ouranothen** → οὐρανόθεν [OL1295] • **ouresiphoitis** → οὐρεσιφοῖτις [OL1299] • **ouresiphoitos** → οὐρεσίφοιτος [OL1300] • **ouros** → οὖρος [OL1301] • **ous** → οὖς [OL1302] • **out of place** → ἐκτόπιος [OL0519]

out of rhythm → παράρυθμος [OL1368] • **outflow** → προχοή [OL1557] • **outflow; river mouth** → προχοή [OL1557] • **outidanos** → οὐτιδανός [OL1303] • **outlook** → δόξα [OL0461] • **outside** → ἐκτός [OL0520] • **outside the law** → ἄνομος [OL0152] • **outside, away, free from** → ἐκτός [OL0520] • **overpowering frenzy** → οἶστρος [OL1240] • **oversee** → διέπω [OL0431]; ἐφοράω [OL0697]; καθοράω [OL0857] • **own sibling** → αὐτοκασίγνητος [OL0254] • **own sibling; full sibling** → αὐτοκασίγνητος [OL0254] • **ox** → βοῦς [OL0327] • **ox, cattle** → βοῦς [OL0327] • **oxherd** → βουκόλος [OL0324] • **oxherd, pastoral or ritual designation** → βουκόλος [OL0324]

oxys → ὀξύς [OL1265]

P

Paian → Παιάν [OL1314] • **Paian; divine healing and beneficent title** → Παιάν [OL1314] • **paideia** → παιδεία [OL1315] • **paidophilos** → παιδόφιλος [OL1316] • **paikteira** → παίκτειρα [OL1317] • **pain** → ἄλγος [OL0087]; ἀνία [OL0148] • **pain; suffering; distress** → ἄλγος [OL0087] • **painful** → ἀλγινόεις [OL0086] • **painful labour** → πόνος [OL1504] • **painful; grievous** → ἀλγινόεις [OL0086] • **paiōnis** → παιωνίς [OL1319] • **pais** → παῖς [OL1318] • **Palaimon** → Παλαίμων [OL1320] • **Palaimōn** → Παλαίμων [OL1320] • **palaiphatos** → παλαίφατος [OL1321] • **palassō** → παλάσσω [OL1322] • **palin** → πάλιν [OL1323] • **Pallas** → Παλλάς [OL1324]

Pallas; Athena → Παλλάς [OL1324] • **pallō** → πάλλω [OL1325] • **pambasileia** → παμβασίλεια [OL1326] • **pambasileus** → παμβασιλεύς [OL1327] • **pammakar** → παμμάκαρ [OL1328] • **pammēteira** → παμμήτειρα [OL1329] • **pamphaēs** → παμφαής [OL1332] • **pamphagos** → παμφάγος [OL1331] • **pamphanoōn** → παμφανόων [OL1333] • **pamphlektos** → πάμφλεκτος [OL1334] • **pampoikilos** → παμποίκιλος [OL1330] • **Pan** → Πάν [OL1335] • **Pan; pastoral and cosmic divine name** → Πάν [OL1335] • **panaiolos** → παναίολος [OL1336] • **panaugēs** → παναυγής [OL1337] • **pandamateira** → πανδαμάτειρα [OL1338] • **pandamatōr** → πανδαμάτωρ [OL1339] • **panderkēs** → πανδερκής [OL1340]

pandōteira → πανδώτειρα [OL1341] • **panekhthēs** → πανεχθής [OL1342] • **pangenetēs** → παγγενέτης [OL1309] • **pangenetōr** → παγγενέτωρ [OL1310] • **pangeos** → πάγγεος [OL1311] • **Panic** → Πανικός [OL1344] • **Panikos** → Πανικός [OL1344] • **pankosmios** → παγκόσμιος [OL1312] • **pankratēs** → παγκρατής [OL1313] • **pannephelos** → πανν έφελος [OL1345] • **panrytos** → πάνρυτος [OL1346] • **pansophos** → πάνσοφος [OL1347] • **pantēi** → πάντῃ [OL1348] • **pantheios** → πάνθειος [OL1343] • **pantimos** → πάντιμος [OL1349] • **pantodiaitos** → παντοδίαιτος [OL1351] • **pantodoteira** → παντοδότειρα [OL1352] • **pantodynastēs** → παντοδυνάστης [OL1353]

pantogenethlos → παντογένεθλος [OL1350] • **pantoios** → παντοῖος [OL1355] • **pantokhroos** → παντόχροος [OL1362] • **pantokrateira** → παντοκράτειρα [OL1356] • **pantokratōr** → παντοκράτωρ [OL1357] • **pantoleteira** → παντολέτειρα [OL1358] • **pantophyēs** → παντοφυής [OL1361] • **pantotekhnēs** → παντοτεχνής [OL1359] • **pantothalēs** → παντοθαλής [OL1354] • **pantotinaktēs** → παντοτινάκτης [OL1360] • **pantrophos** → πάντροφος [OL1363] • **panyperphrōn** → πανυπέρφρων [OL1365] • **panypertatos** → πανυπέρτατος [OL1364] • **Paphian** → Πάφιος [OL1385] • **Paphios** → Πάφιος [OL1385] • **parakoitis** → παράκοιτις [OL1366] • **paramythion** → παραμύθιον [OL1367]

pararythmos → παράρυθμος [OL1368] • **paredros** → πάρεδρος [OL1370] • **pareimi** → πάρειμι [OL1371] • **parekbainō** → παρεκβαίνω [OL1372] • **parekhō** → παρέχω [OL1373] • **parenklinō** → παρεγκλίνω [OL1369] • **Part** → μέρος [OL1128] • **Part; portion** → μέρος [OL1128] • **parthenos** → παρθένος [OL1374] • **participant in mysteries** → μύστης [OL1163] • **participate** → κοινωνέω [OL0935] • **pas** → πᾶς [OL1375] • **pasiphaēs** → πασιφαής [OL1376] • **pass through** → διέρπω [OL0432] • **pass through, make one's way** → διέρπω [OL0432] • **passage** → πόρος [OL1513] • **passage; route** → πόρος [OL1513] • **pastoral** → αἰπολικός [OL0067] • **Pastoral** → νόμιος [OL1201]

pastoral and cosmic divine name → Πάν [OL1335] • **pastoral or ritual designation** → βουκόλος [OL0324] • **pastoral; of goatherds** → αἰπολικός [OL0067] • **Pastoral; of pasture** → νόμιος [OL1201] • **patageō** → παταγέω [OL1377] • **patagodromos** → παταγοδρόμος [OL1378] • **patagos** → πάταγος [OL1379] • **Patarēios** → Παταρήιος [OL1380] • **Patarian** → Παταρήιος [OL1380] • **Patarian; of Patara** → Παταρήιος [OL1380] • **patassō** → πατάσσω [OL1381] • **patēr** → πατήρ [OL1382] • **path** → ἀταρπός [OL0231] • **Path** → οἶμος [OL1238] • **path; track** → ἀταρπός [OL0231] • **Path; track** → οἶμος [OL1238] • **pauō** → παύω [OL1384] • **pausiponos** → παυσίπονος [OL1383]

peace → εἰρήνη [OL0504] • **peace, Eirene** → εἰρήνη [OL0504] • **peak** → κορυφή [OL0946] • **pedē** → πέδη [OL1386] • **pēdēma** → πήδημα [OL1417] • **pedion** → πεδίον [OL1387] • **pedon** → πέδον [OL1388] • **pēgaios** → πηγαῖος [OL1414] • **pēgē** → πηγή [OL1415] • **pēgorrytos** → πηγόρρυτος [OL1416] • **peithō** → πείθω [OL1389]; πειθώ [OL1390] • **pelagodromos** → πελαγοδρόμος [OL1391] • **pelazō** → πελάζω [OL1392] • **pelō** → πέλω [OL1393] • **pēma** → πῆμα [OL1418] • **pēmōn** → πήμων [OL1419] • **pempō** → πέμπω [OL1394] • **penia** → πενία [OL1395] • **pentēkonta** → πεντήκοντα [OL1396] • **people** → ἔθνος [OL0496] • **People** → λαός [OL1024]

people, nation → ἔθνος [OL0496] • **People; peoples** → λαός [OL1024] • **peoples** → λαός [OL1024] • **pepainō** → πεπαίνω [OL1397] • **peplos** → πέπλος [OL1398] • **peras** → πέρας [OL1399] • **performance of offerings** → θυηπολία [OL0805] • **periballō** → περιβάλλω [OL1400] • **peridromos** → περίδρομος [OL1401] • **perikallēs** → περικαλλής [OL1402] • **perikionios** → περικιόνιος [OL1403] • **perikyklas** → περικυκλάς [OL1404] • **perikymainō** → περικυμαίνω [OL1405] • **periodically celebrated** → ἀμφιέτηρος

[OL0120] • **periphantos** → περίφαντος [OL1409] • **periphrōn** → περίφρων [OL1410] • **perisemnos** → περίσεμνος [OL1407]

perish gradually → ἀποφθινύθω [OL0191] • **peritermōn** → περιτέρμων [OL1408] • **perix** → πέριξ [OL1406] • **perpetual** → ἀέναος [OL0039]; ἀίδιος [OL0055] • **Perseian** → Πέρσειαν [OL1411] • **Perseian epithet of Hekate** → Πέρσειαν [OL1411] • **Persephone** → Φερσεφόνη [OL1844] • **person** → ἄνθρωπος [OL0147] • **persuade** → πείθω [OL1389] • **persuade; obey** → πείθω [OL1389] • **persuasion** → πειθώ [OL1390] • **Persuasion** → πειθώ [OL1390] • **persuasion; Persuasion** → πειθώ [OL1390] • **petra** → πέτρα [OL1412] • **petrorrytos** → πετρόρρυτος [OL1413] • **phaeinos** → φαεινός [OL1826] • **phaesimbrotos** → φαεσίμβροτος [OL1827] • **phaidrōpos** → φαιδρωπός [OL1829]

phaidros → φαιδρός [OL1828] • **phainō** → φαίνω [OL1830] • **phaneros** → φανερός [OL1831] • **Phanes** → Φάνης [OL1832] • **Phanēs** → Φάνης [OL1832] • **phantasia** → φαντασία [OL1833] • **phantasma** → φάντασμα [OL1834] • **phaos** → φάος [OL1835] • **phaulos** → φαῦλος [OL1836] • **phēmē** → φήμη [OL1847] • **phengos** → φέγγος [OL1837] • **pheraspis** → φέρασπις [OL1838] • **pherbō** → φέρβω [OL1839] • **pherekarpos** → φερέκαρπος [OL1840] • **pheresbios** → φερέσβιος [OL1841] • **pheristos** → φέριστος [OL1842] • **pherō** → φέρω [OL1845] • **pherolbios** → φερόλβιος [OL1843] • **Phersephonē** → Φερσεφόνη [OL1844] • **Phersephone** → Φερσεφόνη [OL1844]

Phersephone, Persephone → Φερσεφόνη [OL1844] • **pheugō** → φεύγω [OL1846] • **philagrotis** → φιλαγρότις [OL1849] • **philagrypnos** → φιλάγρυπνος [OL1850] • **philalypos** → φιλάλυπος [OL1851] • **philandros** → φίλανδρος [OL1852] • **philentheos** → φιλένθεος [OL1853] • **philerēmos** → φιλέρημος [OL1854] • **philiē** → φιλίη [OL1855] • **philippos** → φίλιππος [OL1856] • **philodromos** → φιλόδρομος [OL1857] • **philoistromanēs** → φιλοιστρομανής [OL1859] • **philoistros** → φίλοιστρος [OL1860] • **philokōmos** → φιλόκωμος [OL1861] • **philommeidēs** → φιλομμειδής [OL1862] • **philonamatos** → φιλονάματος [OL1863] • **philopaigmōn** → φιλοπαίγμων [OL1864]

philopais → φιλόπαις [OL1865] • **philopannykhos** → φιλοπάννυχος [OL1866] • **philos** → φίλος [OL1867] • **philothyrsos** → φιλόθυρσος [OL1858] • **philotrophos** → φιλότροφος [OL1868] • **philtron** → φίλτρον [OL1869] • **phlegethō** → φλεγέθω [OL1870] • **Phlegraian** → Φλεγραῖος [OL1871] • **Phlegraios** → Φλεγραῖος [OL1871] • **phlogeros** → φλογερός [OL1872] • **phlogoeis** → φλογόεις [OL1873] • **phlox** → φλόξ [OL1874] • **phoberōpes** → φοβερῶπες [OL1876] • **phoberos** → φοβερός [OL1875] • **phobos** → φόβος [OL1877] • **Phoibos** → Φοῖβος [OL1878] • **phoinios** → φοίνιος [OL1879] • **phōnē** → φωνή [OL1900] • **phoneuō** → φονεύω [OL1880] • **phonos** → φόνος [OL1881]

phoreō → φορέω [OL1882] • **phōs** → φώς [OL1901] • **phōsphoros** → φωσφόρος [OL1902] • **phrazō** → φράζω [OL1883] • **phrēn** → φρήν [OL1884] • **phrikaleos** → φρικαλέος [OL1885] • **phrikōdēs** → φρικώδης [OL1887] • **phriktos** → φρικτός [OL1886] • **phrissō** → φρίσσω [OL1888] • **phronēsis** → φρόνησις [OL1889] • **Phrygia** → Φρυγία [OL1890] • **phthonos** → φθόνος [OL1848] • **phyē** → φυή [OL1892] • **phygolektros** → φυγόλεκτρος [OL1891] • **phylax** → φύλαξ [OL1893] • **phyllon** → φύλλον [OL1894] • **phylon** → φῦλον [OL1895] • **phylopis** → φύλοπις [OL1896] • **phyō** → φύω [OL1899] • **physis** → φύσις [OL1897] • **phytalios** → φυτάλιος [OL1898]

pidax → πῖδαξ [OL1420] • **Pierian** → Πιερίς [OL1421] • **Pieris** → Πιερίς [OL1421] • **pikros** → πικρός [OL1422] • **pillar-encircling** → περικιόνιος [OL1403] • **pimprēmi** → πίμπρημι [OL1423] • **piōn** → πίων [OL1428] • **pious people** → εὐσεβής [OL0673] • **piper or whistler** → συρικτής [OL1683] • **piphauskō** → πιφαύσκω [OL1427] • **piptō** → πίπτω [OL1424] • **pistis** → πίστις [OL1425] • **Pistis** → πίστις [OL1425] • **pistophylax** → πιστοφύλαξ [OL1426] • **Pitiable** → οἰκτρός [OL1237] • **Pitiable; distressing** → οἰκτρός [OL1237] • **place inside** → ἐγκατατίθημι [OL0487] • **place or region** → χῶρος [OL1949] • **plain** → πεδίον [OL1387]

plain; open field → πεδίον [OL1387] • **plainly visible** → προφανής [OL1552] • **plainly visible; manifest** → προφανής [OL1552] • **plan** → βουλή [OL0325] • **plasteira** → πλάστειρα [OL1429] • **plastinx** → πλάστιγξ [OL1430] • **play together** → συμπαίζω [OL1661] • **play-companion** → συμπαίκτωρ [OL1663] • **play-loving** → φιλοπαίγμων [OL1864] • **playful mover** → παίκτειρα [OL1317] • **playing in the dance** → χοροπαίγμων [OL1936] • **pleasant** → γλυκερός [OL0376]; ἡδύς [OL0730] • **pleasant-faced** → ἡδυπρόσωπος [OL0729] • **pleasant; welcome; soothing** → ἡδύς [OL0730] • **pleasure or delight** → τερπωλή [OL1723] • **pleiōn** → πλείων [OL1431]

plēn → πλήν [OL1434] • **plēthō** → πλήθω [OL1433] • **plēthos** → πλῆθος [OL1432] • **plokiē** → πλοκίη [OL1435] • **ploughing** → ἀροτήρ [OL0203] • **ploughing; ploughman** → ἀροτήρ [OL0203] • **ploughman** → ἀροτήρ [OL0203] • **ploutodoteira** → πλουτοδότειρα [OL1436] • **ploutodoteō** → πλουτοδοτέω [OL1437] • **ploutodotēs** → πλουτοδότης [OL1438] • **Plouton** → Πλούτων [OL1440] • **Ploutōn** → Πλούτων [OL1440] • **ploutos** → πλοῦτος [OL1439] • **Ploutos** → πλοῦτος [OL1439] • **pneuma** → πνεῦμα [OL1441] • **pnoē** → πνοή [OL1442] • **poikiloboulos** → ποικιλόβουλος [OL1446] • **poikilomythos** → ποικιλόμυθος [OL1447] • **poikilos** → ποικίλος [OL1448]

poison-bearing missiles → ἰοβόλος [OL0837] • **poison-bearing missiles; poisoned arrows** → ἰοβόλος [OL0837] • **poisoned arrows** → ἰοβόλος [OL0837] • **polemētokos** → πολεμητόκος [OL1449] • **polemoklonos** → πολεμόκλονος [OL1450] • **polemos** → πόλεμος [OL1451] • **polis** → πόλις [OL1452] • **polissoos** → πολισσόος [OL1453] • **polos** → πόλος [OL1454] • **pōlos** → πῶλος [OL1586] • **polyalgēs** → πολυαλγής [OL1455] • **polyanthemos** → πολυάνθεμος [OL1456] • **polyanthēs** → πολυανθής [OL1457] • **polyboulos** → πολύβουλος [OL1458] • **polydaidalos** → πολυδαίδαλος [OL1460] • **polydegmōn** → πολυδέγμων [OL1461] • **polyeidēs** → πολυειδής [OL1463]

polyēratos → πολυήρατος [OL1464] • **polyethnēs** → πολυεθνής [OL1462] • **polygēthēs** → πολυγηθής [OL1459] • **polyistōr** → πολυΐστωρ [OL1468] • **polykarpos** → πολύκαρπος [OL1469] • **polykrektos** → πολύκρεκτος [OL1470] • **polykritos** → πολύκριτος [OL1471] • **polyktitos** → πολύκτιτος [OL1472] • **polyllistos** → πολύλλιστος [OL1473] • **polyllitos** → πολύλλιτος [OL1474] • **polymēkhanos** → πολυμήχανος [OL1476] • **polymētis** → πολύμητις [OL1475] • **polymiktos** → πολύμικτος [OL1477] • **polymnēstos** → πολύμνηστος [OL1478] • **Polymnia** → Πολύμνια [OL1479] • **polymokhthos** → πολύμοχθος [OL1481] • **polymorphos** → πολύμορφος [OL1480]

polyodmos → πολύοδμος [OL1482] • **polyolbios** → πολυόλβιος [OL1483] • **polyolbos** → πολύολβος [OL1484] • **polyōnymos** → πολυώνυμος [OL1502] • **polyorgios** → πολυόργιος [OL1485] • **polyparthenos** → πολυπάρθενος [OL1486] • **polypeiros** → πολύπειρος [OL1487] • **polyphylos** → πολύφυλος [OL1501] • **polyplanktos** → πολύπλαγκτος [OL1488] • **polypoikilos** → πολυποίκιλος [OL1489] • **polypotmos** → πολύποτμος [OL1490] • **polypotnia** → πολυπότνια [OL1491] • **polys** → πολύς [OL1492] • **polysemnos** → πολύσεμνος [OL1493] • **polysporos** → πολύσπορος [OL1494] • **polystonos** → πολύστονος [OL1495] • **polyteknos** → πολύτεκνος [OL1496]

polythalmios → πολυθάλμιος [OL1465] • **polythremmōn** → πολυθρέμμων [OL1466] • **polythreptos** → πολύθρεπτος [OL1467] • **polytimētos** → πολυτίμητος [OL1497] • **polytimos** → πολύτιμος [OL1498] • **polyymnos** → πολύυμνος [OL1499] • **polyypnos** → πολύυπνος [OL1500] • **pompos** → πομπός [OL1503] • **ponos** → πόνος [OL1504] • **pontios** → πόντιος [OL1505] • **pontogenēs** → ποντογενής [OL1506] • **pontomedōn** → ποντομέδων [OL1507] • **pontoplanētos** → ποντοπλάνητος [OL1508] • **pontoplanos** → ποντοπλάνος [OL1509] • **pontos** → πόντος [OL1510] • **Poppy** → μήκων [OL1135] • **poreia** → πορεία [OL1511] • **porizō** → πορίζω [OL1512] • **porō** → πόρω [OL1516]

poros → πόρος [OL1513] • **porphyreos** → πορφύρεος [OL1515] • **porrōthen** → πόρρωθεν [OL1514] • **portion** → μέρος [OL1128] • **Poseidon** → Ποσειδῶν [OL1517] • **Poseidōn** → Ποσειδῶν [OL1517] • **posis** → πόσις [OL1518] • **possessions** → κτέανον [OL0980] • **Possessions** → κτῆμα [OL0982] • **Possessions; property** → κτῆμα [OL0982] • **possikrotos** → ποσσίκροτος [OL1519] • **potamos** → ποταμός [OL1520] • **potaomai** → ποτάομαι [OL1521] • **pote** → ποτε [OL1522] • **potentially harmful** → οὖλος [OL1291] • **potheinos** → ποθεινός [OL1443] • **potheō** → ποθέω [OL1444] • **pothos** → πόθος [OL1445] • **potnia** → πότνια [OL1523] • **pour** → χέω [OL1922]

pour a libation → σπένδω [OL1639] • **poured offering** → ἐπιλοιβή [OL0583]; λοιβή [OL1057]; σπονδή [OL1643] • **pous** → πούς [OL1524] • **poverty** → πενία [OL1395] • **power** → κράτος [OL0964] • **power and disposition** → ἦτορ [OL0755] • **powerful** → εὐδύνατος [OL0640] • **powerful, capable, greatly able** → εὐδύνατος [OL0640] • **practical labour** → ἐργασία [OL0596] • **Practice** → μελέτη [OL1117] • **Practice; rehearsal; attentive preoccupation** → μελέτη [OL1117] • **praise in song** → ὑμνέω [OL1797] • **prapides** → πραπίδες [OL1526] • **Praxidikē** → Πραξιδίκη [OL1525] • **Praxidike** → Πραξιδίκη [OL1525]

Praxidike; accomplisher of justice → Πραξιδίκη [OL1525] • **pray** → εὔχομαι [OL0689] • **pray; be making an appeal** → εὔχομαι [OL0689] • **prayed-for** → εὐκταῖος [OL0651] • **prayed-for, wished-for** → εὐκταῖος [OL0651] • **prayer** → εὐχή [OL0688]; εὐχωλή [OL0691]; πρόσευξις [OL1545] • **prayer; address in prayer** → πρόσευξις [OL1545] • **prayer; an expressed appeal** → εὐχή [OL0688] • **prayer; vowed appeal** → εὐχωλή [OL0691] • **praynoos** → πραΰνοος [OL1527] • **prays** → πραΰς [OL1528] • **prerogative** → γέρας [OL0365] • **prerogative, honour, prize** → γέρας [OL0365] • **presbeira** → πρέσβειρα [OL1529] • **presbygenethlos** → πρεσβυγένεθλος [OL1530]

presbys → πρέσβυς [OL1531] • **preserve** → διασῴζω [OL0425]; σῴζω [OL1687] • **preserve, keep safe** → διασῴζω [OL0425] • **preside** → ἐφίστημι [OL0695] • **presiding over seed** → σπερμεῖος [OL1641] • **press toward** → ἐφορμαίνω [OL0698] • **press toward; rush to help** → ἐφορμαίνω [OL0698] • **prēstēr** → πρηστήρ [OL1532] • **previously** → πρόσθεν [OL1547] • **Priapos** → Πρίαπος [OL1533] • **primal in generation** → ἀρχιγένεθλος [OL0213] • **primal in generation; first-generating** → ἀρχιγένεθλος [OL0213] • **prime** → ἀκμή [OL0077] • **prime; height of flourishing** → ἀκμή [OL0077] • **primeval** → ὠγύγιος [OL1957]

primordial → πρωτογενής [OL1560]; πρῶτος [OL1562] • **primordial goddess** → πρωτογένεια [OL1559] • **privilege** → δῶρον [OL0482] • **prize** → γέρας [OL0365] • **proceed** → βαίνω [OL0278]; στείχω [OL1646] • **proceed; walk** → στείχω [OL1646] • **proclaim** → αὐδάω [OL0244] • **produce** → γεννάω [OL0361]; ἔρδω

[OL0601]; καρπός [OL0878] • **producing grain** → πυροφόρος [OL1584] • **productive** → γόνιμος [OL0381]; γονιμώδης [OL0382]; κάρπιμος [OL0876] • **productive of many creations** → πολύκτιτος [OL1472] • **progonos** → πρόγονος [OL1534] • **projectile** → βέλος [OL0299] • **prokalymma** → προκάλυμμα [OL1537] • **prokhairō** → προχαίρω [OL1556]

prokhoē → προχοή [OL1557] • **prolambanō** → προλαμβάνω [OL1538] • **promētheus** → προμηθεύς [OL1539] • **Prometheus** → προμηθεύς [OL1539] • **Prometheus; provident one** → προμηθεύς [OL1539] • **promoter of growth** → αὐξητής [OL0249] • **promoting bloom** → αὐξιθαλής [OL0250] • **promoting bloom; fostering flourishing** → αὐξιθαλής [OL0250] • **pronoia** → πρόνοια [OL1540] • **prop** → στήριγμα [OL1649] • **propas** → πρόπας [OL1541] • **propempō** → προπέμπω [OL1542] • **Property** → κτέαρ [OL0981] • **property** → κτῆμα [OL0982] • **Property; material goods** → κτέαρ [OL0981] • **prophainō** → προφαίνω [OL1551] • **prophanēs** → προφανής [OL1552]

propherēs → προφερής [OL1553] • **prophētēs** → προφήτης [OL1555] • **prophetic pronouncement** → χρησμός [OL1939] • **propheugō** → προφεύγω [OL1554] • **propitious** → ἵλαος [OL0833]; μειλίχιος [OL1113] • **propolos** → πρόπολος [OL1543] • **prosēnēs** → προσηνής [OL1546] • **proserkhomai** → προσέρχομαι [OL1544] • **proseuxis** → πρόσευξις [OL1545] • **prosōpon** → πρόσωπον [OL1550] • **prosopsis** → πρόσοψις [OL1548] • **Prosperity** → ὄλβος [OL1248] • **prosperity** → πλοῦτος [OL1439] • **Prosperity; flourishing well-being; blessings** → ὄλβος [OL1248] • **prosperous** → εὔολβος [OL0660]; πολύολβος [OL1484] • **prosperous; richly blessed** → εὔολβος [OL0660]

prosphōneō → προσφωνέω [OL1549] • **prosthen** → πρόσθεν [OL1547] • **protect from** → ῥύομαι [OL1604] • **protector** → ἐπιτάρροθος [OL0586] • **Proteus** → Πρωτεύς [OL1558] • **Prōteus** → Πρωτεύς [OL1558] • **prothymōs** → προθύμως [OL1535] • **Prothyraia** → Προθυραία [OL1536] • **Prothyraia; goddess before the doorway** → Προθυραία [OL1536] • **prōtogeneia** → πρωτογένεια [OL1559] • **prōtogenēs** → πρωτογενής [OL1560] • **prōtogonos** → πρωτόγονος [OL1561] • **Protogonos** → πρωτόγονος [OL1561] • **prōtos** → πρῶτος [OL1562] • **provide** → παρέχω [OL1373]; πορίζω [OL1512] • **provide; furnish** → πορίζω [OL1512] • **provide; supply** → παρέχω [OL1373]

provident one → προμηθεύς [OL1539] • **providential care** → πρόνοια [OL1540] • **provider** → κομίστρια [OL0939] • **provoke** → ἐρέθω [OL0603] • **provoke, stir up** → ἐρέθω [OL0603] • **psamathōdēs** → ψαμαθώδης [OL1950] • **pseudō** → ψεύδω [OL1951] • **psithyros** → ψίθυρος [OL1952] • **psykhē** → ψυχή [OL1953] • **psykhō** → ψύχω [OL1956] • **psykhophthoros** → ψυχοφθόρος [OL1955] • **psykhotrophos** → ψυχοτρόφος [OL1954] • **ptēnopedilos** → πτηνοπέδιλος [OL1565] • **ptēnos** → πτηνός [OL1566] • **pteroeis** → πτερόεις [OL1563] • **pteryx** → πτέρυξ [OL1564] • **ptēssō** → πτήσσω [OL1567] • **pull** → σπάω [OL1638] • **pull along** → ἕλκω [OL0535]

pure → ἁγνός [OL0022]; καθαρός [OL0853] • **pure; clear** → καθαρός [OL0853] • **pure; holy; sacred** → ἁγνός [OL0022] • **purifying** → ἁγνοπόλος [OL0021]; καθάρσιος [OL0854] • **purifying source** → ἄγνισμα [OL0020] • **purifying; concerned with purity** → ἁγνοπόλος [OL0021] • **purple** → πορφύρεος [OL1515] • **pursue** → διώκω [OL0453] • **pursuit** → δίωγμα [OL0452] • **pursuit, chase** → δίωγμα [OL0452] • **put an end to** → καταπαύω [OL0885] • **put an end to; suppress** → καταπαύω [OL0885] • **put on** → ἔννυμι [OL0556] • **put to sleep** → κοιμίζω [OL0933] • **put to sleep; still** → κοιμίζω [OL0933] • **pylē** → πύλη [OL1572] • **pyr** → πῦρ [OL1573]

pyraugēs → πυραυγής [OL1574] • **pyriaugēs** → πυριαυγής [OL1575] • **pyribromos** → πυρίβρομος [OL1576] • **pyridromos** → πυρίδρομος [OL1577] • **pyriphengēs** → πυριφεγγής [OL1581] • **pyripnoos** → πυρίπνοος [OL1578] • **pyrirrothios** → πυριρρόθιος [OL1579] • **pyrisporos** → πυρίσπορος [OL1580] • **pyroeis** → πυρόεις [OL1582] • **pyrophoros** → πυροφόρος [OL1584] • **pyrospore** → πυροσπόρε [OL1583] • **pyrphoros** → πυρφόρος [OL1585] • **Pythian** → Πύθιος [OL1568] • **Pythian; of Pytho** → Πύθιος [OL1568] • **Pythios** → Πύθιος [OL1568] • **pythmēn** → πυθμήν [OL1569] • **Pythoi** → Πυθοῖ [OL1570] • **Pythoktonos** → Πυθοκτόνος [OL1571]

Q

quaking → βρασμός [OL0332] • **quaking, violent shaking** → βρασμός [OL0332] • **queen** → ἄνασσα [OL0136]; βασίλεια [OL0294] • **Queen of all** → παμβασίλεια [OL1326] • **queen; royal lady** → βασίλεια [OL0294] • **quench** → σβέννυμι [OL1610] • **quench; extinguish** → σβέννυμι [OL1610] • **quick-glancing** → ἑλικοβλέφαρος [OL0531]; ἑλίκωψ [OL0533] • **quick-glancing, turning-eyed** → ἑλίκωψ [OL0533] • **quiet** → ἡσυχία [OL0754] • **quiet; stillness** → ἡσυχία [OL0754]

R

race → γενεά [OL0354]; γένος [OL0363]; φῦλον [OL1895] • **race, generation** → γενεά [OL0354] • **race, stock, offspring** → γένος [OL0363] • **radiance** → αἴγλη [OL0050]; αὐγή [OL0242]; σέλας [OL1615]; φέγγος [OL1837] • **radiance-bearing** → σελασφόρος [OL1616] • **radiance; glare** → αἴγλη [OL0050] •

radiance; gleam → σέλας [OL1615] • **radiant** → ἠλεκτρίς [OL0740] • **radiant with stars** → ἀστεροφεγγής [OL0222] • **Raging** → λυσσήρης [OL1077] • **Raging; furious** → λυσσήρης [OL1077] • **Rain** → ὄμβρος [OL1257] • **Rain-bearing** → ὀμβροτόκος [OL1258] • **Rain-bearing; rain-producing** → ὀμβροτόκος [OL1258] • **Rain-born** → ὀμβρηγενής [OL1256]

rain-producing → ὀμβροτόκος [OL1258] • **raise the euhoi cry** → ἐπευάζω [OL0575] • **range on the wing** → ποτάομαι [OL1521] • **Raving** → μαινόλης [OL1084] • **Raving in the mountains** → ὀρειμανής [OL1273] • **Raving; frenzied** → μαινόλης [OL1084] • **raw-flesh-eating** → ὠμάδιος [OL1963] • **ray** → ἀκτίς [OL0083]; αὐγή [OL0242] • **ray; beam** → ἀκτίς [OL0083] • **ray; radiance; flash** → αὐγή [OL0242] • **reach** → ἀφικάνω [OL0263]; εἰσαφικνέομαι [OL0505]; ἱκάνω [OL0828]; ἵκω [OL0832] • **reach; arrive** → ἱκάνω [OL0828] • **reach; arrive at** → ἀφικάνω [OL0263] • **readily** → προθύμως [OL1535] • **readily; willingly** → προθύμως [OL1535] • **rear** → ἐκτρέφω [OL0521]

rear, nurture to maturity → ἐκτρέφω [OL0521] • **reasoning** → λογισμός [OL1055] • **receive** → δέχομαι [OL0412] • **receive a name** → αὐδάζομαι [OL0243] • **receive, accept** → δέχομαι [OL0412] • **receiver of many** → πολυδέγμων [OL1461] • **recess** → γύαλον [OL0385]; κευθμών [OL0904] • **Recess** → μυχός [OL1168] • **recess; hidden enclosure** → κευθμών [OL0904] • **Recess; inner hollow** → μυχός [OL1168] • **reckoning** → λογισμός [OL1055] • **recurrent** → κυκλάς [OL0996] • **recurring time** → ὥρα [OL1965] • **redden** → ἐρυθαίνω [OL0620] • **redden, grow red** → ἐρυθαίνω [OL0620] • **redirect** → ἀλλάσσω [OL0096] • **rehearsal** → μελέτη [OL1117]

reign in → ἐμβασιλεύω [OL0538] • **reject** → ἔχθω [OL0701] • **rejoice** → γηθέω [OL0368]; χαίρω [OL1903] • **rejoice beforehand** → προχαίρω [OL1556] • **rejoice, be glad** → γηθέω [OL0368] • **rejoice, take delight** → χαίρω [OL1903] • **rejoicing** → γηθόσυνος [OL0370] • **release** → ἀνίημι [OL0149]; ἀφίημι [OL0262]; ἐκλύω [OL0512]; λύω [OL1081] • **Release** → λύσις [OL1075] • **release; let fly** → ἀφίημι [OL0262] • **Release; remedy** → λύσις [OL1075] • **release; send forth; let up** → ἀνίημι [OL0149] • **Releasing** → λύσιος [OL1074]; λυτήριος [OL1080] • **Releasing cares** → λυσιμέριμνος [OL1073] • **Releasing; delivering** → λύσιος [OL1074]; λυτήριος [OL1080]

relief → ἄκος [OL0079]; ἀνάπαυμα [OL0133]; ἀνάπαυσις [OL0134] • **relief; resting-place; source of repose** → ἀνάπαυμα [OL0133] • **relieving toil or pain** → παυσίπονος [OL1383] • **Religiously right** → ὅσιος [OL1288] • **Religiously right; reverent; holy** → ὅσιος [OL1288] • **remedial, feminine form** → παιωνίς [OL1319] • **remedies** → θελκτήριον [OL0773] • **remedy** → ἄκος [OL0079]; λύσις [OL1075] • **remedy; relief** → ἄκος [OL0079] • **remembrance** → μνήμη [OL1147] • **Remembrance** → μνημοσύνη [OL1149] • **Remembrance; memory as a capacity** → μνημοσύνη [OL1149] • **remind** → ὑπομιμνήσκω [OL1816] • **remove** → ἀπάγω [OL0168] • **remover** → ἀφαιρέτις [OL0259]

remover; taker-away → ἀφαιρέτις [OL0259] • **rend** → διαρρήγνυμι [OL0424] • **renown** → κλέος [OL0923] • **renown; glory** → κλέος [OL0923] • **renowned** → ἀοίδιμος [OL0167]; κλεινός [OL0920]; κλυτός [OL0929] • **repose** → ἠρεμία [OL0752] • **reputation** → δόξα [OL0461] • **request** → αἰτέω [OL0070] • **resistant to wear** → ἀτειρής [OL0232] • **resound** → κελαδέω [OL0895]; σμαραγέω [OL1634] • **resound with groaning** → στοναχέω [OL1653] • **resounding** → βρόμιος [OL0337] • **resounding on high** → ὑψίβρομος [OL1821] • **Resounding with arms** → ὁπλόδουπος [OL1267] • **resounding with drums** → τυμπανόδουπος [OL1781]

resourceful → εὐπάλαμος [OL0661]; πολύμητις [OL1475]; πολυμήχανος [OL1476] • **resourceful counsel** → μῆτις [OL1144] • **resourceful; of many devices** → πολυμήχανος [OL1476] • **respite** → ἀνάπαυσις [OL0134] • **rest** → ἀνάπαυσις [OL0134]; ἰαύω [OL0817] • **rest upon** → κεῖμαι [OL0894] • **rest upon; depend on** → κεῖμαι [OL0894] • **rest; respite; relief** → ἀνάπαυσις [OL0134] • **rest; sleep** → ἰαύω [OL0817] • **resting-place** → ἀνάπαυμα [OL0133] • **restless** → ἄστατος [OL0219] • **restrain** → κατίσχω [OL0891] • **restrain; hold in check** → κατίσχω [OL0891] • **reveal** → ἀναδείκνυμι [OL0128]; ἀναφαίνω [OL0140]; ἐκφαίνω [OL0522]; πιφαύσκω [OL1427]

reveal authoritatively → καταδείκνυμι [OL0883] • **reveal; make manifest** → πιφαύσκω [OL1427] • **reveal; show forth; appear** → ἀναφαίνω [OL0140] • **revealer** → δείκτης [OL0397] • **Revealer** → μηνυτήρ [OL1140] • **Revealer of sacred rites** → ὀργιοφάντης [OL1272] • **Revealer of sacred rites; one who shows the orgia** → ὀργιοφάντης [OL1272] • **revealer, one who shows** → δείκτης [OL0397] • **Revealer; informer** → μηνυτήρ [OL1140] • **Revel** → κῶμος [OL1013] • **revel Bacchically** → βακχεύω [OL0282] • **revel Bacchically; dance in Bacchic fashion** → βακχεύω [OL0282] • **revel-band** → θίασος [OL0794] • **Revel; festive procession** → κῶμος [OL1013]

revered → ἠγάθεος [OL0720]; σεβάσμιος [OL1611] • **revered; worthy of reverence** → σεβάσμιος [OL1611] • **reverence** → εὐσέβεια [OL0672] • **reverence; acts of piety** → εὐσέβεια [OL0672] • **reverent** → εὐσεβής [OL0673]; ὅσιος [OL1288]; σεμνός [OL1619] • **reverent; pious people** → εὐσεβής [OL0673] • **revolve** → εἰλέω [OL0501]; ἑλίσσω [OL0534] • **revolving motion** → ῥόμβος [OL1602] • **rhabdos** → ῥάβδος [OL1587] • **Rhea** → Ῥέα [OL1588] • **Rhea; Rheia** → Ῥέα [OL1588] • **rhēgnymi** →

ῥήγνυμι [OL1591] • **Rheia** → Ῥέα [OL1588] • **rheia** → ῥεῖα [OL1589] • **rhētos** → ῥητός [OL1593] • **rheuma** → ῥεῦμα [OL1590] • **rhēxikhthōn** → ῥηξίχθων [OL1592]

rhipē → ῥιπή [OL1596] • **rhipizō** → ῥιπίζω [OL1597] • **rhiza** → ῥίζα [OL1594] • **rhizōma** → ῥίζωμα [OL1595] • **rhoizēma** → ῥοίζημα [OL1598] • **rhoizētōr** → ῥοιζήτωρ [OL1599] • **rhoizos** → ῥοῖζος [OL1600] • **rhombētēs** → ῥομβητής [OL1601] • **rhombos** → ῥόμβος [OL1602] • **rhyma** → ῥύμα [OL1603] • **rhyomai** → ῥύομαι [OL1604] • **rich** → πίων [OL1428] • **rich in blessings** → πολυόλβιος [OL1483]; πολύολβος [OL1484] • **rich in blessings; prosperous** → πολύολβος [OL1484] • **rich in flowers** → πολυανθής [OL1457] • **rich in fruit** → εὔκαρπος [OL0649]; πολύκαρπος [OL1469] • **rich in learning** → πολυΐστωρ [OL1468] • **rich in seed** → πολύσπορος [OL1494]

rich in tales → ποικιλόμυθος [OL1447] • **rich; fertile** → πίων [OL1428] • **richly blessed** → εὔολβος [OL0660] • **richly diverse** → παμποίκιλος [OL1330] • **richly fragrant** → πολύοδμος [OL1482] • **richly grown** → πολύθρεπτος [OL1467] • **richly grown; well-nourished** → πολύθρεπτος [OL1467] • **richly intricate** → πολυδαίδαλος [OL1460] • **richly varied** → πολυποίκιλος [OL1489] • **richly varied; many-patterned** → πολυποίκιλος [OL1489] • **Ridge** → ὄχθος [OL1306] • **Ridge; elevated mass** → ὄχθος [OL1306] • **Right** → ὀρθός [OL1278] • **right-hand** → δεξιός [OL0405] • **right-hand, on the right** → δεξιός [OL0405]

Right; sound; undeviating → ὀρθός [OL1278] • **righteous** → δίκαιος [OL0434] • **righteousness** → δικαιοσύνη [OL0435] • **rim** → ἄντυξ [OL0163] • **rim; curved circuit; orbital circle** → ἄντυξ [OL0163] • **ripen** → πεπαίνω [OL1397] • **ripen; bring to maturity** → πεπαίνω [OL1397] • **rise** → ἀνατρέχω [OL0139] • **rising** → ἀνατολή [OL0138] • **rising; sunrise; east** → ἀνατολή [OL0138] • **rite or ritual observance** → τελετή [OL1714] • **ritual observance** → ἆθλος [OL0046] • **ritually auspicious** → εὐίερος [OL0647] • **river** → ποταμός [OL1520] • **river mouth** → προχοή [OL1557] • **road** → ὁδός [OL1229] • **roaming** → δρομάς [OL0468]

Roaming by night → νυκτερόφοιτος [OL1210] • **roaming deserted places** → ἐρημοπλάνος [OL0605] • **roaming through aither** → αἰθερόπλαγκτος [OL0059] • **roaring** → βρόμιος [OL0337] • **roaring, resounding** → βρόμιος [OL0337] • **robe** → ὀθόνη [OL1230]; πέπλος [OL1398] • **robe; covering** → πέπλος [OL1398] • **rock** → πέτρα [OL1412] • **rocky** → κραναός [OL0957] • **rod** → ῥάβδος [OL1587] • **roll** → ἑλίσσω [OL0534] • **root** → ῥίζα [OL1594] • **root; foundation** → ῥίζα [OL1594] • **rooting** → ῥίζωμα [OL1595] • **rooting; foundation** → ῥίζωμα [OL1595] • **rounded** → κυκλοτερής [OL1001] • **rouse** → ἐγείρω [OL0485]; ἐπεγείρω [OL0571]

rouse, awaken → ἐπεγείρω [OL0571] • **rouse, awaken, bring into activity** → ἐγείρω [OL0485] • **route** → πόρος [OL1513] • **royal lady** → βασίλεια [OL0294] • **ruin** → ἄτη [OL0234] • **ruin-bringing** → πήμων [OL1419] • **ruin; disastrous visitation** → ἄτη [OL0234] • **rule** → ἀνάσσω [OL0137]; ἀρχή [OL0212]; κρατέω [OL0962] • **rule; be sovereign** → ἀνάσσω [OL0137] • **rule; hold under control** → κρατέω [OL0962] • **ruler** → ἀνάκτωρ [OL0131]; κοίρανος [OL0936] • **ruler of stars** → ἀστράρχη [OL0227] • **ruler of the sea** → ποντομέδων [OL1507] • **ruling** → σκηπτοῦχος [OL1626] • **run up** → ἀνατρέχω [OL0139] • **run up; rise** → ἀνατρέχω [OL0139]

running → δρομάς [OL0468] • **Running by night** → νυκτιδρόμος [OL1211] • **running course** → δρόμος [OL0469] • **running round** → περίδρομος [OL1401] • **running round; circling** → περίδρομος [OL1401] • **running, roaming** → δρομάς [OL0468] • **Rush** → ὁρμή [OL1281] • **rush to help** → ἐφορμαίνω [OL0698] • **Rush; forward movement; impulse** → ὁρμή [OL1281] • **rushing one** → ῥοιζήτωρ [OL1599] • **rushing sound** → ῥοίζημα [OL1598]; ῥοῖζος [OL1600] • **rushing sound; whirr** → ῥοίζημα [OL1598] • **rushing sound; whirr; whistle** → ῥοῖζος [OL1600] • **rushing with fire** → πυριρρόθιος [OL1579]

S

Sabazios → Σαβάζιος [OL1605] • **Sabos** → Σάβος [OL1606] • **sacred** → ἅγιος [OL0012]; ἁγνός [OL0022]; εὐίερος [OL0647]; ἱερός [OL0822] • **sacred company** → θίασος [OL0794] • **sacred company; revel-band** → θίασος [OL0794] • **sacred offerings or rites** → ἱερός [OL0822] • **Sacred rites** → ὄργια [OL1271] • **Sacred rites; mysteries; singular sacred mystery** → ὄργια [OL1271] • **sacred secret rites** → μυστήριον [OL1162] • **sacred-wheeled** → ἱερότροχος [OL0824] • **sacred; holy; consecrated** → ἅγιος [OL0012] • **sacred; sacred offerings or rites** → ἱερός [OL0822] • **sacredly flourishing** → ἱεροθηλής [OL0821] • **sacrifice** → θυσία [OL0814]

sacrifice; sacrificial offering → θυσία [OL0814] • **sacrificial offering** → θυσία [OL0814] • **sacrificial worship** → θυηπολία [OL0805] • **sacrificial worship; performance of offerings** → θυηπολία [OL0805] • **safety** → σῴζω [OL1687] • **saffron** → κρόκος [OL0969] • **saffron-robed** → κροκόπεπλος [OL0968] • **salty** → ἁλμυρός [OL0103] • **salty; briny** → ἁλμυρός [OL0103] • **Samothrace** → Σαμοθρᾴκη [OL1607] • **Samothraikē** → Σαμοθρᾴκη [OL1607] • **sandy** → ψαμαθώδης [OL1950] • **sarkophthoros** → σαρκοφθόρος

[OL1608] • **satiety** → κόρος (satiety) [OL0944] • **satiety; sufficient food** → κόρος (satiety) [OL0944] • **Satyr** → Σάτυρος [OL1609]

Satyros → Σάτυρος [OL1609] • **savage** → ἀνήμερος [OL0143] • **savage; untamed** → ἀνήμερος [OL0143] • **save** → σῴζω [OL1687] • **save and keep safe** → σῴζω [OL1687] • **saviour of cities** → πολισσόος [OL1453] • **saviour or preserver** → σωτήρ [OL1691] • **sbennymi** → σβέννυμι [OL1610] • **scale-pan** → πλάστιγξ [OL1430] • **scale-pan; balance** → πλάστιγξ [OL1430] • **sceptre-bearing** → σκηπτοῦχος [OL1626] • **sceptre-bearing; ruling** → σκηπτοῦχος [OL1626] • **scion** → ἔρνος [OL0618] • **sea** → ἅλς [OL0104]; θάλασσα [OL0759]; πόντος [OL1510] • **sea-born** → ποντογενής [OL1506] • **sea-depth** → βυθός [OL0346] • **sea-dwelling** → ἐνάλιος [OL0543]

sea-resounding → ἁλίδουπος [OL0091] • **sea-resounding; sounding with the sea** → ἁλίδουπος [OL0091] • **sea-roaming** → ποντοπλάνος [OL1509] • **sea-roaring** → ἁλιρρόθιος [OL0093] • **sea-running** → πελαγοδρόμος [OL1391] • **sea-surging** → ἁλιρρόθιος [OL0093] • **sea-surging; sea-roaring** → ἁλιρρόθιος [OL0093] • **Sea-swell** → οἶδμα [OL1233] • **sea-waved** → ἁλικύμων [OL0092] • **sea-waved; wave-filled** → ἁλικύμων [OL0092] • **sea; deep** → πόντος [OL1510] • **sea; the marine expanse** → θάλασσα [OL0759] • **seal** → σφραγίς [OL1686] • **seal or stamp** → σφραγίς [OL1686] • **season** → καιρός [OL0859]; ὥρα [OL1965] • **season, recurring time, Horai** → ὥρα [OL1965]

seasonable or fresh in season → ὥριος [OL1968] • **seasonal or timely** → ὡριάς [OL1966] • **seat** → ἕδος [OL0491]; ἕδρα [OL0492]; ἕδρανον [OL0493] • **seat of authority** → θρόνος [OL0803] • **seat, abode** → ἕδος [OL0491] • **seat, foundation** → ἕδρανον [OL0493] • **seat, settled base** → ἕδρα [OL0492] • **seated companion** → πάρεδρος [OL1370] • **sebasmios** → σεβάσμιος [OL1611] • **sebasmos** → σεβασμός [OL1612] • **secret** → ἄρρητος [OL0208] • **secure** → βέβαιος [OL0298] • **see** → δέρκομαι [OL0406] • **see, gaze upon** → δέρκομαι [OL0406] • **seed** → σπέρμα [OL1640] • **seed; generative stock; offspring** → σπέρμα [OL1640] • **seeing power** → ὄμμα [OL1261]

Seer → μάντις [OL1094] • **Seer; diviner** → μάντις [OL1094] • **seisikhthōn** → σεισίχθων [OL1613] • **seismos** → σεισμός [OL1614] • **selas** → σέλας [OL1615] • **selasphoros** → σελασφόρος [OL1616] • **selēnē** → σελήνη [OL1617] • **Selene** → σελήνη [OL1617] • **self-fathering** → αὐτοπάτωρ [OL0256] • **self-grown** → αὐτοφυής [OL0257] • **self-grown; self-originating** → αὐτοφυής [OL0257] • **self-originating** → αὐτοφυής [OL0257] • **self-ruling** → αὐτοκράτειρα [OL0255] • **self-sufficiency** → αὐτάρκεια [OL0253] • **self-sufficiency; sufficiency in oneself** → αὐτάρκεια [OL0253] • **sēmantōr** → σημάντωρ [OL1621] • **sēmeion** → σημεῖον [OL1622]

Semele → Σεμέλη [OL1618] • **Semelē** → Σεμέλη [OL1618] • **semnos** → σεμνός [OL1619] • **send** → πέμπω [OL1394] • **send away** → ἀποπέμπω [OL0186]; ἐκπέμπω [OL0514]; σεύω [OL1620] • **send away; dismiss; drive off** → ἀποπέμπω [OL0186] • **send forth** → ἀνίημι [OL0149]; ἵημι [OL0827] • **send forth; emit** → ἵημι [OL0827] • **send into experience** → ὑποπέμπω [OL1817] • **send out** → ἐκπέμπω [OL0514] • **send out lightning** → ἀπαστράπτω [OL0172] • **send out, send away** → ἐκπέμπω [OL0514] • **send up** → ἀναπέμπω [OL0135] • **send up; cause to rise** → ἀναπέμπω [OL0135] • **send; dispatch; convey** → πέμπω [OL1394] • **senior** → πρέσβειρα [OL1529]

senior; venerable → πρέσβειρα [OL1529] • **serpent** → δράκων [OL0466] • **serpentine** → δρακόντειος [OL0465] • **serpentine, of serpents** → δρακόντειος [OL0465] • **serving** → ἀμφίπολος [OL0124] • **set alight** → ἀναίθω [OL0129]; πίμπρημι [OL1423] • **set firm** → στηρίζω [OL1650] • **set firm; establish** → στηρίζω [OL1650] • **set foot in** → ἐπιβαίνω [OL0577] • **set, place or establish** → τίθημι [OL1736] • **setting** → δυσμή [OL0479] • **setting, sunset region** → δυσμή [OL0479] • **settled base** → ἕδρα [OL0492] • **seuō** → σεύω [OL1620] • **seven-pathed** → ἑπτάπορος [OL0587] • **sevenfold-shining** → ἑπταφαής [OL0588] • **Severe wrath** → μῆνις [OL1138]

sew within → ἐγκαταρράπτω [OL0486] • **sexual or bridal union** → λέκτρον [OL1029] • **shaded** → σκιερός [OL1627]; σκιόεις [OL1628] • **shaded; shadowy** → σκιόεις [OL1628] • **shadowy** → σκιερός [OL1627]; σκιόεις [OL1628] • **shadowy; shaded** → σκιερός [OL1627] • **shaft** → βολίς [OL0318] • **shaft, bolt** → βολίς [OL0318] • **shake** → δονέω [OL0460]; κινέω [OL0914]; κλονέω [OL0927]; τινάσσω [OL1744] • **shake off** → ἀποσείω [OL0187] • **shake, toss** → δονέω [OL0460] • **shake; agitate** → κλονέω [OL0927] • **shaker of everything** → παντοτινάκτης [OL1360] • **shaking** → σεισμός [OL1614] • **share** → κοινωνέω [OL0935] • **Share** → μοῖρα [OL1151]

share pain → συμπάσχω [OL1665] • **Share; allotted destiny; Moira and the Moirai** → μοῖρα [OL1151] • **share; participate** → κοινωνέω [OL0935] • **shared by all** → κοινός [OL0934] • **sharing a hearth** → συνέστιος [OL1671] • **sharing a throne** → σύνθρονος [OL1674] • **Sharp** → ὀξύς [OL1265] • **shatter** → θραύω [OL0801] • **she who joins** → ζεύκτειρα [OL0706] • **she who joins; yoker** → ζεύκτειρα [OL0706] • **she who shines down** → καταυγάστειρα [OL0888] • **she who traverses the air** → ἠεροφοῖτις [OL0737] • **shield-bearing** → φέρασπις [OL1838] • **shifting** → ἀλλοπρόσαλλος [OL0099] • **shine** → γανάω [OL0351]; στίλβω [OL1651]

shine down → καταστίλβω [OL0886] • **shining** → φαεινός [OL1826] • **shining back** → ἀνταυγής [OL0155] • **shining back; counter-shining; gleaming** → ἀνταυγής [OL0155] • **Shining by night** → νυκτιφαής [OL1213] • **shining for all** → πασιφαής [OL1376] • **Shining one** → λαμπετίη [OL1020] • **shining or appearing on high** → ὑψιφανής [OL1824] • **shining with fire** → πυριφεγγής [OL1581] • **Ship** → ναῦς [OL1177] • **Ship-speeding** → ναυσίδρομος [OL1178] • **shoot** → βλάστημα [OL0311]; βλαστός [OL0312]; ἔρνος [OL0618]; θάλος [OL0766] • **shoot, offspring** → βλάστημα [OL0311] • **shoot, scion, offspring** → ἔρνος [OL0618] • **shoot, sprout** → βλαστός [OL0312]

shoot-robed → ἐρνεσίπεπλος [OL0617] • **shoot; flourishing offspring** → θάλος [OL0766] • **shore** → αἰγιαλός [OL0048] • **shore; beach** → αἰγιαλός [OL0048] • **shout** → βοή [OL0317] • **shout, cry** → βοή [OL0317] • **show** → καταδείκνυμι [OL0883] • **show forth** → ἀναδείκνυμι [OL0128]; ἀναφαίνω [OL0140]; ἐκπροφαίνω [OL0517]; ἐκφαίνω [OL0522]; προφαίνω [OL1551] • **show forth, make visible** → ἐκπροφαίνω [OL0517] • **show forth, reveal** → ἐκφαίνω [OL0522] • **show forth; appear** → προφαίνω [OL1551] • **show forth; reveal; establish as** → ἀναδείκνυμι [OL0128] • **show; reveal authoritatively** → καταδείκνυμι [OL0883] • **shrink in fear** → πτήσσω [OL1567]

shudder → φρίσσω [OL1888] • **shudder-inducing** → φρικώδης [OL1887] • **shuddering or awe-producing** → φρικαλέος [OL1885] • **shut away** → ἀποκλείω [OL0183] • **shut away; enclose** → ἀποκλείω [OL0183] • **sibling** → κασίγνητος [OL0881] • **sibling; brother** → κασίγνητος [OL0881] • **sickle** → δρέπανον [OL0467] • **sickness** → νόσος [OL1204] • **sigaō** → σιγάω [OL1623] • **sigēlos** → σιγηλός [OL1624] • **sight** → πρόσοψις [OL1548] • **sight; welcome appearance** → πρόσοψις [OL1548] • **sign** → μήνυμα [OL1139]; σημεῖον [OL1622] • **sign; indication** → σημεῖον [OL1622] • **signifier** → σημάντωρ [OL1621] • **signifier; guide** → σημάντωρ [OL1621]

Silenoi → Σιληνός [OL1625] • **Silēnos** → Σιληνός [OL1625] • **Silenos** → Σιληνός [OL1625] • **Silenos; Silenoi** → Σιληνός [OL1625] • **silent** → σιγηλός [OL1624] • **sinew or neck-region** → τένων [OL1718] • **sing** → ἀείδω [OL0037] • **sing; celebrate in song** → ἀείδω [OL0037] • **singular sacred mystery** → ὄργια [OL1271] • **sit** → ἵζω [OL0825] • **sit within** → ἐνῆμαι [OL0550] • **sit within, be seated** → ἐνῆμαι [OL0550] • **sit; take a seat** → ἵζω [OL0825] • **skēptoukhos** → σκηπτοῦχος [OL1626] • **skieros** → σκιερός [OL1627] • **skill** → μῆτις [OL1144] • **skilled in every craft** → παντοτεχνής [OL1359] • **skin** → χροιά [OL1941] • **skioeis** → σκιόεις [OL1628]

skirtaō → σκιρτάω [OL1629] • **skirtētēs** → σκιρτητής [OL1630] • **skoliodromos** → σκολιόδρομος [OL1631] • **skotoeis** → σκοτόεις [OL1632] • **skylakitis** → σκυλακῖτις [OL1633] • **slaughter or killing** → φόνος [OL1881] • **slayer of Python** → Πυθοκτόνος [OL1571] • **slayer of Tityos** → Τιτυοκτόνος [OL1749] • **Sleek** → λιπαρός [OL1047] • **Sleek; flourishing; comfortable** → λιπαρός [OL1047] • **sleep** → ἰαύω [OL0817]; ὑπνόω [OL1812] • **sleep and Hypnos** → ὕπνος [OL1811] • **sleep-filled** → πολύυπνος [OL1500] • **sleep-filled; bringing abundant sleep** → πολύυπνος [OL1500] • **sleep-giving** → ὑπνοδῶτις [OL1810] • **smarageō** → σμαραγέω [OL1634]

smile-loving → φιλομμειδής [OL1862] • **Smintheus** → Σμινθεύς [OL1635] • **smoky; burning; blazing** → αἰθαλόεις [OL0057] • **smoothly rolling** → εὔτροχος [OL0681] • **smyrna** → σμύρνα [OL1636] • **Snake-tressed** → ὀφιοπλόκαμος [OL1304] • **Snowy** → νιφόεις [OL1198] • **snowy** → χιονώδης [OL1925] • **soft** → ἁπαλός [OL0169] • **soft-haired** → ἁβροκόμης [OL0002] • **soft-haired; luxuriantly haired** → ἁβροκόμης [OL0002] • **soft-hearted** → μαλακόφρων [OL1088] • **sōizō** → σῴζω [OL1687] • **sole** → μόνος [OL1156] • **Sole-born** → μονογένεια [OL1154]; μονογενής [OL1155] • **Sole-born; unique in birth, feminine form** → μονογένεια [OL1154]

Sole-born; unique in origin → μονογενής [OL1155] • **solitude-wandering** → ἐρημοπλάνος [OL0605] • **solitude-wandering, roaming deserted places** → ἐρημοπλάνος [OL0605] • **sōma** → σῶμα [OL1688] • **sometimes** → ἄλλοτε [OL0100]; ποτε [OL1522] • **son** → κοῦρος [OL0952]; υἱός [OL1794] • **son of Kronos** → Κρόνιος [OL0970] • **son or daughter** → παῖς [OL1318] • **Song** → μολπή [OL1153] • **Song; musical performance** → μολπή [OL1153] • **soothe** → θέλγω [OL0772] • **soothe; enchant** → θέλγω [OL0772] • **soothing** → ἡδύς [OL0730]; ἠπιόχειρ [OL0749] • **soothing relief** → παραμύθιον [OL1367] • **sophia** → σοφία [OL1637] • **sōritis** → σωρῖτις [OL1689]

sorrow → κῆδος [OL0907] • **sōteira** → σώτειρα [OL1690] • **sōtēr** → σωτήρ [OL1691] • **sōtērios** → σωτήριος [OL1692] • **soul** → ψυχή [OL1953] • **soul, inward life** → ψυχή [OL1953] • **sound** → κρέκω [OL0966]; ὀρθός [OL1278] • **sounding with the sea** → ἁλίδουπος [OL0091] • **soundless** → ἄψοφος [OL0269] • **soundless; noiseless** → ἄψοφος [OL0269] • **source** → πηγή [OL1415] • **source of repose** → ἀνάπαυμα [OL0133] • **southern** → νότιος [OL1206] • **sovereign** → ἄναξ [OL0132]; βασιλεύς [OL0295] • **sovereign in one's own right** → αὐτοκράτειρα [OL0255] • **sovereign in one's own right; self-ruling** → αὐτοκράτειρα [OL0255] • **sovereignty** → ἀρχή [OL0212]

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μέροψ [OL1129] • **Speaking mortal; human being** → μέροψ [OL1129] • **spear** → ἔγχος [OL0490] • **spear-mighty** → δορισθενής [OL0462] • **speech** → γλῶσσα [OL0378]; λόγος [OL1056] • **spēlynx** → σπῆλυγξ [OL1642] • **spend away** → δαπανάω [OL0394] • **spendō** → σπένδω [OL1639] • **sperma** → σπέρμα [OL1640] • **spermeios** → σπερμεῖος [OL1641] • **sphairēdon** → σφαιρηδόν [OL1685] • **sphragis** → σφραγίς [OL1686] • **spinner** → ῥομβητής [OL1601]

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starry; star-filled → ἀστερόεις [OL0220] • **stars** → ἄστρον [OL0229] • **startled** → ἔκπληκτος [OL0515] • **stasis** → στάσις [OL1644] • **stately** → γεραρός [OL0364]; μεγαλαυχής [OL1104] • **steadfast** → βέβαιος [OL0298] • **steikhō** → στείχω [OL1646] • **step** → βαίνω [OL0278]; βῆμα [OL0300] • **step aside** → παρεκβαίνω [OL1372] • **step aside; deviate** → παρεκβαίνω [OL1372] • **step upon** → ἐπεμβαίνω [OL0572] • **step upon, come down upon** → ἐπεμβαίνω [OL0572] • **step; tread; dance-step** → βῆμα [OL0300] • **stērigma** → στήριγμα [OL1649] • **stērizō** → στηρίζω [OL1650] • **sternon** → στέρνον [OL1647] • **steropē** → στεροπή [OL1648] • **stilbō** → στίλβω [OL1651]

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[OL1118] • **To be going to happen; impending** → μέλλω [OL1118] • **to be made a bride** → νυμφεύω [OL1214] • **To bear** → ὀχέω [OL1305] • **To bear; to carry; to hold** → ὀχέω [OL1305] • **To behold** → λεύσσω [OL1032]

To behold; to gaze upon → λεύσσω [OL1032] • **To beseech** → λίσσομαι [OL1051]; λίτομαι [OL1054] • **To beseech; to entreat** → λίτομαι [OL1054] • **to bestow** → ὀπάζω [OL1266] • **to brandish** → πάλλω [OL1325] • **to carry** → ὀχέω [OL1305] • **To carry or conceive in pregnancy** → κύω [OL1011] • **to celebrate in song** → μέλπω [OL1121] • **To celebrate mysteries** → μυστιπολεύω [OL1165] • **To celebrate mysteries; to conduct sacred rites** → μυστιπολεύω [OL1165] • **To change** → μετατίθημι [OL1133] • **To change oneself** → μεταβάλλω [OL1132] • **To change oneself; to transform** → μεταβάλλω [OL1132] • **To change; to alter one's disposition** → μετατίθημι [OL1133]

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To goad into frenzy → οἰστράω [OL1239] • **To grant** → ὀπάζω [OL1266] • **To grant; to bestow** → ὀπάζω [OL1266] • **to hold** → ὀχέω [OL1305] • **to hold sway** → μέδω [OL1108] • **to incline** → νεύω [OL1190] • **To inhabit** → ναιετάω [OL1169]; οἰκέω [OL1234] • **to inhabit** → ναίω [OL1171] • **To inhabit; to dwell** → ναιετάω [OL1169] • **To know** → οἶδα [OL1232] • **To know; to recognize** → οἶδα [OL1232] • **To learn** → μανθάνω [OL1089] • **To loosen** → λύω [OL1081] • **To loosen; release; dissolve; bring to an end** → λύω [OL1081] • **To madden** → μαίνω [OL1085] • **to make one's way** → ὁδεύω [OL1227] • **to matter** → μέλω [OL1122]

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to set in motion → ὁρμάω [OL1280] • **To shake** → πάλλω [OL1325] • **To shake; to brandish; to spring in movement** → πάλλω [OL1325] • **To shine** → λάμπω [OL1023] • **To sing** → μέλπω [OL1121] • **To sing; to celebrate in song** → μέλπω [OL1121] • **To smile** → μειδιάω [OL1111] • **to spatter** → παλάσσω [OL1322] • **to spring in movement** → πάλλω [OL1325] • **To stain** → παλάσσω [OL1322] • **To stain; to spatter** → παλάσσω [OL1322] • **To stir** → ὁρμαίνω [OL1279] • **To stir; to press into action; to revolve in mind** → ὁρμαίνω [OL1279] • **To sway** → νωμάω [OL1222] • **To sway; to wield; to direct** → νωμάω [OL1222] • **To swell in waves** → κυμαίνω [OL1004]

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U

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III.1 ἀείδω [OL0037]; ἀνήρ [OL0144]; γενέτειρα [OL0357]; θεός [OL0778]; νύξ [OL1217]

III.2 γένεσις [OL0356]; καλέω [OL0864]; Κύπρις [OL1008]; νύξ [OL1217]; πᾶς [OL1375]

III.3 ἀστεροφεγγής [OL0222]; θεά [OL0769]; κλύω [OL0930]; κυαναυγής [OL0986]; μάκαρ [OL1086]

III.4 ἠρεμία [OL0752]; ἡσυχία [OL0754]; πολύυπνος [OL1500]; χαίρω [OL1903]

III.5 εὐφροσύνη [OL0685]; μήτηρ [OL1143]; ὄνειρος [OL1264]; τερπνός [OL1721]; φιλοπάννυχος [OL1866]

III.6 ἀγαθός [OL0003]; ἀνάπαυσις [OL0134]; ἔχω [OL0702]; λυσιμέριμνος [OL1073]; πόνος [OL1504]

III.7 ἐλάσιππος [OL0523]; νυχαυγής [OL1220]; πᾶς [OL1375]; ὑπνοδότειρα [OL1809]; φίλος [OL1867]

III.8 ἡμιτελής [OL0744]; οὐράνιος [OL1293]; πάλιν [OL1323]; χθόνιος [OL1923]

III.9 δίωγμα [OL0452]; ἐγκύκλιος [OL0488]; ἠερόφοιτος [OL0738]; παίκτειρα [OL1317]

III.10 ἐκπέμπω [OL0514]; νέρτερος [OL1189]; πάλιν [OL1323]; φάος [OL1835]; φεύγω [OL1846]

III.11 Ἅιδης [OL0054]; ἀνάγκη [OL0125]; δεινός [OL0399]; κρατύνω [OL0965]; πᾶς [OL1375]

III.12 μάκαρ [OL1086]; νύξ [OL1217]; πᾶς [OL1375]; ποθεινός [OL1443]; πολυόλβιος [OL1483]

III.13 εὐάντητος [OL0628]; ἱκετηρίς [OL0829]; κλύω [OL0930]; λόγος [OL1056]; φωνή [OL1900]

III.14 ἀποπέμπω [OL0186]; ἔρχομαι [OL0621]; εὐμενέω [OL0654]; νυχαυγής [OL1220]; φόβος [OL1877]

Hymn IV

IV.1 ἀεί [OL0036]; ἀτειρής [OL0232]; κόσμος [OL0950]; μέρος [OL1128]; οὐρανός [OL1298]; παγγενέτωρ [OL1310]

IV.2 ἀρχή [OL0212]; πᾶς [OL1375]; πρεσβυγένεθλος [OL1530]; τελευτή [OL1715]

IV.3 γῆ [OL0367]; ἐλίσσω [OL0534]; κοσμοκράτωρ [OL0949]; σφαιρηδόν [OL1685]

IV.4 δίνη [OL0445]; θεός [OL0778]; μάκαρ [OL1086]; ὁδεύω [OL1227]; οἶκος [OL1236]; ῥόμβος [OL1602]

IV.5 αἰθέριος [OL0058]; πᾶς [OL1375]; περιβάλλω [OL1400]; φύλαξ [OL1893]; χθόνιος [OL1923]

IV.6 ἀνάγκη [OL0125]; ἄπλητος [OL0182]; ἔχω [OL0702]; στέρνον [OL1647]; φύσις [OL1897]

IV.7 ἀδάμαστος [OL0029]; αἰολόμορφος [OL0066]; κυανόχρως [OL0990]; παναίολος [OL1336]

IV.8 δαίμων [OL0390]; Κρονότεκνος [OL0972]; μάκαρ [OL1086]; πανδερκής [OL1340]; πανυπέρτατος [OL1364]

IV.9 ἐπάγω [OL0566]; ζωή [OL0715]; κλύω [OL0930]; μύστης [OL1163]; νεοφάντης [OL1187]; ὅσιος [OL1288]

Hymn V

V.1 ἀεί [OL0036]; ἀτειρής [OL0232]; ἔχω [OL0702]; Ζεύς [OL0707]; κράτος [OL0964]; ὑψιμέλαθρος [OL1823]

V.2 ἄστρον [OL0229]; ἥλιος [OL0741]; σελήνη [OL1617]; ὑπέρεισμα [OL1803]

V.3 ἔναυσμα [OL0547]; ζῷον [OL0718]; πανδαμάτωρ [OL1339]; πᾶς [OL1375]; πυρίπνοος [OL1578]

V.4 ἀγαθός [OL0003]; αἰθήρ [OL0060]; κόσμος [OL0950]; στοιχεῖον [OL1652]; ὑψιφανής [OL1824]

V.5 ἀγλαός [OL0017]; ἀστεροφεγγής [OL0222]; βλάστημα [OL0311]; σελασφόρος [OL1616]

V.6 εὔδιος [OL0637]; κεράννυμι [OL0897]; κικλήσκω [OL0912]; λίτομαι [OL1054]

Hymn VI

VI.1 αἰθερόπλαγκτος [OL0059]; διφυής [OL0451]; καλέω [OL0864]; μέγας [OL1106]; πρωτόγονος [OL1561]

VI.2 ἀγάλλω [OL0004]; πτέρυξ [OL1564]; χρύσεος [OL1945]; ᾠογενής [OL1964]

VI.3 ἄνθρωπος [OL0147]; γένεσις [OL0356]; θνητός [OL0795]; μάκαρ [OL1086]; ταυροβόας [OL1697]

VI.4 Ἠρικεπαῖος [OL0753]; πολύμνηστος [OL1478]; πολυόργιος [OL1485]; σπέρμα [OL1640]

VI.5 ἄρρητος [OL0208]; ἔρνος [OL0618]; κρύφιος [OL0977]; παμφαής [OL1332]; ῥοιζήτωρ [OL1599]

VI.6 ἀπαμαυρόω [OL0170]; ὁμίχλη [OL1260]; ὅσσε [OL1289]; σκοτόεις [OL1632]

VI.7 δινεύω [OL0444]; κόσμος [OL0950]; πάντῃ [OL1348]; πτέρυξ [OL1564]; ῥιπή [OL1596]

VI.8 ἀγνός [OL0022]; ἄγω [OL0028]; κικλήσκω [OL0912]; λαμπρός [OL1021]; Φάνης [OL1832]; φάος [OL1835]

VI.9 ἄναξ [OL0132]; Ἀνταύγης [OL0156]; ἑλίκωψ [OL0533]; Πρίαπος [OL1533]

VI.10 βαίνω [OL0278]; γηθέω [OL0368]; μάκαρ [OL1086]; πολύμητις [OL1475]; πολύσπορος [OL1494]

VI.11 ἅγιος [OL0012]; ὀργιοφάντης [OL1272]; πολυποίκιλος [OL1489]; τελετή [OL1714]

Hymn VII

VII.1 ἄστρον [OL0229]; ἐκπροκαλέομαι [OL0516]; ἱερός [OL0822]; οὐράνιος [OL1293]; σέλας [OL1615]

VII.2 ἁγνός [OL0022]; δαίμων [OL0390]; εὐίερος [OL0647]; κικλήσκω [OL0912]; φωνή [OL1900]

VII.3 ἀστήρ [OL0223]; μέλας [OL1116]; νύξ [OL1217]; οὐράνιος [OL1293]; τέκνον [OL1707]; φίλος [OL1867]

VII.4 δίνη [OL0445]; ἐγκύκλιος [OL0488]; κυκλέω [OL0997]; πυριρρόθιος [OL1579]

VII.5 ἀεί [OL0036]; ἀνταυγής [OL0155]; ἅπας [OL0171]; γενετήρ [OL0358]; πυρόεις [OL1582]

VII.6 μοῖρα [OL1151]; μοιρίδιος [OL1152]; πᾶς [OL1375]; σημάντωρ [OL1621]

VII.7 ἄνθρωπος [OL0147]; ἀταρπός [OL0231]; διέπω [OL0431]; θεῖος [OL0771]; θνητός [OL0795]

VII.8 ἐπταφαής [OL0588]; ἐφοράω [OL0697]; ζώνη [OL0716]; ἠερόπλαγκτος [OL0735]

VII.9 ἀεί [OL0036]; ἀτειρής [OL0232]; οὐράνιος [OL1293]; πυρίδρομος [OL1577]; χθόνιος [OL1923]

VII.10 ἀεί [OL0036]; αὐγάζω [OL0240]; ζοφοειδής [OL0712]; νύξ [OL1217]; πέπλος [OL1398]

VII.11 ἐννύχιος [OL0557]; εὔφρων [OL0686]; μαρμαρυγή [OL1096]; στίλβω [OL1651]

VII.12 ἆθλος [OL0046]; ἔρχομαι [OL0621]; εὐίερος [OL0647]; πολυΐστωρ [OL1468]; τελετή [OL1714]

VII.13 δρόμος [OL0469]; ἐκτελέω [OL0518]; ἔργον [OL0599]; ἐσθλός [OL0624]; εὔδοξος [OL0638]

Hymn VIII

VIII.1 αἰώνιος [OL0073]; ἔχω [OL0702]; κλύω [OL0930]; μάκαρ [OL1086]; ὄμμα [OL1261]; πανδερκής [OL1340]

VIII.2 οὐράνιος [OL1293]; Τιτάν [OL1747]; Ὑπερίων [OL1805]; φάος [OL1835]; χρυσαυγής [OL1943]

VIII.3 ἀκάμας [OL0074]; αὐτοφυής [OL0257]; ζῷον [OL0718]; ἡδύς [OL0730]; πρόσοψις [OL1548]

VIII.4 γενέτωρ [OL0359]; δεξιός [OL0405]; εὐώνυμος [OL0693]; ἠώς [OL0758]; νύξ [OL1217]

VIII.5 ἔχω [OL0702]; κρᾶσις [OL0959]; πούς [OL1524]; τετραβάμων [OL1725]; χορεύω [OL1934]; ὥρα [OL1965]

VIII.6 διφρευτής [OL0450]; εὔδρομος [OL0639]; πυρόεις [OL1582]; ῥοιζήτωρ [OL1599]; φαιδρωπός [OL1829]

VIII.7 ἀπειρέσιος [OL0176]; δίνευμα [OL0443]; ἐλαύνω [OL0524]; οἶμος [OL1238]; ῥόμβος [OL1602]

VIII.8 ἀσεβέω [OL0216]; εὐσεβής [OL0673]; ζαμενής [OL0703]; καθοδηγός [OL0856]; καλός [OL0870]

VIII.9 δρόμος [OL0469]; ἕλκω [OL0535]; ἐναρμόνιος [OL0546]; κόσμος [OL0950]; χρυσολύρης [OL1948]

VIII.10 ἀγαθός [OL0003]; ἔργον [OL0599]; κοῦρος [OL0952]; σημάντωρ [OL1621]; ὡροτρόφος [OL1969]

VIII.11 κοσμοκράτωρ [OL0949]; κυκλοέλικτος [OL0999]; πυρίδρομος [OL1577]; συρικτής [OL1683]

VIII.12 αἰολόμικτος [OL0065]; κάρπιμος [OL0876]; Παιάν [OL1314]; φερέσβιος [OL1841]; φωσφόρος [OL1902]

VIII.13 ἀθάνατος [OL0043]; ἀιθαλής [OL0056]; ἀμίαντος [OL0114]; Ζεύς [OL0707]; πατήρ [OL1382]; χρόνος [OL1942]

VIII.14 εὔδιος [OL0637]; κόσμος [OL0950]; ὄμμα [OL1261]; πασιφαής [OL1376]; περίδρομος [OL1401]

VIII.15 ἀκτίς [OL0083]; καλός [OL0870]; λάμπω [OL1023]; σβέννυμι [OL1610]; φαεινός [OL1826]

VIII.16 δείκτης [OL0397]; δεσπότης [OL0410]; δικαιοσύνη [OL0435]; κόσμος [OL0950]; φιλονάματος [OL1863]

VIII.17 ἀεί [OL0036]; ἀρωγός [OL0214]; πανυπέρτατος [OL1364]; πᾶς [OL1375]; πιστοφύλαξ [OL1426]

VIII.18 δικαιοσύνη [OL0435]; ἐλάσιππος [OL0523]; ζωή [OL0715]; ὄμμα [OL1261]; φάος [OL1835]

VIII.19 ἅρμα [OL0200]; διώκω [OL0453]; λιγυρός [OL1043]; μάστιξ [OL1099]; τετράορος [OL1727]

VIII.20 βίος [OL0306]; ἡδύς [OL0730]; κλύω [OL0930]; λόγος [OL1056]; μύστης [OL1163]; προφαίνω [OL1551]

Hymn IX

IX.1 βασίλεια [OL0294]; δῖος [OL0447]; θεά [OL0769]; κλύω [OL0930]; σελήνη [OL1617]; φωσφόρος [OL1902]

IX.2 ἠεροφοῖτις [OL0737]; Μήνη [OL1137]; νυκτιδρόμος [OL1211]; ταυρόκερως [OL1698]

IX.3 δαδοῦχος [OL0388]; ἐννύχιος [OL0557]; εὐάστερος [OL0632]; κόρη [OL0943]; Μήνη [OL1137]

IX.4 ἄρσην [OL0210]; αὐξάνω [OL0247]; θῆλυς [OL0786]; λείπω [OL1028]

IX.5 αὐγάστειρα [OL0241]; μήτηρ [OL1143]; φερέκαρπος [OL1840]; φίλιππος [OL1856]; χρόνος [OL1942]

IX.6 βαρύθυμος [OL0290]; ἠλεκτρίς [OL0740]; καταυγάστειρα [OL0888]; νυχαυγής [OL1220]

IX.7 ἄστρον [OL0229]; βρύω [OL0344]; καλός [OL0870]; πανδερκής [OL1340]; φιλάγρυπνος [OL1850]

IX.8 εὐφρόνη [OL0684]; ἡσυχία [OL0754]; ὀλβιόμοιρος [OL1244]; χαίρω [OL1903]

IX.9 ἄγαλμα [OL0005]; κερασφόρος [OL0899]; λαμπετίη [OL1020]; νύξ [OL1217]; χαριτῶπις [OL1915]

IX.10 ἀστράρχη [OL0227]; ἑλικοδρόμος [OL0532]; κόρη [OL0943]; πάνσοφος [OL1347]; τανύπεπλος [OL1693]

IX.11 ἔρχομαι [OL0621]; εὐάστερος [OL0632]; εὔφρων [OL0686]; μάκαρ [OL1086]; φέγγος [OL1837]

IX.12 ἱκέτης [OL0830]; κόρη [OL0943]; λάμπω [OL1023]; νέος [OL1186]; σῴζω [OL1687]

Hymn X

X.1 θεά [OL0769]; μήτηρ [OL1143]; παμμήτειρα [OL1329]; πολυμήχανος [OL1476]; φύσις [OL1897]

X.2 ἄνασσα [OL0136]; δαίμων [OL0390]; οὐράνιος [OL1293]; πολύκτιτος [OL1472]; πρέσβειρα [OL1529]

X.3 ἀδάμαστος [OL0029]; κυβερνήτειρα [OL0991]; παναυγής [OL1337]; πανδαμάτωρ [OL1339]

X.4 ἀεί [OL0036]; δαίμων [OL0390]; παντοκράτειρα [OL1356]; πανυπέρτατος [OL1364]; τίω [OL1750]

X.5 ἄφθιτος [OL0261]; κυδιάνειρα [OL0992]; παλαίφατος [OL1321]; πρωτογένεια [OL1559]

X.6 δεινοκάθεκτος [OL0398]; ἐννύχιος [OL0557]; πολύπειρος [OL1487]; σελασφόρος [OL1616]

X.7 ἀστράγαλος [OL0224]; ἄψοφος [OL0269]; ἑλίσσω [OL0534]; ἴχνος [OL0849]; πούς [OL1524]

X.8 ἁγνός [OL0022]; ἀτελής [OL0233]; θεός [OL0778]; κοσμήτειρα [OL0947]; τελευτή [OL1715]

X.9 ἀκοινώνητος [OL0078]; κοινός [OL0934]; μόνος [OL1156]; πᾶς [OL1375]

X.10 ἀπάτωρ [OL0175]; ἀργής [OL0195]; αὐτοπάτωρ [OL0256]; μέγας [OL1106]; πολυγηθής [OL1459]

X.11 δαήμων [OL0389]; εὐάντης [OL0627]; πλοκίη [OL1435]; πολύμικτος [OL1477]; φιλίη [OL1855]

X.12 ἡγεμόνη [OL0722]; κόρη [OL0943]; κράντειρα [OL0958]; πάντροφος [OL1363]; φερέσβιος [OL1841]

X.13 αὐτάρκεια [OL0253]; δίκη [OL0439]; πειθώ [OL1390]; πολυώνυμος [OL1502]; χάρις [OL1913]

X.14 αἰθέριος [OL0058]; ἐνάλιος [OL0543]; μέδω [OL1108]; χθόνιος [OL1923]

X.15 γλυκύς [OL0377]; πείθω [OL1389]; πικρός [OL1422]; φαῦλος [OL1836]

X.16 κομίστρια [OL0939]; παμβασίλεια [OL1326]; πανδώτειρα [OL1341]; πάνσοφος [OL1347]

X.17 αὐξίτροφος [OL0251]; λύτειρα [OL1078]; πεπαίνω [OL1397]; πίων [OL1428]

X.18 μήτηρ [OL1143]; πᾶς [OL1375]; πατήρ [OL1382]; τιθήνη [OL1738]; τροφός [OL1778]

X.19 μάκαρ [OL1086]; ὁρμή [OL1281]; πολύσπορος [OL1494]; ὠκυλόχεια [OL1961]; ὡριάς [OL1966]

X.20 δαίμων [OL0390]; παντοτεχνής [OL1359]; πλάστειρα [OL1429]; πολύκτιτος [OL1472]; πότνια [OL1523]

X.21 ἀίδιος [OL0055]; κινησιφόρος [OL0915]; περίφρων [OL1410]; πολύπειρος [OL1487]

X.22 ἀέναος [OL0039]; δινεύω [OL0444]; θοός [OL0797]; ῥύμα [OL1603]; στροφάλιγξ [OL1654]

X.23 ἀλλοτριομορφοδίαιτος [OL0101]; κυκλοτερής [OL1001]; πάνρυτος [OL1346]

X.24 εὔθρονος [OL0644]; κρίνω [OL0967]; μόνος [OL1156]; τελέω [OL1716]; τιμήεις [OL1742]

X.25 βαρυβρεμέτειρα [OL0289]; ἐφύπερθε [OL0699]; κράτιστος [OL0963]; σκηπτοῦχος [OL1626]

X.26 αἶσα [OL0068]; ἄτρομος [OL0237]; πανδαμάτειρα [OL1338]; πόρω [OL1516]; πυρίπνοος [OL1578]

X.27 ἀθάνατος [OL0043]; ἀίδιος [OL0055]; ζωή [OL0715]; πρόνοια [OL1540]

X.28 εἰμί [OL0502]; μόνος [OL1156]; πᾶς [OL1375]; τεύχω [OL1730]

X.29 εὔολβος [OL0660]; θεά [OL0769]; λίτομαι [OL1054]; ὥρα [OL1965]

X.30 ἄγω [OL0028]; ἅπας [OL0171]; αὔξησις [OL0248]; εἰρήνη [OL0504]; ὑγίεια [OL1787]

Hymn XI

XI.1 καλέω [OL0864]; κόσμος [OL0950]; κρατερός [OL0961]; νόμιος [OL1201]; Πάν [OL1335]; σύμπας [OL1664]

XI.2 θάλασσα [OL0759]; οὐρανός [OL1298]; παμβασίλεια [OL1326]; χθών [OL1924]

XI.3 ἀθάνατος [OL0043]; εἰμί [OL0502]; μέλος [OL1119]; Πάν [OL1335]; πῦρ [OL1573]

XI.4 ἔρχομαι [OL0621]; μάκαρ [OL1086]; περίδρομος [OL1401]; σκιρτητής [OL1630]; σύνθρονος [OL1674]; ὥρα [OL1965]

XI.5 αἰγομελής [OL0051]; ἀντροδίαιτος [OL0160]; βακχευτής [OL0281]; φιλένθεος [OL1853]

XI.6 ἁρμονία [OL0202]; κόσμος [OL0950]; κρέκω [OL0966]; μολπή [OL1153]; φιλοπαίγμων [OL1864]

XI.7 βρότειος [OL0340]; ἔκπαγλος [OL0513]; ἐπαρωγός [OL0569]; φαντασία [OL1833]; φόβος [OL1877]

XI.8 αἰγονόμος [OL0052]; βούτης [OL0328]; πῖδαξ [OL1420]; χαίρω [OL1903]

XI.9 εὔσκοπος [OL0675]; ἠχώ [OL0757]; θηρητήρ [OL0788]; νύμφη [OL1215]; σύγχορος [OL1659]; φίλος [OL1867]

XI.10 γενέτωρ [OL0359]; δαίμων [OL0390]; παντοφυής [OL1361]; πᾶς [OL1375]; πολυώνυμος [OL1502]

XI.11 αὐξητής [OL0249]; κάρπιμος [OL0876]; κοσμοκράτωρ [OL0949]; Παιάν [OL1314]; φωσφόρος [OL1902]

XI.12 ἀληθής [OL0090]; ἀντροχαρής [OL0162]; βαρύμηνις [OL0292]; Ζεύς [OL0707]; κεράστης [OL0898]

XI.13 ἀπειρέσιος [OL0176]; γῆ [OL0367]; πέδον [OL1388]; στηρίζω [OL1650]

XI.14 ἀκάματος [OL0075]; βαθύρροος [OL0273]; εἴκω [OL0499]; πόντος [OL1510]; ὕδωρ [OL1793]

XI.15 γῆ [OL0367]; ἑλίσσω [OL0534]; πέριξ [OL1406]; ὕδωρ [OL1793]; Ὠκεανός [OL1959]

XI.16 ἔναυσμα [OL0547]; ζῷον [OL0718]; ἠέριος [OL0731]; μέρισμα [OL1127]; τροφή [OL1777]

XI.17 ἐλαφρός [OL0527]; ἐφύπερθε [OL0699]; κορυφή [OL0946]; ὄμμα [OL1261]; πῦρ [OL1573]

XI.18 βαίνω [OL0278]; ἐφετμή [OL0694]; πολύκριτος [OL1471]; ῥεῖα [OL1589]

XI.19 ἀλλάσσω [OL0096]; πᾶς [OL1375]; πρόνοια [OL1540]; φύσις [OL1897]

XI.20 ἄνθρωπος [OL0147]; ἀπείρων [OL0178]; βόσκω [OL0321]; γενεά [OL0354]; κόσμος [OL0950]

XI.21 βαίνω [OL0278]; βακχευτής [OL0281]; λοιβή [OL1057]; μάκαρ [OL1086]; φιλένθεος [OL1853]

XI.22 ἀγαθός [OL0003]; βίοτος [OL0309]; εὐίερος [OL0647]; ὀπάζω [OL1266]; τελευτή [OL1715]

XI.23 γῆ [OL0367]; ἐκπέμπω [OL0514]; οἶστρος [OL1240]; Πανικός [OL1344]; τέρμα [OL1720]

Hymn XII

XII.1 ἄλκιμος [OL0095]; Ἡρακλῆς [OL0751]; μεγασθενής [OL1107]; ὀβριμόθυμος [OL1225]; Τιτάν [OL1747]

XII.2 ἀδάμαστος [OL0029]; ἆθλος [OL0046]; βρύω [OL0344]; καρτερόχειρ [OL0880]; κραταιός [OL0960]

XII.3 ἀίδιος [OL0055]; αἰολόμορφος [OL0066]; εὔφρων [OL0686]; πατήρ [OL1382]; χρόνος [OL1942]

XII.4 ἀγριόθυμος [OL0025]; ἄρρητος [OL0208]; παντοδυνάστης [OL1353]; πολύλλιτος [OL1474]

XII.5 ἔχω [OL0702]; ἦτορ [OL0755]; κράτος [OL0964]; μάντις [OL1094]; μέγας [OL1106]; παγκρατής [OL1313]; τοξότης [OL1756]

XII.6 ἀρωγός [OL0214]; παγγενέτωρ [OL1310]; παμφάγος [OL1331]; πανυπέρτατος [OL1364]; πᾶς [OL1375]

XII.7 ἀνήμερος [OL0143]; διώκω [OL0453]; θνητός [OL0795]; καταπαύω [OL0885]; φῦλον [OL1895]

XII.8 ἀγλαότιμος [OL0018]; εἰρήνη [OL0504]; κουροτρόφος [OL0953]; ποθέω [OL1444]

XII.9 ἀκάμας [OL0074]; αὐτοφυής [OL0257]; βλάστημα [OL0311]; γῆ [OL0367]; φέριστος [OL1842]

XII.10 ἀστράπτω [OL0226]; βολίς [OL0318]; δαίμων [OL0390]; μεγαλώνυμος [OL1105]; πρωτόγονος [OL1561]

XII.11 ἠώς [OL0758]; κάρα [OL0874]; μέλας [OL1116]; νύξ [OL1217]; φορέω [OL1882]

XII.12 ἆθλον [OL0045]; ἀνατολή [OL0138]; διέρπω [OL0432]; δυσμή [OL0479]; δώδεκα [OL0480]

XII.13 ἀθάνατος [OL0043]; ἀπείριτος [OL0177]; ἀστυφέλικτος [OL0230]; πολύπειρος [OL1487]

XII.14 ἔρχομαι [OL0621]; θελκτήριον [OL0773]; κομίζω [OL0938]; μάκαρ [OL1086]; νόσος [OL1204]; πᾶς [OL1375]

XII.15 ἄτη [OL0234]; ἐξελαύνω [OL0564]; κακός [OL0862]; κλάδος [OL0919]; πάλλω [OL1325]; χείρ [OL1920]

XII.16 ἀποπέμπω [OL0186]; ἰοβόλος [OL0837]; κήρ [OL0908]; πτηνός [OL1566]; χαλεπός [OL1904]

Hymn XIII

XIII.1 ἀιθαλής [OL0056]; ἀνήρ [OL0144]; θεός [OL0778]; μάκαρ [OL1086]; πατήρ [OL1382]

XIII.2 ἄλκιμος [OL0095]; ἀμίαντος [OL0114]; μεγασθενής [OL1107]; ποικιλόβουλος [OL1446]; Τιτάν [OL1747]

XIII.3 ἄπας [OL0171]; αὐξάνω [OL0247]; δαπανάω [OL0394]; ἔμπαλιν [OL0539]

XIII.4 ἀπείρων [OL0178]; ἄρρηκτος [OL0207]; δεσμός [OL0408]; ἔχω [OL0702]; κόσμος [OL0950]

XIII.5 αἰών [OL0072]; Κρόνος [OL0971]; παγγενέτωρ [OL1310]; ποικιλόμυθος [OL1447]

XIII.6 ἀστερόεις [OL0220]; βλάστημα [OL0311]; γῆ [OL0367]; οὐρανός [OL1298]

XIII.7 γέννα [OL0360]; μείωσις [OL1114]; πόσις [OL1518]; προμηθεύς [OL1539]; Ῥέα [OL1588]; σεμνός [OL1619]; φυή [OL1892]

XIII.8 γενάρχης [OL0353]; κόσμος [OL0950]; μέρος [OL1128]; ναίω [OL1171]; πᾶς [OL1375]

XIII.9 ἀγκυλομήτης [OL0013]; ἱκετηρίς [OL0829]; κλύω [OL0930]; φέριστος [OL1842]; φωνή [OL1900]

XIII.10 ἀεί [OL0036]; ἄμεμπτος [OL0110]; βίοτος [OL0309]; εὔολβος [OL0660]; πέμπω [OL1394]; τέλος [OL1717]

Hymn XIV

XIV.1 θυγάτηρ [OL0804]; πολύμορφος [OL1480]; πότνια [OL1523]; πρωτόγονος [OL1561]; Ῥέα [OL1588]

XIV.2 ἅρμα [OL0200]; ἱερότροχος [OL0824]; λίς [OL1050]; ταυροφόνος [OL1701]; τιταίνω [OL1746]

XIV.3 κόρη [OL0943]; τυμπανόδουπος [OL1781]; φιλοιστρομανής [OL1859]; χαλκόκροτος [OL1907]

XIV.4 αἰγίοχος [OL0049]; ἄναξ [OL0132]; Ζεύς [OL0707]; μήτηρ [OL1143]; Ὀλύμπιος [OL1254]

XIV.5 ἀγλαόμορφος [OL0016]; Κρόνος [OL0971]; μάκαρ [OL1086]; πάντιμος [OL1349]; σύλλεκτρος [OL1660]

XIV.6 θνητός [OL0795]; ὁλόλυγμα [OL1253]; ὄρος [OL1284]; φρικτός [OL1886]; χαίρω [OL1903]

XIV.7 ὀβριμόθυμος [OL1225]; παμβασίλεια [OL1326]; πολεμόκλονος [OL1450]; Ῥέα [OL1588]

XIV.8 ἀρχιγένεθλος [OL0213]; λυτηριάς [OL1079]; σώτειρα [OL1690]; ψεύδω [OL1951]

XIV.9 ἄνθρωπος [OL0147]; θεός [OL0778]; θνητός [OL0795]; μήτηρ [OL1143]

XIV.10 γῆ [OL0367]; εὐρύς [OL0670]; οὐρανός [OL1298]; ὕπερθε [OL1804]

XIV.11 ἠερόμορφος [OL0734]; πνοή [OL1442]; πόντος [OL1510]; φιλόδρομος [OL1857]

XIV.12 βουλή [OL0325]; ἔρχομαι [OL0621]; εὔφρων [OL0686]; θεά [OL0769]; μάκαρ [OL1086]; σωτήριος [OL1692]

XIV.13 εἰρήνη [OL0504]; εὔολβος [OL0660]; κατάγω [OL0882]; κτέαρ [OL0981]

XIV.14 γῆ [OL0367]; κήρ [OL0908]; λῦμα [OL1068]; πέμπω [OL1394]; τέρμα [OL1720]

Hymn XV

XV.1 ἄφθιτος [OL0261]; Ζεύς [OL0707]; πολυτίμητος [OL1497]

XV.2 λυτήριος [OL1080]; μαρτυρία [OL1097]; πρόσευξις [OL1545]; τίθημι [OL1736]

XV.3 βασιλεύς [OL0295]; κεφαλή [OL0906]; ῥεῖα [OL1589]; φαίνω [OL1830]

XV.4 γῆ [OL0367]; θεά [OL0769]; μήτηρ [OL1143]; ὄρος [OL1284]; ὄχθος [OL1306]; ὑψηχής [OL1820]

XV.5 ἔργω [OL0600]; οὐρανός [OL1298]; πᾶς [OL1375]; πόντος [OL1510]

XV.6 Ζεύς [OL0707]; καταιβάτης [OL0884]; Κρόνιος [OL0970]; ὀβριμόθυμος [OL1225]; σκηπτοῦχος [OL1626]

XV.7 ἀρχή [OL0212]; παντογένεθλος [OL1350]; πᾶς [OL1375]; τελευτή [OL1715]

XV.8 αὐξητής [OL0249]; καθάρσιος [OL0854]; παντοτινάκτης [OL1360]; σεισίχθων [OL1613]

XV.9 ἀστράπιος [OL0225]; βρονταῖος [OL0338]; Ζεύς [OL0707]; κεραύνιος [OL0900]; φυτάλιος [OL1898]

XV.10 αἰολόμορφος [OL0066]; ἀμεμφής [OL0111]; δίδωμι [OL0430]; κλύω [OL0930]; ὑγίεια [OL1787]

XV.11 ἄμεμπτος [OL0110]; δόξα [OL0461]; εἰρήνη [OL0504]; θεά [OL0769]; πλοῦτος [OL1439]

Hymn XVI

XVI.1 ἐνῆμαι [OL0550]; ἠερόμορφος [OL0734]; κόλπος [OL0937]; κυάνεος [OL0987]

XVI.2 Ζεύς [OL0707]; Ἥρα [OL0750]; μάκαρ [OL1086]; παμβασίλεια [OL1326]; σύλλεκτρος [OL1660]

XVI.3 αὔρα [OL0252]; θνητός [OL0795]; παρέχω [OL1373]; προσηνής [OL1546]; ψυχοτρόφος [OL1954]

XVI.4 ἄνεμος [OL0142]; μήτηρ [OL1143]; ὄμβρος [OL1257]; παντογένεθλος [OL1350]; τροφός [OL1778]

XVI.5 γιγνώσκω [OL0374]; ζωή [OL0715]; φύσις [OL1897]

XVI.6 ἀήρ [OL0042]; ἅπας [OL0171]; κεράννυμι [OL0897]; κοινωνέω [OL0935]; σεμνός [OL1619]

XVI.7 ἀνάσσω [OL0137]; κρατέω [OL0962]; μόνος [OL1156]; πᾶς [OL1375]

XVI.8 ἠέριος [OL0731]; ῥοῖζος [OL1600]; τινάσσω [OL1744]; χεῦμα [OL1921]

XVI.9 θεά [OL0769]; μάκαρ [OL1086]; παμβασίλεια [OL1326]; πολυώνυμος [OL1502]

XVI.10 γηθέω [OL0368]; ἔρχομαι [OL0621]; εὐμενέω [OL0654]; καλός [OL0870]; πρόσωπον [OL1550]

Hymn XVII

XVII.1 γαιήοχος [OL0347]; κλύω [OL0930]; κυανοχαίτης [OL0989]; Ποσειδῶν [OL1517]

XVII.2 ἔχω [OL0702]; ἵππιος [OL0841]; τρίαινα [OL1761]; χαλκοτόρευτος [OL1908]; χείρ [OL1920]

XVII.3 βαθύστερνος [OL0276]; θέμεθλα [OL0774]; ναίω [OL1171]; πόντος [OL1510]

XVII.4 ἁλίδουπος [OL0091]; βαρύκτυπος [OL0291]; ἐννοσίγαιος [OL0555]; ποντομέδων [OL1507]

XVII.5 ἅρμα [OL0200]; διώκω [OL0453]; κυμοθαλής [OL1005]; τετράορος [OL1727]; χαριτώπης [OL1914]

XVII.6 ἁλμυρός [OL0103]; ἐνάλιος [OL0543]; ῥοῖζος [OL1600]; τινάσσω [OL1744]; ὕδωρ [OL1793]

XVII.7 βαθύς [OL0274]; θάλασσα [OL0759]; λαγχάνω [OL1015]; μοῖρα [OL1151]; τρίτατος [OL1769]; χεῦμα [OL1921]

XVII.8 δαίμων [OL0390]; θήρ [OL0787]; κῦμα [OL1003]; πόντιος [OL1505]; τέρπω [OL1722]

XVII.9 γῆ [OL0367]; ἕδρανον [OL0493]; εὔδρομος [OL0639]; ναῦς [OL1177]; ὁρμή [OL1281]; σῴζω [OL1687]

XVII.10 ἄγω [OL0028]; ἀμεμφής [OL0111]; εἰρήνη [OL0504]; ὄλβος [OL1248]; ὑγίεια [OL1787]

Hymn XVIII

XVIII.1 δόμος [OL0459]; ναίω [OL1171]; ὀβριμόθυμος [OL1225]; ὑποχθόνιος [OL1818]

XVIII.2 βαθύσκιος [OL0275]; λειμών [OL1026]; λιπαυγής [OL1048]; Ταρτάριος [OL1695]

XVIII.3 δέχομαι [OL0412]; Ζεύς [OL0707]; ἱερός [OL0822]; προθύμως [OL1535]; σκηπτοῦχος [OL1626]; χθόνιος [OL1923]

XVIII.4 ἅπας [OL0171]; γῆ [OL0367]; κατέχω [OL0890]; κλείς [OL0921]; Πλούτων [OL1440]

XVIII.5 βρότειος [OL0340]; γενεά [OL0354]; ἐνιαυτός [OL0552]; καρπός [OL0878]; πλουτοδοτέω [OL1437]

XVIII.6 λαγχάνω [OL1015]; μοῖρα [OL1151]; παμβασίλεια [OL1326]; τρίτατος [OL1769]; χθών [OL1924]

XVIII.7 ἀθάνατος [OL0043]; ἕδρανον [OL0493]; θνητός [OL0795]; κραταιός [OL0960]; στήριγμα [OL1649]

XVIII.8 ζοφοειδής [OL0712]; θρόνος [OL0803]; στηρίζω [OL1650]; χῶρος [OL1949]

XVIII.9 Ἅιδης [OL0054]; ἀκάμας [OL0074]; ἄκριτος [OL0081]; λιπόπνοος [OL1049]; τηλεπόρος [OL1734]

XVIII.10 Ἀχέρων [OL0268]; γῆ [OL0367]; ἔχω [OL0702]; κυάνεος [OL0987]; ῥίζωμα [OL1595]

XVIII.11 θάνατος [OL0767]; θνητός [OL0795]; κρατέω [OL0962]; πολυδέγμων [OL1461]; χάρις [OL1913]

XVIII.12 ἀγνοπόλος [OL0021]; Δημήτηρ [OL0416]; Εὔβουλος [OL0636]; παῖς [OL1318]

XVIII.13 ἀποσπάδιος [OL0188]; λειμών [OL1026]; νυμφεύω [OL1214]; πόντος [OL1510]

XVIII.14 ἄγω [OL0028]; ἄντρον [OL0161]; Ἀτθίς [OL0235]; ἵππος [OL0842]; τετράορος [OL1727]

XVIII.15 Ἅιδης [OL0054]; δῆμος [OL0417]; Ἐλευσίς [OL0529]; πύλη [OL1572]; τόθι [OL1752]

XVIII.16 ἀφανής [OL0260]; βραβευτής [OL0329]; ἔργον [OL0599]; μόνος [OL1156]; φανερός [OL1831]; φύω [OL1899]

XVIII.17 ἀγλαότιμος [OL0018]; ἔνθεος [OL0551]; ἱερός [OL0822]; παντοκράτωρ [OL1357]

XVIII.18 μυστιπόλος [OL1166]; ὅσιος [OL1288]; σεβασμός [OL1612]; σεμνός [OL1619]; χαίρω [OL1903]

XVIII.19 ἀνακαλέω [OL0130]; βλώσκω [OL0316]; ἵλαος [OL0833]; μύστης [OL1163]; χαίρω [OL1903]

Hymn XIX

XIX.1 ἐλαύνω [OL0524]; Ζεύς [OL0707]; κόσμος [OL0950]; πατήρ [OL1382]; πυριαυγής [OL1575]; ὑψίβρομος [OL1821]

XIX.2 αἴγλη [OL0050]; αἰθέριος [OL0058]; ἀστράπτω [OL0226]; πανυπέρτατος [OL1364]; στεροπή [OL1648]

XIX.3 βροντή [OL0339]; ἔδρανον [OL0493]; θεῖος [OL0771]; παμμάκαρ [OL1328]; τινάσσω [OL1744]

XIX.4 ἀναίθω [OL0129]; νᾶμα [OL1172]; πανν̓έφελος [OL1345]; στεροπή [OL1648]; φλεγέθω [OL1870]

XIX.5 κεραυνός [OL0901]; κρατερός [OL0961]; λαῖλαψ [OL1017]; ὄμβρος [OL1257]; πρηστήρ [OL1532]

XIX.6 κραιπνός [OL0956]; ὀβριμόθυμος [OL1225]; πάμφλεκτος [OL1334]; φρικώδης [OL1887]

XIX.7 βάλλω [OL0287]; εὐρόθιος [OL0668]; καλύπτω [OL0872]; νέφος [OL1192]; φλογερός [OL1872]

XIX.8 δεινός [OL0399]; κλονοκάρδιος [OL0928]; ὅπλον [OL1268]; ὀρθοέθειρος [OL1277]; πτηνός [OL1566]

XIX.9 ἀγνός [OL0022]; αἰφνίδιος [OL0071]; ἀνίκητος [OL0150]; βέλος [OL0299]; βρονταῖος [OL0338]

XIX.10 ἀπειρέσιος [OL0176]; δίνευμα [OL0443]; ὁρμή [OL1281]; παμφάγος [OL1331]; ῥοῖζος [OL1600]

XIX.11 ἀμαιμάκετος [OL0107]; ἄρρηκτος [OL0207]; βαρύθυμος [OL0290]; πρηστήρ [OL1532]

XIX.12 αἰθαλόεις [OL0057]; βέλος [OL0299]; καταιβάτης [OL0884]; ὀξύς [OL1265]; οὐράνιος [OL1293]

XIX.13 γῆ [OL0367]; θάλασσα [OL0759]; παμφανόων [OL1333]; φρίσσω [OL1888]

XIX.14 εἰσέρχομαι [OL0506]; θήρ [OL0787]; κτύπος [OL0983]; οὖς [OL1302]; πτήσσω [OL1567]

XIX.15 αὐγή [OL0242]; κεραυνός [OL0901]; μαρμαίρω [OL1095]; πρόσωπον [OL1550]; σμαραγέω [OL1634]

XIX.16 αἰθήρ [OL0060]; γύαλον [OL0385]; διαρρήγνυμι [OL0424]; χιτών [OL1926]

XIX.17 ἀργής [OL0195]; ἀφίημι [OL0262]; κεραυνός [OL0901]; οὐράνιος [OL1293]; προκάλυμμα [OL1537]

XIX.18 βαρύς [OL0293]; ἐμβάλλω [OL0537]; θυμός [OL0808]; κῦμα [OL1003]; μάκαρ [OL1086]; πόντος [OL1510]

XIX.19 ἅπας [OL0171]; κορυφή [OL0946]; κράτος [OL0964]; οἶδα [OL1232]; ὅρος [OL1284]

XIX.20 αἴσιμος [OL0069]; δίδωμι [OL0430]; λοιβή [OL1057]; πᾶς [OL1375]; φρήν [OL1884]; χάρις [OL1913]

XIX.21 ἄνασσα [OL0136]; ζωή [OL0715]; ὀλβιόθυμος [OL1243]; ὑγίεια [OL1787]

XIX.22 ἀγλαότιμος [OL0018]; εἰρήνη [OL0504]; θεά [OL0769]; κουροτρόφος [OL0953]

XIX.23 ἀεί [OL0036]; βίος [OL0306]; εὔθυμος [OL0646]; θάλλω [OL0765]; λογισμός [OL1055]

Hymn XX

XX.1 ἁγνός [OL0022]; ἐρισμάραγος [OL0613]; κικλήσκω [OL0912]; μέγας [OL1106]; περίφαντος [OL1409]

XX.2 ἠέριος [OL0731]; ἠεροφεγγής [OL0736]; πυρίβρομος [OL1576]; φλογόεις [OL1873]

XX.3 ἀστράπτω [OL0226]; αὐδή [OL0245]; νέφος [OL1192]; παταγοδρόμος [OL1378]; σέλας [OL1615]

XX.4 ἁγνός [OL0022]; ἀνίκητος [OL0150]; βαρύμηνις [OL0292]; θεός [OL0778]; φρικώδης [OL1887]

XX.5 ἀστράπιος [OL0225]; βασιλεύς [OL0295]; Ζεύς [OL0707]; μέγας [OL1106]; παγγενέτης [OL1309]

XX.6 βίοτος [OL0309]; γλυκερός [OL0376]; εὐμενέω [OL0654]; τελευτή [OL1715]; φέρω [OL1845]

Hymn XXI

XXI.1 ἠέριος [OL0731]; καρποτρόφος [OL0879]; νεφέλη [OL1191]; οὐρανόπλαγκτος [OL1297]

XXI.2 ἐλαύνω [OL0524]; κόσμος [OL0950]; ὀμβροτόκος [OL1258]; πνοή [OL1442]

XXI.3 βρονταῖος [OL0338]; ἐρίβρομος [OL0607]; πυρόεις [OL1582]; ὑγροκέλευθος [OL1789]

XXI.4 ἀήρ [OL0042]; ἔχω [OL0702]; κόλπος [OL0937]; πάταγος [OL1379]; φρικώδης [OL1887]

XXI.5 ἀντίσπαστος [OL0159]; ἐπιδρομάδην [OL0579]; παταγέω [OL1377]; πνεῦμα [OL1441]

XXI.6 αὔρα [OL0252]; δροσοείμων [OL0471]; εὔπνοος [OL0664]; λίτομαι [OL1054]

XXI.7 γῆ [OL0367]; καρποτρόφος [OL0879]; μήτηρ [OL1143]; ὄμβρος [OL1257]; πέμπω [OL1394]

Hymn XXII

XXII.1 γλαυκῶπις [OL0375]; καλέω [OL0864]; νύμφη [OL1215]; Τηθύς [OL1733]; Ὠκεανός [OL1959]

XXII.2 ἄνασσα [OL0136]; εὔτροχος [OL0681]; κυανόπεπλος [OL0988]; κυμαίνω [OL1004]

XXII.3 αὔρα [OL0252]; γῆ [OL0367]; ἠδύπνοος [OL0728]; πατάσσω [OL1381]

XXII.4 αἰγιαλός [OL0048]; θραύω [OL0801]; κῦμα [OL1003]; μακρός [OL1087]; πέτρα [OL1412]

XXII.5 ἁπαλός [OL0169]; γαληνιάω [OL0349]; δρόμος [OL0469]; εὔδιος [OL0637]

XXII.6 ἀγάλλω [OL0004]; θηροτρόφος [OL0792]; ναῦς [OL1177]; ὑγροκέλευθος [OL1789]

XXII.7 ἐρεβεννός [OL0602]; Κύπρις [OL1008]; μήτηρ [OL1143]; νέφος [OL1192]

XXII.8 βρύω [OL0344]; νασμός [OL1176]; νύμφη [OL1215]; πᾶς [OL1375]; πηγή [OL1415]

XXII.9 ἐπαρήγω [OL0568]; εὐμενέω [OL0654]; κλύω [OL0930]; πολύσεμνος [OL1493]

XXII.10 εὐθύδρομος [OL0645]; μάκαρ [OL1086]; ναῦς [OL1177]; οὖρος [OL1301]; πέμπω [OL1394]

Hymn XXIII

XXIII.1 ἕδρα [OL0492]; κατέχω [OL0890]; κυαναυγέτις [OL0985]; πόντος [OL1510]; ῥίζα [OL1594]

XXIII.2 ἀγάλλω [OL0004]; κόρη [OL0943]; κῦμα [OL1003]; πεντήκοντα [OL1396]

XXIII.3 δαίμων [OL0390]; καλλίτεκνος [OL0869]; μεγαλώνυμος [OL1105]; Νηρεύς [OL1193]; χορός [OL1938]

XXIII.4 ἅπας [OL0171]; ἀρχή [OL0212]; γῆ [OL0367]; πέρας [OL1399]; πόντος [OL1510]; πυθμήν [OL1569]

XXIII.5 βάθρον [OL0270]; Δηώ [OL0419]; ἱερός [OL0822]; κλονέω [OL0927]; πνοή [OL1442]

XXIII.6 ἀποκλείω [OL0183]; ἐλαύνω [OL0524]; κευθμών [OL0904]; μύχιος [OL1167]

XXIII.7 ἀποτρέπω [OL0190]; μάκαρ [OL1086]; μύστης [OL1163]; πέμπω [OL1394]; σεισμός [OL1614]

XXIII.8 εἰρήνη [OL0504]; ἠπιόχειρ [OL0749]; ὄλβος [OL1248]; ὑγίεια [OL1787]

Hymn XXIV

XXIV.1 ἁγνός [OL0022]; ἐνάλιος [OL0543]; καλυκῶπις [OL0871]; Νηρεύς [OL1193]; νύμφη [OL1215]

XXIV.2 βύθιος [OL0345]; ὑγροκέλευθος [OL1789]; φρικαλέος [OL1885]; χοροπαίγμων [OL1936]

XXIV.3 βακχεύω [OL0282]; κόρη [OL0943]; κῦμα [OL1003]; πεντήκοντα [OL1396]

XXIV.4 ἀγάλλω [OL0004]; νῶτον [OL1223]; ὄχος [OL1307]; Τρίτων [OL1771]

XXIV.5 βόσκω [OL0321]; θηρότυπος [OL0793]; μορφή [OL1159]; πόντος [OL1510]; σῶμα [OL1688]

XXIV.6 βυθός [OL0346]; ναίω [OL1171]; οἶδμα [OL1233]; Τριτώνιος [OL1772]

XXIV.7 ἐλίσσω [OL0534]; κῦμα [OL1003]; σκιρτητής [OL1630]; ὑδροδρόμος [OL1792]

XXIV.8 ἁλιρρόθιος [OL0093]; δελφίς [OL0401]; κυαναυγής [OL0986]; ποντοπλάνος [OL1509]

XXIV.9 κικλήσκω [OL0912]; μύστης [OL1163]; ὄλβος [OL1248]; πέμπω [OL1394]; πολύς [OL1492]

XXIV.10 ἀναδείκνυμι [OL0128]; πρῶτος [OL1562]; σεμνός [OL1619]; τελετή [OL1714]

XXIV.11 ἁγνός [OL0022]; Βάκχος [OL0286]; εὐίερος [OL0647]; Φερσεφόνη [OL1844]

XXIV.12 ἄναξ [OL0132]; Ἀπόλλων [OL0184]; Καλλιόπη [OL0866]; μήτηρ [OL1143]

Hymn XXV

XXV.1 ἔχω [OL0702]; κικλήσκω [OL0912]; κλείς [OL0921]; πόντος [OL1510]; Πρωτεύς [OL1558]

XXV.2 ἀρχή [OL0212]; πᾶς [OL1375]; πρωτογενής [OL1560]; φαίνω [OL1830]; φύσις [OL1897]

XXV.3 ἀλλάσσω [OL0096]; ἰδέα [OL0819]; ἱερός [OL0822]; πολύμορφος [OL1480]; ὕλη [OL1795]

XXV.4 εἰμί [OL0502]; ἐπίσταμαι [OL0585]; πάντιμος [OL1349]; πολύβουλος [OL1458]

XXV.5 εἰμί [OL0502]; πρόσθεν [OL1547]; ὕστερος [OL1819]

XXV.6 ἔχω [OL0702]; μεταβάλλω [OL1132]; πᾶς [OL1375]

XXV.7 ἀθάνατος [OL0043]; ἔδος [OL0491]; ἔχω [OL0702]; νιφόεις [OL1198]; Ὄλυμπος [OL1255]

XXV.8 γῆ [OL0367]; ἐναέριος [OL0542]; πόντος [OL1510]; ποτάομαι [OL1521]

XXV.9 ἐγκατατίθημι [OL0487]; πᾶς [OL1375]; Πρωτεύς [OL1558]; πρῶτος [OL1562]; φύσις [OL1897]

XXV.10 βλώσκω [OL0316]; μυστιπόλος [OL1166]; ὅσιος [OL1288]; πατήρ [OL1382]; πρόνοια [OL1540]

XXV.11 βίοτος [OL0309]; ἔργον [OL0599]; ἐσθλός [OL0624]; εὔολβος [OL0660]; πέμπω [OL1394]; τέλος [OL1717]

Hymn XXVI

XXVI.1 ἄνθρωπος [OL0147]; γῆ [OL0367]; θεά [OL0769]; θνητός [OL0795]; μάκαρ [OL1086]; μήτηρ [OL1143]

XXVI.2 πανδώτειρα [OL1341]; παντολέτειρα [OL1358]; πάντροφος [OL1363]; τελεσφόρος [OL1712]

XXVI.3 αὐξιθαλής [OL0250]; βρύω [OL0344]; καλός [OL0870]; φερέκαρπος [OL1840]; ὥρα [OL1965]

XXVI.4 ἀθάνατος [OL0043]; ἕδρανον [OL0493]; κόρη [OL0943]; κόσμος [OL0950]; πολυποίκιλος [OL1489]

XXVI.5 καρπός [OL0878]; κύω [OL1011]; λόχιος [OL1062]; πολυειδής [OL1463]; ὠδίς [OL1958]

XXVI.6 ἀίδιος [OL0055]; βαθύστερνος [OL0276]; ὀλβιόμοιρος [OL1244]; πολύσεμνος [OL1493]

XXVI.7 δαίμων [OL0390]; ἡδύπνοος [OL0728]; πολυάνθεμος [OL1456]; χαίρω [OL1903]; χλόη [OL1927]

XXVI.8 ἄστρον [OL0229]; κόσμος [OL0950]; ὀμβροχαρής [OL1259]; πολυδαίδαλος [OL1460]

XXVI.9 ἀέναος [OL0039]; δεινός [OL0399]; εἰλέω [OL0501]; ῥεῦμα [OL1590]; φύσις [OL1897]

XXVI.10 αὐξάνω [OL0247]; θεά [OL0769]; καρπός [OL0878]; μάκαρ [OL1086]; πολυγηθής [OL1459]

XXVI.11 εὐμενής [OL0655]; εὔολβος [OL0660]; ἔχω [OL0702]; ἦτορ [OL0755]; ὥρα [OL1965]

Hymn XXVII

XXVII.1 ἀθάνατος [OL0043]; θεός [OL0778]; θεότιμος [OL0779]; μήτηρ [OL1143]; πᾶς [OL1375]; τροφός [OL1778]

XXVII.2 βλώσκω [OL0316]; εὐχή [OL0688]; θεά [OL0769]; κράντειρα [OL0958]; πότνια [OL1523]

XXVII.3 ἅρμα [OL0200]; ζεύγνυμι [OL0705]; λέων [OL1036]; ταυροφόνος [OL1701]; ταχύδρομος [OL1704]

XXVII.4 κλεινός [OL0920]; πόλος [OL1454]; πολυώνυμος [OL1502]; σεμνός [OL1619]; σκηπτοῦχος [OL1626]

XXVII.5 θρόνος [OL0803]; κατέχω [OL0890]; κόσμος [OL0950]; μέσος [OL1130]

XXVII.6 γῆ [OL0367]; ἔχω [OL0702]; θνητός [OL0795]; παρέχω [OL1373]; προσηνής [OL1546]; τροφή [OL1777]

XXVII.7 ἀθάνατος [OL0043]; γένος [OL0363]; θνητός [OL0795]; λοχεύω [OL1061]

XXVII.8 ἀεί [OL0036]; θάλασσα [OL0759]; κρατέω [OL0962]; πᾶς [OL1375]; ποταμός [OL1520]

XXVII.9 αὐδάζομαι [OL0243]; Ἑστία [OL0625]; καλέω [OL0864]; ὀλβοδότις [OL1247]

XXVII.10 ἀγαθός [OL0003]; δῶρον [OL0482]; θνητός [OL0795]; παντοῖος [OL1355]; χαρίζομαι [OL1912]

XXVII.11 ἔρχομαι [OL0621]; πότνια [OL1523]; τελετή [OL1714]; τυμπανοτερπής [OL1782]

XXVII.12 Κρόνος [OL0971]; πανδαμάτωρ [OL1339]; συνόμευνος [OL1678]; σώτειρα [OL1690]; Φρυγία [OL1890]

XXVII.13 βιοθρέπτειρα [OL0305]; οὐρανόπαις [OL1296]; πρέσβειρα [OL1529]; φίλοιστρος [OL1860]

XXVII.14 γηθόσυνος [OL0370]; ἔρχομαι [OL0621]; εὐσέβεια [OL0672]; χαρίζομαι [OL1912]

Hymn XXVIII

XXVIII.1 ἄγγελος [OL0010]; Ἑρμῆς [OL0616]; Ζεύς [OL0707]; κλύω [OL0930]; Μαῖα [OL1082]; υἱός [OL1794]

XXVIII.2 ἐναγώνιος [OL0541]; ἔχω [OL0702]; ἦτορ [OL0755]; θνητός [OL0795]; κοίρανος [OL0936]; παγκρατής [OL1313]

XXVIII.3 Ἀργειφόντης [OL0194]; διάκτορος [OL0422]; εὔφρων [OL0686]; ποικιλόβουλος [OL1446]

XXVIII.4 θνητός [OL0795]; λόγος [OL1056]; προφήτης [OL1555]; πτηνοπέδιλος [OL1565]; φίλανδρος [OL1852]

XXVIII.5 ἀπάτη [OL0173]; γυμνάς [OL0387]; δόλιος [OL0457]; στροφιοῦχος [OL1655]; χαίρω [OL1903]

XXVIII.6 ἑρμηνεύς [OL0615]; κερδέμπορος [OL0902]; λυσιμέριμνος [OL1073]; πᾶς [OL1375]

XXVIII.7 ἀμεμφής [OL0111]; εἰρήνη [OL0504]; ἔχω [OL0702]; ὅπλον [OL1268]; χείρ [OL1920]

XXVIII.8 ἐριούνιος [OL0610]; Κωρυκιώτης [OL1014]; μάκαρ [OL1086]; ποικιλόμυθος [OL1447]

XXVIII.9 ἀνάγκη [OL0125]; ἐπαρωγός [OL0569]; ἐργασία [OL0596]; θνητός [OL0795]; φίλος [OL1867]

XXVIII.10 ἄνθρωπος [OL0147]; γλῶσσα [OL0378]; δεινός [OL0399]; ὅπλον [OL1268]; σεβάσμιος [OL1611]

XXVIII.11 βίοτος [OL0309]; ἐσθλός [OL0624]; εὔχομαι [OL0689]; κλύω [OL0930]; ὀπάζω [OL1266]; τέλος [OL1717]

XXVIII.12 ἐργασία [OL0596]; λόγος [OL1056]; μνημοσύνη [OL1149]; χάρις [OL1913]

Hymn XXIX

XXIX.1 ἔρχομαι [OL0621]; Ζεύς [OL0707]; θυγάτηρ [OL0804]; μάκαρ [OL1086]; μέγας [OL1106]; Φερσεφόνη [OL1844]

XXIX.2 δέχομαι [OL0412]; θεά [OL0769]; ἱερός [OL0822]; μονογένεια [OL1154]; χαρίζομαι [OL1912]

XXIX.3 βιοδῶτις [OL0302]; δάμαρ [OL0393]; κεδνός [OL0893]; Πλούτων [OL1440]; πολύτιμος [OL1498]

XXIX.4 Ἅιδης [OL0054]; γῆ [OL0367]; κατέχω [OL0890]; κεῦθος [OL0905]; πύλη [OL1572]

XXIX.5 ἁγνός [OL0022]; Δηώ [OL0419]; ἐρασιπλόκαμος [OL0590]; θάλος [OL0766]; Πραξιδίκη [OL1525]

XXIX.6 βασίλεια [OL0294]; γενέτειρα [OL0357]; Εὐμενίδες [OL0656]; καταχθόνιος [OL0889]

XXIX.7 ἄρρητος [OL0208]; γονή [OL0380]; Ζεύς [OL0707]; κόρη [OL0943]; τεκνόω [OL1708]

XXIX.8 ἐριβρεμέτης [OL0606]; Εὐβουλεύς [OL0635]; μήτηρ [OL1143]; πολύμορφος [OL1480]

XXIX.9 ἀγλαόμορφος [OL0016]; συμπαίκτειρα [OL1662]; φωσφόρος [OL1902]; ὥρα [OL1965]

XXIX.10 βρύω [OL0344]; καρπός [OL0878]; κόρη [OL0943]; παντοκράτειρα [OL1356]; σεμνός [OL1619]

XXIX.11 εὐφεγγής [OL0682]; θνητός [OL0795]; κερόεις [OL0903]; μόνος [OL1156]; ποθεινός [OL1443]

XXIX.12 ἐαρινός [OL0484]; λειμωνιάς [OL1027]; πνοή [OL1442]; χαίρω [OL1903]

XXIX.13 βλαστός [OL0312]; δέμας [OL0403]; ἐκφαίνω [OL0522]; ἱερός [OL0822]; χλοόκαρπος [OL1928]

XXIX.14 ἁρπαγιμαῖος [OL0206]; λέχος [OL1034]; μετοπωρινός [OL1134]; νυμφεύω [OL1214]

XXIX.15 ζωή [OL0715]; θάνατος [OL0767]; θνητός [OL0795]; μόνος [OL1156]; πολύμοχθος [OL1481]

XXIX.16 ἀεί [OL0036]; πᾶς [OL1375]; φέρβω [OL1839]; Φερσεφόνη [OL1844]; φονεύω [OL1880]

XXIX.17 ἀναπέμπω [OL0135]; γῆ [OL0367]; θεά [OL0769]; καρπός [OL0878]; κλύω [OL0930]; μάκαρ [OL1086]

XXIX.18 εἰρήνη [OL0504]; ἠπιόχειρ [OL0749]; θάλλω [OL0765]; ὑγίεια [OL1787]

XXIX.19 βίος [OL0306]; γῆρας [OL0371]; εὔολβος [OL0660]; κατάγω [OL0882]; λιπαρός [OL1047]

XXIX.20 ἄνασσα [OL0136]; εὐδύνατος [OL0640]; Πλούτων [OL1440]; χῶρος [OL1949]

Hymn XXX

XXX.1 Διόνυσος [OL0446]; ἐρίβρομος [OL0607]; εὐαστήρ [OL0633]; κικλήσκω [OL0912]

XXX.2 ἄναξ [OL0132]; Βάκχειος [OL0279]; διφυής [OL0451]; πρωτόγονος [OL1561]; τρίγονος [OL1762]

XXX.3 ἄγριος [OL0026]; ἄρρητος [OL0208]; δίκερως [OL0438]; δίμορφος [OL0442]; κρύφιος [OL0977]

XXX.4 ἁγνός [OL0022]; ἀρήιος [OL0197]; Εὔιος [OL0648]; κισσόβρυος [OL0916]; ταυρωπός [OL1702]

XXX.5 βοτρυηφόρος [OL0322]; ἐρνεσίπεπλος [OL0617]; τριετής [OL1766]; ὠμάδιος [OL1963]

XXX.6 Εὐβουλεύς [OL0635]; Ζεύς [OL0707]; πολύβουλος [OL1458]; Φερσεφόνη [OL1844]

XXX.7 ἄμβροτος [OL0109]; ἄρρητος [OL0208]; δαίμων [OL0390]; λέκτρον [OL1029]; τεκνόω [OL1708]

XXX.8 ἀμεμφής [OL0111]; ἐπιπνέω [OL0584]; ἡδύς [OL0730]; κλύω [OL0930]; μάκαρ [OL1086]; φωνή [OL1900]

XXX.9 εὔζωνος [OL0642]; εὐμενής [OL0655]; ἔχω [OL0702]; ἦτορ [OL0755]; τιθήνη [OL1738]

Hymn XXXI

XXXI.1 βῆμα [OL0300]; ἐνόπλιος [OL0560]; Κουρῆτες [OL0951]; σκιρτητής [OL1630]; τίθημι [OL1736]

XXXI.2 εὐαστήρ [OL0633]; ὀρέστερος [OL1274]; ποσσίκροτος [OL1519]; ῥομβητής [OL1601]

XXXI.3 ἐπεμβάτης [OL0573]; ἴχνος [OL0849]; κοῦφος [OL0955]; κρουσιλύρης [OL0974]; παράρυθμος [OL1368]

XXXI.4 ἀγλαόφημος [OL0019]; κοσμήτωρ [OL0948]; ὁπλοφόρος [OL1269]; φύλαξ [OL1893]

XXXI.5 μήτηρ [OL1143]; ὀργιοφάντης [OL1272]; ὀρειμανής [OL1273]; συνοπάων [OL1679]

XXXI.6 ἔρχομαι [OL0621]; εὐμενέω [OL0654]; εὔφημος [OL0683]; λόγος [OL1056]

XXXI.7 ἀεί [OL0036]; βουκόλος [OL0324]; εὐάντητος [OL0628]; θυμός [OL0808]; χαίρω [OL1903]

Hymn XXXII

XXXII.1 ἔκγονος [OL0510]; Ζεύς [OL0707]; μέγας [OL1106]; μονογενής [OL1155]; Παλλάς [OL1324]; σεμνός [OL1619]

XXXII.2 δῖος [OL0447]; θεά [OL0769]; μάκαρ [OL1086]; ὀβριμόθυμος [OL1225]; πολεμόκλονος [OL1450]

XXXII.3 ἀντροδίαιτος [OL0160]; ἄρρητος [OL0208]; μεγαλώνυμος [OL1105]; ῥητός [OL1593]

XXXII.4 ἀκρώρεια [OL0082]; κατέχω [OL0890]; ὄχθος [OL1306]; ὑψηχής [OL1820]

XXXII.5 νάπη [OL1174]; ὄρος [OL1284]; σκιόεις [OL1628]; τέρπω [OL1722]; φρήν [OL1884]

XXXII.6 βροτός [OL0342]; μανία [OL1090]; οἰστράω [OL1239]; ὁπλοχαρής [OL1270]; ψυχή [OL1953]

XXXII.7 γυμνάζω [OL0386]; ἔχω [OL0702]; θυμός [OL0808]; κόρη [OL0943]; φρικώδης [OL1887]

XXXII.8 γοργοφόνος [OL0383]; μήτηρ [OL1143]; πολύολβος [OL1484]; τέχνη [OL1731]; φυγόλεκτρος [OL1891]

XXXII.9 ἀγαθός [OL0003]; κακός [OL0862]; ὁρμήτειρα [OL1282]; φίλοιστρος [OL1860]; φρόνησις [OL1889]

XXXII.10 ἄρσην [OL0210]; θῆλυς [OL0786]; μῆτις [OL1144]; πολεμητόκος [OL1449]; φύω [OL1899]

XXXII.11 ἀγλαότιμος [OL0018]; αἰολόμορφος [OL0066]; δράκαινα [OL0464]; φιλένθεος [OL1853]

XXXII.12 Γίγας [OL0372]; ἱππελάτειρα [OL0840]; ὀλέτειρα [OL1249]; Φλεγραῖος [OL1871]

XXXII.13 δαίμων [OL0390]; κακός [OL0862]; λύτειρα [OL1078]; νικηφόρος [OL1197]; Τριτογένεια [OL1770]

XXXII.14 βασίλεια [OL0294]; γλαυκῶπις [OL0375]; εὑρεσίτεχνος [OL0666]; πολύλλιστος [OL1473]

XXXII.15 ἀεί [OL0036]; ἦμαρ [OL0742]; νέατος [OL1180]; νύξ [OL1217]; ὥρα [OL1965]

XXXII.16 δίδωμι [OL0430]; εἰρήνη [OL0504]; εὔχομαι [OL0689]; κλύω [OL0930]; πολύολβος [OL1484]

XXXII.17 εὔολβος [OL0660]; κόρος (satiety) [OL0944]; ὑγίεια [OL1787]; ὥρα [OL1965]

Hymn XXXIII

XXXIII.1 εὐδύνατος [OL0640]; θνητός [OL0795]; καλέω [OL0864]; νίκη [OL1196]; ποθεινός [OL1443]

XXXIII.2 ἐναγώνιος [OL0541]; θνητός [OL0795]; λύω [OL1081]; μόνος [OL1156]; ὁρμή [OL1281]

XXXIII.3 ἀλγινόεις [OL0086]; ἀντίπαλος [OL0158]; μάχη [OL1100]; στάσις [OL1644]

XXXIII.4 ἔργον [OL0599]; κρίνω [OL0967]; πόλεμος [OL1451]; τροπαιοῦχος [OL1774]

XXXIII.5 γλυκερός [OL0376]; εὖχος [OL0690]; ἐφορμαίνω [OL0698]; φέρω [OL1845]

XXXIII.6 ἔρις [OL0611]; ἐσθλός [OL0624]; κλέος [OL0923]; κρατέω [OL0962]; πᾶς [OL1375]

XXXIII.7 βρυάζω [OL0343]; εὔδοξος [OL0638]; θαλία [OL0764]; κεῖμαι [OL0894]; νίκη [OL1196]

XXXIII.8 ἔρχομαι [OL0621]; μάκαρ [OL1086]; ὄμμα [OL1261]; ποθέω [OL1444]; φαιδρός [OL1828]

XXXIII.9 ἄγω [OL0028]; ἀεί [OL0036]; ἔργον [OL0599]; ἐσθλός [OL0624]; εὔδοξος [OL0638]; τέλος [OL1717]

Hymn XXXIV

XXXIV.1 ἔρχομαι [OL0621]; Λυκωρεύς [OL1067]; μάκαρ [OL1086]; Παιάν [OL1314]; Τιτυοκτόνος [OL1749]; Φοῖβος [OL1878]

XXXIV.2 ἀγλαότιμος [OL0018]; ἰήιος [OL0826]; Μεμφίτης [OL1123]; ὀλβιοδώτης [OL1241]

XXXIV.3 ἀρότριος [OL0204]; Πύθιος [OL1568]; σπερμεῖος [OL1641]; Τιτάν [OL1747]; χρυσολύρης [OL1948]

XXXIV.4 Γρυνεῖος [OL0384]; Δελφικός [OL0400]; μάντις [OL1094]; Πυθοκτόνος [OL1571]; Σμινθεύς [OL1635]

XXXIV.5 ἄγριος [OL0026]; δαίμων [OL0390]; ἐράσμιος [OL0591]; κοῦρος [OL0952]; κύδιμος [OL0993]; φωσφόρος [OL1902]

XXXIV.6 ἑκηβόλος [OL0511]; κρουσιλύρης [OL0974]; τοξοβέλεμνος [OL1755]; χοροποιός [OL1937]

XXXIV.7 ἁγνός [OL0022]; Βράγχιος [OL0331]; Διδυμεύς [OL0427]; Λοξίας [OL1058]; Παταρήιος [OL1380]

XXXIV.8 ἄναξ [OL0132]; Δήλιος [OL0414]; ἔχω [OL0702]; ὄμμα [OL1261]; πανδερκής [OL1340]; φαεσίμβροτος [OL1827]

XXXIV.9 ἀναφαίνω [OL0140]; καθαρός [OL0853]; φήμη [OL1847]; χρησμός [OL1939]; χρυσοκόμης [OL1947]

XXXIV.10 εὔφρων [OL0686]; εὔχομαι [OL0689]; θυμός [OL0808]; κλύω [OL0930]; λαός [OL1024]

XXXIV.11 αἰθήρ [OL0060]; ἀπείριτος [OL0177]; λεύσσω [OL1032]; πᾶς [OL1375]

XXXIV.12 αἰθήρ [OL0060]; ἀμολγός [OL0116]; γῆ [OL0367]; ὀλβιόμοιρος [OL1244]

XXXIV.13 ἀστεροόμματος [OL0221]; ἡσυχία [OL0754]; νύξ [OL1217]; ὄρφνη [OL1287]

XXXIV.14 δέρκομαι [OL0406]; ἔχω [OL0702]; κόσμος [OL0950]; νέρθε [OL1188]; πέρας [OL1399]; ῥίζα [OL1594]

XXXIV.15 ἀρχή [OL0212]; εἰμί [OL0502]; μέλω [OL1122]; πᾶς [OL1375]; τελευτή [OL1715]

XXXIV.16 κιθάρα [OL0911]; παντοθαλής [OL1354]; πᾶς [OL1375]; πόλος [OL1454]; πολύκρεκτος [OL1470]

XXXIV.17 ἁρμόζω [OL0201]; βαίνω [OL0278]; νεάτη [OL1179]; ὅτε [OL1290]; τέρμα [OL1720]

XXXIV.18 ἄλλοτε [OL0100]; διάκοσμος [OL0420]; Δώριος [OL0481]; ποτε [OL1522]; ὑπάτη [OL1801]

XXXIV.19 βιοθρέμμων [OL0304]; κεράννυμι [OL0897]; κρίνω [OL0967]; πᾶς [OL1375]; πόλος [OL1454]; φῦλον [OL1895]

XXXIV.20 ἀνήρ [OL0144]; ἁρμονία [OL0202]; κεράννυμι [OL0897]; μοῖρα [OL1151]; παγκόσμιος [OL1312]

XXXIV.21 θέρος [OL0782]; ἴσος [OL0845]; μείγνυμι [OL1110]; χειμών [OL1919]

XXXIV.22 διακρίνω [OL0421]; θέρος [OL0782]; νεάτη [OL1179]; ὑπάτη [OL1801]; χειμών [OL1919]

XXXIV.23 ἄνθος [OL0146]; Δώριος [OL0481]; ἔαρ [OL0483]; πολυήρατος [OL1464]; ὥριος [OL1968]

XXXIV.24 ἄναξ [OL0132]; βροτός [OL0342]; ἐπωνυμία [OL0589]; κλῄζω [OL0925]

XXXIV.25 ἄνεμος [OL0142]; δίκερως [OL0438]; θεός [OL0778]; ἴημι [OL0827]; Πάν [OL1335]; σύριγμα [OL1682]

XXXIV.26 ἔχω [OL0702]; κόσμος [OL0950]; πᾶς [OL1375]; σφραγίς [OL1686]; τυπῶτις [OL1784]

XXXIV.27 ἱκετηρίς [OL0829]; κλύω [OL0930]; μάκαρ [OL1086]; μύστης [OL1163]; σῴζω [OL1687]; φωνή [OL1900]

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XXXV.1 διδυμητόκος [OL0428]; θεά [OL0769]; κυανόπεπλος [OL0988]; Λητώ [OL1040]; σεμνός [OL1619]

XXXV.2 βασίλεια [OL0294]; Κοιαντίς [OL0932]; μεγάθυμος [OL1101]; πολύλλιστος [OL1473]

XXXV.3 γόνιμος [OL0381]; εὔτεκνος [OL0677]; Ζεύς [OL0707]; λαγχάνω [OL1015]; ὠδίς [OL1958]

XXXV.4 Ἄρτεμις [OL0211]; γείνομαι [OL0352]; ἰοχέαιρα [OL0838]; Φοῖβος [OL1878]

XXXV.5 Δῆλος [OL0415]; κραναός [OL0957]; Ὀρτυγία [OL1285]

XXXV.6 δέσποινα [OL0409]; ἔχω [OL0702]; ἦτορ [OL0755]; θεά [OL0769]; ἴλαος [OL0833]; κλύω [OL0930]

XXXV.7 βαίνω [OL0278]; ἠδύς [OL0730]; πάνθειος [OL1343]; τελετή [OL1714]; τέλος [OL1717]; φέρω [OL1845]

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XXXVI.1 βασίλεια [OL0294]; Ζεύς [OL0707]; κλύω [OL0930]; κόρη [OL0943]; πολυώνυμος [OL1502]

XXXVI.2 βρόμιος [OL0337]; μεγαλώνυμος [OL1105]; σεμνός [OL1619]; Τιτανίς [OL1748]; τοξότις [OL1757]

XXXVI.3 δαδοῦχος [OL0388]; Δίκτυννα [OL0440]; θεά [OL0769]; λοχεῖος [OL1060]; πασιφαής [OL1376]

XXXVI.4 ἀμύητος [OL0118]; ἐπαρωγός [OL0569]; ὠδίς [OL1958]

XXXVI.5 κυνηγέτις [OL1007]; λυσίζωνος [OL1071]; λυσιμέριμνος [OL1073]; φίλοιστρος [OL1860]

XXXVI.6 εὔδρομος [OL0639]; ἰοχέαιρα [OL0838]; νυκτερόφοιτος [OL1210]; φιλαγρότις [OL1849]

XXXVI.7 ἀρσενόμορφος [OL0209]; εὐάντητος [OL0628]; κλησίη [OL0926]; λυτηριάς [OL1079]

XXXVI.8 βροτός [OL0342]; δαίμων [OL0390]; κουροτρόφος [OL0953]; ὄρθιος [OL1275]; ὠκυλόχεια [OL1961]

XXXVI.9 ἀμβρόσιος [OL0108]; θηροκτόνος [OL0790]; ὀλβιόμοιρος [OL1244]; χθόνιος [OL1923]

XXXVI.10 δρυμός [OL0473]; ἐλαφηβόλος [OL0525]; κατέχω [OL0890]; ὄρος [OL1284]; σεμνός [OL1619]

XXXVI.11 ἀεί [OL0036]; εἰμί [OL0502]; θάλος [OL0766]; καλός [OL0870]; παμβασίλεια [OL1326]; πότνια [OL1523]

XXXVI.12 αἰολόμορφος [OL0066]; δρυμόνιος [OL0472]; Κυδωνιάς [OL0994]; σκυλακῖτις [OL1633]

XXXVI.13 ἅπας [OL0171]; ἔρχομαι [OL0621]; θεά [OL0769]; μύστης [OL1163]; σώτειρα [OL1690]; φίλος [OL1867]

XXXVI.14 ἄγω [OL0028]; γῆ [OL0367]; εὐάντητος [OL0628]; καλός [OL0870]; καρπός [OL0878]

XXXVI.15 εἰρήνη [OL0504]; ἐρατός [OL0594]; καλλιπλόκαμος [OL0868]; ὑγίεια [OL1787]

XXXVI.16 ἄλγος [OL0087]; κορυφή [OL0946]; νόσος [OL1204]; ὄρος [OL1284]; πέμπω [OL1394]

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XXXVII.1 ἀγλαός [OL0017]; γῆ [OL0367]; οὐρανός [OL1298]; τέκνον [OL1707]; Τιτάν [OL1747]

XXXVII.2 γῆ [OL0367]; πατήρ [OL1382]; πρόγονος [OL1534]; ὑπένερθεν [OL1802]

XXXVII.3 ἐννaίω [OL0553]; μυχός [OL1168]; οἶκος [OL1236]; Ταρτάριος [OL1695]; χθών [OL1924]

XXXVII.4 ἀρχή [OL0212]; θνητός [OL0795]; πᾶς [OL1375]; πηγή [OL1415]; πολύμοχθος [OL1481]

XXXVII.5 ἐνάλιος [OL0543]; ναιετάω [OL1169]; πτηνός [OL1566]; χθών [OL1924]

XXXVII.6 γενεά [OL0354]; κόσμος [OL0950]; πᾶς [OL1375]; πέλω [OL1393]

XXXVII.7 ἀποπέμπω [OL0186]; κικλήσκω [OL0912]; μῆνις [OL1138]; χαλεπός [OL1904]

XXXVII.8 οἶκος [OL1236]; πελάζω [OL1392]; πρόγονος [OL1534]; χθόνιος [OL1923]

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XXXVIII.1 ἀρήιος [OL0197]; ἔχω [OL0702]; Κουρῆτες [OL0951]; τεῦχος [OL1729]; χαλκόκροτος [OL1907]

XXXVIII.2 ἐνάλιος [OL0543]; οὐράνιος [OL1293]; πολύολβος [OL1484]; χθόνιος [OL1923]

XXXVIII.3 ἀγαυός [OL0008]; ζωογόνος [OL0717]; κόσμος [OL0950]; πνοή [OL1442]; σωτήρ [OL1691]

XXXVIII.4 ἱερός [OL0822]; ναιετάω [OL1169]; Σαμοθρᾴκη [OL1607]; χθών [OL1924]

XXXVIII.5 ἀπερύκω [OL0179]; θνητός [OL0795]; κίνδυνος [OL0913]; ποντοπλάνητος [OL1508]

XXXVIII.6 μέροψ [OL1129]; πρῶτος [OL1562]; τελετή [OL1714]; τίθημι [OL1736]

XXXVIII.7 ἀθάνατος [OL0043]; ἀρήιος [OL0197]; ἔχω [OL0702]; Κουρῆτες [OL0951]; τεῦχος [OL1729]

XXXVIII.8 ἅλς [OL0104]; δένδρον [OL0404]; νωμάω [OL1222]; Ὠκεανός [OL1959]

XXXVIII.9 γῆ [OL0367]; ἐλαφρός [OL0527]; ἔρχομαι [OL0621]; κοναβίζω [OL0940]; πούς [OL1524]

XXXVIII.10 ἅπας [OL0171]; θήρ [OL0787]; μαρμαίρω [OL1095]; ὅπλον [OL1268]; πτήσσω [OL1567]

XXXVIII.11 βοή [OL0317]; θόρυβος [OL0798]; ἵκω [OL0832]; ὁρμάω [OL1280]; οὐρανός [OL1298]

XXXVIII.12 ἀφικάνω [OL0263]; ἑλιγμός [OL0530]; κονία [OL0941]; νεφέλη [OL1191]; πούς [OL1524]

XXXVIII.13 ἄνθος [OL0146]; ἔρχομαι [OL0621]; θάλλω [OL0765]; πᾶς [OL1375]

XXXVIII.14 ἀθάνατος [OL0043]; δαίμων [OL0390]; ὀλετήρ [OL1250]; τροφεύς [OL1776]

XXXVIII.15 ἄνθρωπος [OL0147]; ὁρμαίνω [OL1279]; χολόω [OL1931]

XXXVIII.16 βίοτος [OL0309]; κτῆμα [OL0982]; ὄλλυμι [OL1252]

XXXVIII.17 βαθυδίνης [OL0271]; μέγας [OL1106]; πίμπρημι [OL1423]; πόντος [OL1510]; στοναχέω [OL1653]

XXXVIII.18 δένδρον [OL0404]; πίπτω [OL1424]; ῥίζα [OL1594]; ὑψικάρηνος [OL1822]; χθών [OL1924]

XXXVIII.19 ἠχώ [OL0757]; κελαδέω [OL0895]; οὐράνιος [OL1293]; ῥοίζημα [OL1598]; φύλλον [OL1894]

XXXVIII.20 ἀνάκτωρ [OL0131]; εὐδύνατος [OL0640]; Κορύβας [OL0945]; Κουρῆτες [OL0951]

XXXVIII.21 ἄναξ [OL0132]; Ζεύς [OL0707]; κοῦρος [OL0952]; Σαμοθρᾴκη [OL1607]

XXXVIII.22 ἀέναος [OL0039]; ἠεροειδής [OL0732]; πνοή [OL1442]; ψυχοτρόφος [OL1954]

XXXVIII.23 δίδυμος [OL0429]; κλῄζω [OL0925]; Ὄλυμπος [OL1255]; οὐράνιος [OL1293]

XXXVIII.24 εὔδιος [OL0637]; εὔπνοος [OL0664]; προσηνής [OL1546]; σωτήριος [OL1692]

XXXVIII.25 ἄναξ [OL0132]; ἐπιπνέω [OL0584]; φερέκαρπος [OL1840]; ὠροτρόφος [OL1969]

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XXXIX.1 ἀέναος [OL0039]; βασιλεύς [OL0295]; κικλήσκω [OL0912]; μέγας [OL1106]; χθών [OL1924]

XXXIX.2 ἀπροσόρατος [OL0193]; ἀρήιος [OL0197]; Κορύβας [OL0945]; ὀλβιόμοιρος [OL1244]

XXXIX.3 ἀποπαύστωρ [OL0185]; δεινός [OL0399]; Κουρῆτες [OL0951]; νυκτερινός [OL1208]; φόβος [OL1877]

XXXIX.4 ἐπαρωγός [OL0569]; ἐρημοπλάνος [OL0605]; Κορύβας [OL0945]; φαντασία [OL1833]

XXXIX.5 αἰολόμορφος [OL0066]; ἄναξ [OL0132]; διφυής [OL0451]; θεός [OL0778]; πολύμορφος [OL1480]

XXXIX.6 αἱμάσσω [OL0063]; δισσός [OL0448]; κασίγνητος [OL0881]; φοίνιος [OL1879]

XXXIX.7 ἀγνός [OL0022]; γνώμη [OL0379]; δέμας [OL0403]; Δηώ [OL0419]; ἐναλλάσσω [OL0544]

XXXIX.8 δνοφερός [OL0455]; δράκων [OL0466]; θηρότυπος [OL0793]; μορφή [OL1159]; τίθημι [OL1736]

XXXIX.9 ἀποπέμπω [OL0186]; κλύω [OL0930]; μάκαρ [OL1086]; μῆνις [OL1138]; φωνή [OL1900]; χαλεπός [OL1904]

XXXIX.10 ἄναγνος [OL0126]; ἔκπληκτος [OL0515]; παύω [OL1384]; φαντασία [OL1833]; ψυχή [OL1953]

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XL.1 δαίμων [OL0390]; Δηώ [OL0419]; θεά [OL0769]; παμμήτειρα [OL1329]; πολυώνυμος [OL1502]

XL.2 Δημήτηρ [OL0416]; κουροτρόφος [OL0953]; ὀλβιοδῶτις [OL1242]; σεμνός [OL1619]

XL.3 θεά [OL0769]; πανδώτειρα [OL1341]; πλουτοδότειρα [OL1436]; σταχυοτρόφος [OL1645]

XL.4 εἰρήνη [OL0504]; ἐργασία [OL0596]; πολύμοχθος [OL1481]; χαίρω [OL1903]

XL.5 ἁλωαῖος [OL0105]; σπερμεῖος [OL1641]; σωρῖτις [OL1689]; χλοόκαρπος [OL1928]

XL.6 ἁγνός [OL0022]; γύαλον [OL0385]; Ἔλευσίς [OL0529]; ναίω [OL1171]

XL.7 ἐρατός [OL0594]; θνητός [OL0795]; θρέπτειρα [OL0802]; ἱμερόεις [OL0834]; πρόπας [OL1541]

XL.8 ἀροτήρ [OL0203]; βοῦς [OL0327]; πρῶτος [OL1562]; τένων [OL1718]; ὑποζεύγνυμι [OL1814]

XL.9 ἀνίημι [OL0149]; βίος [OL0306]; βροτός [OL0342]; ἱμερόεις [OL0834]; πολύολβος [OL1484]

XL.10 ἀγλαότιμος [OL0018]; αὐξιθαλής [OL0250]; Βρόμιος [OL0336]; συνέστιος [OL1671]

XL.11 ἁγνός [OL0022]; δρέπανον [OL0467]; θέρειος [OL0780]; λαμπαδόεις [OL1019]; χαίρω [OL1903]

XL.12 πᾶς [OL1375]; προσηνής [OL1546]; φαίνω [OL1830]; χθόνιος [OL1923]

XL.13 εὔτεκνος [OL0677]; κόρη [OL0943]; κουροτρόφος [OL0953]; παιδόφιλος [OL1316]; σεμνός [OL1619]

XL.14 ἅρμα [OL0200]; δρακόντειος [OL0465]; ὑποζεύγνυμι [OL1814]; χαλινός [OL1905]

XL.15 δίνη [OL0445]; ἐγκύκλιος [OL0488]; εὐάζω [OL0626]; θρόνος [OL0803]

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XL.17 ἱεροθηλής [OL0821]; μορφή [OL1159]; πολυάνθεμος [OL1456]; πολύς [OL1492]

XL.18 ἁγνός [OL0022]; βρίθω [OL0334]; ἔρχομαι [OL0621]; θέρειος [OL0780]; καρπός [OL0878]; μάκαρ [OL1086]

XL.19 εἰρήνη [OL0504]; ἐρατεινός [OL0593]; εὐνομία [OL0658]; κατάγω [OL0882]

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XLI.1 Ἀνταίη [OL0153]; βασίλεια [OL0294]; θεά [OL0769]; μήτηρ [OL1143]; πολυώνυμος [OL1502]

XLI.2 ἀθάνατος [OL0043]; ἄνθρωπος [OL0147]; θεός [OL0778]; θνητός [OL0795]

XLI.3 ἀνία [OL0148]; μαστεύω [OL1098]; πολύπλαγκτος [OL1488]

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XLI.5 ἀγαυός [OL0008]; Ἅιδης [OL0054]; ἔρχομαι [OL0621]; Φερσεφόνη [OL1844]

XLI.6 ἁγνός [OL0022]; Δυσαύλης [OL0476]; λαγχάνω [OL1015]; ὁδηγητήρ [OL1228]; παῖς [OL1318]

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XLI.9 βασίλεια [OL0294]; θεά [OL0769]; λίτομαι [OL1054]; πολύλλιστος [OL1473]

XLI.10 ἔρχομαι [OL0621]; εὐάντητος [OL0628]; εὐίερος [OL0647]; μύστης [OL1163]

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XLII.2 Εὐβουλεύς [OL0635]; πολύμνηστος [OL1478]; πολυώνυμος [OL1502]; σπέρμα [OL1640]

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XLII.5 Ἐλευσίς [OL0529]; θυόεις [OL0809]; ναός [OL1173]; τέρπω [OL1722]

XLII.6 μήτηρ [OL1143]; μυστιπολεύω [OL1165]; Φρυγία [OL1890]

XLII.7 εὐστέφανος [OL0676]; Κυθέρεια [OL0995]; Κύπρος [OL1010]; τέρπω [OL1722]

XLII.8 ἁγνός [OL0022]; ἐπαγάλλομαι [OL0565]; πεδίον [OL1387]; πυροφόρος [OL1584]

XLII.9 θεά [OL0769]; Ἶσις [OL0843]; μελανηφόρος [OL1115]; μήτηρ [OL1143]; σεμνός [OL1619]

XLII.10 Αἴγυπτος [OL0053]; ἀμφίπολος [OL0124]; τιθήνη [OL1738]; χεῦμα [OL1921]

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XLIII.1 ἄναξ [OL0132]; Ζεύς [OL0707]; Θέμις [OL0775]; θυγάτηρ [OL0804]; ὥρα [OL1965]

XLIII.2 δίκη [OL0439]; εἰρήνη [OL0504]; εὐνομία [OL0658]; πολύολβος [OL1484]

XLIII.3 ἁγνός [OL0022]; ἐαρινός [OL0484]; λειμωνιάς [OL1027]; πολυάνθεμος [OL1456]

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XLIII.8 ἀνάγω [OL0127]; κύκλιος [OL0998]; φάος [OL1835]; χάρις [OL1913]; χορός [OL1938]

XLIII.9 Ζεύς [OL0707]; καρποδότειρα [OL0877]; μήτηρ [OL1143]; χαρίζομαι [OL1912]

XLIII.10 ἔρχομαι [OL0621]; εὔφημος [OL0683]; νεόμυστος [OL1185]; ὅσιος [OL1288]; τελετή [OL1714]

XLIII.11 ἀμεμφῶς [OL0112]; γένεσις [OL0356]; ἐπάγω [OL0566]; εὔκαρπος [OL0649]; καιρός [OL0859]

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XLIV.6 ἀγαυός [OL0008]; τεύχω [OL1730]; τιμή [OL1741]; Φερσεφόνη [OL1844]

XLIV.7 βροτός [OL0342]; θνητός [OL0795]; τριετηρίς [OL1765]; ὥρα [OL1965]

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XLVI.8 δέχομαι [OL0412]; ἔρχομαι [OL0621]; εὔφρων [OL0686]; ἱερός [OL0822]; μάκαρ [OL1086]; χαρίζομαι [OL1912]

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XLVII.3 ἀποπέμπω [OL0186]; βρασμός [OL0332]; γῆ [OL0367]; ἵστημι [OL0847]; κρατερός [OL0961]

XLVII.4 αὐγή [OL0242]; κινέω [OL0914]; πᾶς [OL1375]; πυρφόρος [OL1585]; χθών [OL1924]

XLVII.5 ἀνατρέχω [OL0139]; ἅπας [OL0171]; δεσμός [OL0408]; πρηστήρ [OL1532]; ῥοῖζος [OL1600]

XLVII.6 βακχευτής [OL0281]; γηθέω [OL0368]; ἔρχομαι [OL0621]; μάκαρ [OL1086]; πραπίδες [OL1526]

Hymn XLVIII

XLVIII.1 δαίμων [OL0390]; κλύω [OL0930]; Κρόνος [OL0971]; κύδιμος [OL0993]; πατήρ [OL1382]; Σαβάζιος [OL1605]; υἱός [OL1794]

XLVIII.2 Βάκχος [OL0286]; Διόνυσος [OL0446]; Εἰραφιώτης [OL0503]; ἐρίβρομος [OL0607]

XLVIII.3 ἐγκαταρράπτω [OL0486]; ἔρχομαι [OL0621]; μηρός [OL1141]; τελέω [OL1716]

XLVIII.4 ἠγάθεος [OL0720]; Ἵππα [OL0839]; καλλιπάρῃος [OL0867]; Τμῶλος [OL1751]

XLVIII.5 βασιλεύς [OL0295]; μάκαρ [OL1086]; μέδω [OL1108]; πᾶς [OL1375]; Φρυγία [OL1890]

XLVIII.6 ἐπαρωγός [OL0569]; ἐπέρχομαι [OL0574]; εὐμενέω [OL0654]; μυστιπόλος [OL1166]

Hymn XLIX

XLIX.1 Βάκχος [OL0286]; εὐάς [OL0629]; Ἵππα [OL0839]; κικλήσκω [OL0912]; κόρη [OL0943]; τροφός [OL1778]

XLIX.2 ἀγάλλω [OL0004]; ἁγνός [OL0022]; μυστιπόλος [OL1166]; Σάβος [OL1606]; τελετή [OL1714]

XLIX.3 ἐριβρεμέτης [OL0606]; Ἴακχος [OL0815]; νυκτέριος [OL1209]; χορός [OL1938]

XLIX.4 βασίλεια [OL0294]; εὔχομαι [OL0689]; κλύω [OL0930]; μήτηρ [OL1143]; χθόνιος [OL1923]

XLIX.5 ἁγνός [OL0022]; Ἴδη [OL0820]; κατέχω [OL0890]; ὄρος [OL1284]; Φρυγία [OL1890]

XLIX.6 θόασμα [OL0796]; καλός [OL0870]; Λυδός [OL1065]; τέρπω [OL1722]; Τμῶλος [OL1751]

XLIX.7 γηθέω [OL0368]; ἔρχομαι [OL0621]; ἱερός [OL0822]; πρόσωπον [OL1550]; τελετή [OL1714]

Hymn L

L.1 Βάκχος [OL0286]; διμήτωρ [OL0441]; ἐπιλήνιος [OL0582]; Ζεύς [OL0707]; κλύω [OL0930]; μάκαρ [OL1086]; υἱός [OL1794]

L.2 δαίμων [OL0390]; λύσιος [OL1074]; πολύμνηστος [OL1478]; πολυώνυμος [OL1502]; σπέρμα [OL1640]

L.3 Βάκχος [OL0286]; Εὔιος [OL0648]; θάλος [OL0766]; ἱερός [OL0822]; κρυψίγονος [OL0978]; μάκαρ [OL1086]

L.4 αὐξάνω [OL0247]; εὔκαρπος [OL0649]; εὐτραφής [OL0680]; καρπός [OL0878]; πολυγηθής [OL1459]

L.5 αἰολόμορφος [OL0066]; ληναῖος [OL1039]; μεγασθενής [OL1107]; ῥηξίχθων [OL1592]

L.6 ἄκος [OL0079]; ἄνθος [OL0146]; θνητός [OL0795]; ἱερός [OL0822]; παυσίπονος [OL1383]; φαίνω [OL1830]

L.7 βροτός [OL0342]; ἐπάφιος [OL0570]; καλλιέθειρος [OL0865]; φιλάλυπος [OL1851]; χάρμα [OL1916]

L.8 Βρόμιος [OL0336]; Εὔιος [OL0648]; εὔφρων [OL0686]; θυρσομανής [OL0811]; λύσιος [OL1074]; πᾶς [OL1375]

L.9 ἀθάνατος [OL0043]; ἐθέλω [OL0495]; θνητός [OL0795]; πιφαύσκω [OL1427]

L.10 βλώσκω [OL0316]; ἡδύς [OL0730]; καλέω [OL0864]; μύστης [OL1163]; φερέκαρπος [OL1840]

Hymn LI

LI.1 θυγάτηρ [OL0804]; μεγακήτης [OL1103]; νύμφη [OL1215]; Ὠκεανός [OL1959]

LI.2 γῆ [OL0367]; ἔχω [OL0702]; κεῦθος [OL0905]; οἰκίον [OL1235]; ὑγρόπορος [OL1791]

LI.3 Βάκχος [OL0286]; κρυψίδομος [OL0979]; πολυγηθής [OL1459]; τροφός [OL1778]; χθόνιος [OL1923]

LI.4 ἁγνός [OL0022]; καρποτρόφος [OL0879]; λειμωνιάς [OL1027]; σκολιόδρομος [OL1631]

LI.5 ἀντροχαρής [OL0162]; ἠερόφοιτος [OL0738]; σπῆλυγξ [OL1642]; χαίρω [OL1903]

LI.6 δρομάς [OL0468]; δροσοείμων [OL0471]; ἴχνος [OL0849]; κοῦφος [OL0955]; πηγαῖος [OL1414]

LI.7 αὐλωνιάς [OL0246]; ἀφανής [OL0260]; πολυανθής [OL1457]; φαίνω [OL1830]

LI.8 εὐάστειρα [OL0631]; ὄρος [OL1284]; Πάν [OL1335]; σκιρτάω [OL1629]

LI.9 βομβήτρια [OL0319]; λιγυρός [OL1043]; οὐρεσίφοιτος [OL1300]; πετρόρρυτος [OL1413]

LI.10 ἀγρότερος [OL0027]; κόρη [OL0943]; κρουνῖτις [OL0973]; ὑλονόμος [OL1796]

LI.11 αὖρα [OL0252]; εὔπνοος [OL0664]; εὐώδης [OL0692]; λευχείμων [OL1033]; παρθένος [OL1374]

LI.12 ἀγλαόκαρπος [OL0015]; αἰπολικός [OL0067]; θήρ [OL0787]; νόμιος [OL1201]; φίλος [OL1867]

LI.13 ἁπαλός [OL0169]; αὐξίτροφος [OL0251]; δρυμοχαρής [OL0474]; πολυθρέμμων [OL1466]

LI.14 ἁμαδρυάς [OL0106]; κόρη [OL0943]; ὑγροκέλευθος [OL1789]; φιλοπαίγμων [OL1864]

LI.15 εἰαροτερπής [OL0497]; μανικός [OL1091]; Νυσαῖος [OL1218]; παιωνίς [OL1319]

LI.16 Βάκχος [OL0286]; Δηώ [OL0419]; θνητός [OL0795]; φέρω [OL1845]; χάρις [OL1913]

LI.17 ἔρχομαι [OL0621]; εὔφημος [OL0683]; θυμός [OL0808]; ἱερός [OL0822]; χαίρω [OL1903]

LI.18 ἀεξίτροφος [OL0040]; νᾶμα [OL1172]; ὑγιεινός [OL1788]; χέω [OL1922]; ὥρα [OL1965]

Hymn LII

LII.1 Βακχεύς [OL0280]; κικλήσκω [OL0912]; μαινόλης [OL1084]; μάκαρ [OL1086]; πολυώνυμος [OL1502]

LII.2 ληναῖος [OL1039]; Λυσεύς [OL1070]; Νύσιος [OL1219]; πυροσπόρε [OL1583]; ταυρόκερως [OL1698]

LII.3 λικνίτης [OL1045]; μητροτρεφής [OL1142]; πυρίπνοος [OL1578]; τελετάρχης [OL1713]

LII.4 Εὐβουλεύς [OL0635]; θυρσοτινάκτης [OL0812]; μιτρηφόρος [OL1146]; νυκτέριος [OL1209]

LII.5 ἄρρητος [OL0208]; ἔρνος [OL0618]; Ζεύς [OL0707]; κρύφιος [OL0977]; ὄργια [OL1271]; τριφυής [OL1773]

LII.6 Ἠρικεπαῖος [OL0753]; θεός [OL0778]; πατήρ [OL1382]; πρωτόγονος [OL1561]; υἱός [OL1794]

LII.7 ἡγέτης [OL0724]; κῶμος [OL1013]; σκηπτοῦχος [OL1626]; χοροιμανής [OL1935]; ὠμάδιος [OL1963]

LII.8 ἅγιος [OL0012]; βακχεύω [OL0282]; τιθήνη [OL1738]; τριετηρίς [OL1765]

LII.9 διμήτωρ [OL0441]; ἐπάφιος [OL0570]; κοῦρος [OL0952]; πυριφεγγής [OL1581]; ῥηξίχθων [OL1592]

LII.10 ἀμφιέτηρος [OL0120]; ἔρως [OL0623]; νεβριδοστόλος [OL1181]; οὐρεσίφοιτος [OL1300]

LII.11 βοτρυόκοσμος [OL0323]; θυρσεγχής [OL0810]; Παιάν [OL1314]; ὑποκόλπιος [OL1815]

LII.12 Βάσσαρος [OL0297]; κισσοχαρής [OL0918]; κοῦρος [OL0952]; κύδιμος [OL0993]; πολυπάρθενος [OL1486]

LII.13 ἀεί [OL0036]; βρύω [OL0344]; ἔρχομαι [OL0621]; μάκαρ [OL1086]; μύστης [OL1163]; χαρίζομαι [OL1912]

Hymn LIII

LIII.1 ἀμφιετής [OL0121]; Βάκχος [OL0286]; Διόνυσος [OL0446]; καλέω [OL0864]; χθόνιος [OL1923]

LIII.2 ἐγείρω [OL0485]; εὐπλόκαμος [OL0663]; κόρη [OL0943]; νύμφη [OL1215]

LIII.3 δόμος [OL0459]; ἰαύω [OL0817]; ἱερός [OL0822]; Φερσεφόνη [OL1844]

LIII.4 ἀγνός [OL0022]; Βάκχειος [OL0279]; κοιμίζω [OL0933]; τριετήρ [OL1763]; χρόνος [OL1942]

LIII.5 ἐγείρω [OL0485]; κῶμος [OL1013]; πάλιν [OL1323]; τριετής [OL1766]

LIII.6 εὔζωνος [OL0642]; τιθήνη [OL1738]; τρέπω [OL1759]; ὕμνος [OL1798]

LIII.7 εὐάζω [OL0626]; κινέω [OL0914]; κυκλάς [OL0996]; χορός [OL1938]; ὥρα [OL1965]

LIII.8 Βάκχος [OL0286]; κάρπιμος [OL0876]; κερασφόρος [OL0899]; μάκαρ [OL1086]; χλοόκαρπος [OL1928]

LIII.9 βαίνω [OL0278]; γανάω [OL0351]; πάνθειος [OL1343]; πρόσωπον [OL1550]; τελετή [OL1714]

LIII.10 βρυάζω [OL0343]; εὐίερος [OL0647]; καρπός [OL0878]; τελεσσίγονος [OL1711]

Hymn LIV

LIV.1 Βάκχος [OL0286]; κλύω [OL0930]; πολύσεμνος [OL1493]; τιθηνός [OL1739]; τροφός [OL1778]

LIV.2 ἀγαθός [OL0003]; θεός [OL0778]; πᾶς [OL1375]; Σιληνός [OL1625]; τίω [OL1750]

LIV.3 βροτός [OL0342]; θνητός [OL0795]; τριετηρίς [OL1765]; ὥρα [OL1965]

LIV.4 ἀγνοτελής [OL0023]; γεραρός [OL0364]; θίασος [OL0794]; νόμιος [OL1201]; τελετάρχης [OL1713]

LIV.5 εὐαστής [OL0634]; εὔζωνος [OL0642]; τιθήνη [OL1738]; φιλάγρυπνος [OL1850]

LIV.6 Βάκχη [OL0284]; ἡγέομαι [OL0723]; κισσοφόρος [OL0917]; Ναΐς [OL1170]

LIV.7 δεῦρο [OL0411]; πάνθειος [OL1343]; πᾶς [OL1375]; Σάτυρος [OL1609]; τελετή [OL1714]

LIV.8 ἄναξ [OL0132]; Βάκχος [OL0286]; δίδωμι [OL0430]; εὔασμα [OL0630]; θηρότυπος [OL0793]

LIV.9 Βάκχη [OL0284]; ληναῖος [OL1039]; προπέμπω [OL1542]; σεμνός [OL1619]; τελεσφόρος [OL1712]

LIV.10 ἅγιος [OL0012]; ἀναφαίνω [OL0140]; νυκτιφαής [OL1213]; ὄργια [OL1271]; τελετή [OL1714]

LIV.11 γαληνιάω [OL0349]; εὐάζω [OL0626]; θίασος [OL0794]; φιλόθυρσος [OL1858]

Hymn LV

LV.1 Ἀφροδίτη [OL0265]; Οὐρανία [OL1292]; πολύυμνος [OL1499]; φιλομμειδής [OL1862]

LV.2 γενέτειρα [OL0357]; θεά [OL0769]; ποντογενής [OL1506]; σεμνός [OL1619]; φιλοπάννυχος [OL1866]

LV.3 ἀνάγκη [OL0125]; δολοπλόκος [OL0458]; ζεύκτειρα [OL0706]; μήτηρ [OL1143]; νυκτέριος [OL1209]

LV.4 εἰμί [OL0502]; κόσμος [OL0950]; πᾶς [OL1375]; ὑποζεύγνυμι [OL1814]

LV.5 γεννάω [OL0361]; κρατέω [OL0962]; μοῖρα [OL1151]; πᾶς [OL1375]; τρισσός [OL1768]

LV.6 γῆ [OL0367]; οὐρανός [OL1298]; πολύκαρπος [OL1469]

LV.7 Βάκχος [OL0286]; βυθός [OL0346]; πάρεδρος [OL1370]; πόντος [OL1510]; σεμνός [OL1619]

LV.8 γαμοστόλος [OL0350]; ἔρως [OL0623]; θαλία [OL0764]; μήτηρ [OL1143]; τέρπω [OL1722]

LV.9 ἄνασσα [OL0136]; κρύφιος [OL0977]; λεκτροχαρής [OL1030]; πειθώ [OL1390]; χαριδῶτις [OL1910]

LV.10 ἀφανής [OL0260]; ἐρασιπλόκαμος [OL0590]; εὐπατέρεια [OL0662]; φαίνω [OL1830]

LV.11 θεός [OL0778]; λύκειος [OL1066]; νυμφίδιος [OL1216]; σκηπτοῦχος [OL1626]; συνδαίτης [OL1668]

LV.12 βιοδῶτις [OL0302]; γεννοδότειρα [OL0362]; ποθεινός [OL1443]; φίλανδρος [OL1852]

LV.13 ἀνάγκη [OL0125]; ἀχαλίνωτος [OL0266]; βροτός [OL0342]; ἐνζεύγνυμι [OL0549]

LV.14 ἐρωμανής [OL0622]; θήρ [OL0787]; πολύς [OL1492]; φίλτρον [OL1869]; φῦλον [OL1895]

LV.15 γένος [OL0363]; ἔρχομαι [OL0621]; θεῖος [OL0771]; Κυπρογενής [OL1009]; Ὄλυμπος [OL1255]

LV.16 βασίλεια [OL0294]; γηθέω [OL0368]; θεά [OL0769]; καλός [OL0870]; πρόσωπον [OL1550]

LV.17 ἀμφιπολεύω [OL0123]; ἕδος [OL0491]; εὐλίβανος [OL0652]; Συρία [OL1681]

LV.18 ἅρμα [OL0200]; πεδίον [OL1387]; χρυσεότευκτος [OL1946]

LV.19 Αἴγυπτος [OL0053]; γονιμώδης [OL0382]; ἱερός [OL0822]; κατέχω [OL0890]; λουτρόν [OL1059]

LV.20 κύκνειος [OL1002]; οἶδμα [OL1233]; ὄχος [OL1307]; πόντιος [OL1505]

LV.21 ἔρχομαι [OL0621]; κῆτος [OL0910]; κύκλιος [OL0998]; χαίρω [OL1903]; χορεία [OL1932]

LV.22 Λίμη [OL0433]; καλυκῶπις [OL0871]; νύμφη [OL1215]; τέρπω [OL1722]; χθών [OL1924]

LV.23 αἰγιαλός [OL0048]; ἅλμα [OL0102]; θυιάς [OL0806]; κοῦφος [OL0955]; ψαμαθώδης [OL1950]

LV.24 ἄνασσα [OL0136]; καλός [OL0870]; Κύπρος [OL1010]; τροφός [OL1778]

LV.25 ἄδμητος [OL0033]; ἐνιαυτός [OL0552]; νύμφη [OL1215]; παρθένος [OL1374]; πᾶς [OL1375]

LV.26 ἁγνός [OL0022]; Ἄδωνις [OL0035]; ἄμβροτος [OL0109]; μάκαρ [OL1086]; ὑμνέω [OL1797]

LV.27 εἶδος [OL0498]; ἐπήρατος [OL0576]; ἔρχομαι [OL0621]; ἔχω [OL0702]; θεά [OL0769]; μάκαρ [OL1086]

LV.28 ἅγιος [OL0012]; καλέω [OL0864]; λόγος [OL1056]; σεμνός [OL1619]; ψυχή [OL1953]

Hymn LVI

LVI.1 ἀγαθός [OL0003]; δαίμων [OL0390]; εὔχομαι [OL0689]; κλύω [OL0930]; πολυώνυμος [OL1502]

LVI.2 ἀβροκόμης [OL0002]; βρύω [OL0344]; ποθεινός [OL1443]; φιλέρημος [OL1854]; ὥρα [OL1965]

LVI.3 ἀρίδηλος [OL0199]; Εὐβουλεύς [OL0635]; πᾶς [OL1375]; πολύμορφος [OL1480]; τροφός [OL1778]

LVI.4 Ἄδωνις [OL0035]; ἀεί [OL0036]; θάλος [OL0766]; κόρη [OL0943]; κοῦρος [OL0952]; πασιφαής [OL1376]

LVI.5 καλός [OL0870]; κυκλάς [OL0996]; λάμπω [OL1023]; σβέννυμι [OL1610]; ὥρα [OL1965]

LVI.6 αὐξιθαλής [OL0250]; δακρυότιμος [OL0391]; δίκερως [OL0438]; πολυήρατος [OL1464]

LVI.7 ἀγλαόμορφος [OL0016]; βαθυχαίτης [OL0277]; κυνηγεσία [OL1006]; χαίρω [OL1903]

LVI.8 γλυκερός [OL0376]; ἔρνος [OL0618]; ἔρως [OL0623]; θάλος [OL0766]; ἱμερόνους [OL0835]; Κύπρις [OL1008]

LVI.9 ἐρασιπλόκαμος [OL0590]; λέκτρον [OL1029]; λοχεύω [OL1061]; Φερσεφόνη [OL1844]

LVI.10 ἠερόεις [OL0733]; ναίω [OL1171]; ποτε [OL1522]; Τάρταρος [OL1696]

LVI.11 ἄγω [OL0028]; δέμας [OL0403]; Ὄλυμπος [OL1255]; πάλιν [OL1323]; ὠριόκαρπος [OL1967]

LVI.12 γῆ [OL0367]; ἔρχομαι [OL0621]; καρπός [OL0878]; μάκαρ [OL1086]; μύστης [OL1163]; φέρω [OL1845]

Hymn LVII

LVII.1 ἀνάγκη [OL0125]; ἀνυπόστροφος [OL0164]; Κωκυτός [OL1012]; ναίω [OL1171]; οἶμος [OL1238]

LVII.2 γῆ [OL0367]; θνητός [OL0795]; κατάγω [OL0882]; νέρτερος [OL1189]; ψυχή [OL1953]

LVII.3 βακχέχορος [OL0283]; γένεθλον [OL0355]; Διόνυσος [OL0446]; Ἑρμῆς [OL0616]

LVII.4 Ἀφροδίτη [OL0265]; ἑλικοβλέφαρος [OL0531]; κόρη [OL0943]; Πάφιος [OL1385]

LVII.5 ἀμφιπολεύω [OL0123]; δόμος [OL0459]; ἱερός [OL0822]; Φερσεφόνη [OL1844]

LVII.6 αἰνόμορος [OL0064]; γῆ [OL0367]; πομπός [OL1503]; ὑπάρχω [OL1800]; ψυχή [OL1953]

LVII.7 εἰσαφικνέομαι [OL0505]; κατάγω [OL0882]; μοῖρα [OL1151]; χρόνος [OL1942]

LVII.8 εὐίερος [OL0647]; θέλγω [OL0772]; πᾶς [OL1375]; ῥάβδος [OL1587]; ὑπνοδῶτις [OL1810]

LVII.9 δίδωμι [OL0430]; ἐγείρω [OL0485]; πάλιν [OL1323]; ὑπνόω [OL1812]

LVII.10 εὐρύς [OL0670]; θεά [OL0769]; Τάρταρος [OL1696]; τιμή [OL1741]; Φερσεφόνη [OL1844]

LVII.11 αἰνόμορος [OL0064]; ἡγεμονεύω [OL0721]; θνητός [OL0795]; ὁδός [OL1229]; ψυχή [OL1953]

LVII.12 ἔργον [OL0599]; ἐσθλός [OL0624]; μάκαρ [OL1086]; μύστης [OL1163]; πέμπω [OL1394]; τέλος [OL1717]

Hymn LVIII

LVIII.1 ἁγνός [OL0022]; ἐράσμιος [OL0591]; ἔρως [OL0623]; ἡδύς [OL0730]; κικλήσκω [OL0912]; μέγας [OL1106]

LVIII.2 εὔδρομος [OL0639]; ὁρμή [OL1281]; πτερόεις [OL1563]; πυρίβρομος [OL1576]; τοξαλκής [OL1754]

LVIII.3 ἄνθρωπος [OL0147]; θεός [OL0778]; θνητός [OL0795]; συμπαίζω [OL1661]

LVIII.4 διφυής [OL0451]; εὐπάλαμος [OL0661]; ἔχω [OL0702]; κλείς [OL0921]; πᾶς [OL1375]

LVIII.5 αἰθήρ [OL0060]; θνητός [OL0795]; οὐράνιος [OL1293]; πόντος [OL1510]; χθών [OL1924]

LVIII.6 βόσκω [OL0321]; παντογένεθλος [OL1350]; πνεῦμα [OL1441]; Ῥέα [OL1588]; χλοόκαρπος [OL1928]

LVIII.7 ἁλίδουπος [OL0091]; εὐρύς [OL0670]; ἔχω [OL0702]; πόντος [OL1510]; Τάρταρος [OL1696]

LVIII.8 κρατύνω [OL0965]; μόνος [OL1156]; οἶαξ [OL1231]; πᾶς [OL1375]

LVIII.9 γνώμη [OL0379]; καθαρός [OL0853]; μάκαρ [OL1086]; μύστης [OL1163]; συνέρχομαι [OL1670]

LVIII.10 ἀποπέμπω [OL0186]; ἐκτόπιος [OL0519]; ὁρμή [OL1281]; φαῦλος [OL1836]

Hymn LIX

LIX.1 ἀπειρέσιος [OL0176]; μέλας [OL1116]; μοῖρα [OL1151]; νύξ [OL1217]; τέκνον [OL1707]; φίλος [OL1867]

LIX.2 εὔχομαι [OL0689]; κλύω [OL0930]; λίμνη [OL1046]; πολυώνυμος [OL1502]

LIX.3 θέρμη [OL0781]; λυγρός [OL1064]; νύχιος [OL1221]; ὀρφναῖος [OL1286]; ὕδωρ [OL1793]

LIX.4 ἄντρον [OL0161]; εὔλιθος [OL0653]; λιπαρός [OL1047]; μυχός [OL1168]; ῥήγνυμι [OL1591]; σκιερός [OL1627]

LIX.5 ἀπείρων [OL0178]; βροτός [OL0342]; γῆ [OL0367]; ναίω [OL1171]; ποτάομαι [OL1521]

LIX.6 βρότειος [OL0340]; γένος [OL0363]; δόκιμος [OL0456]; ἐλπίς [OL0536]; κοῦφος [OL0955]

LIX.7 καλύπτω [OL0872]; ὀθόνη [OL1230]; πορφύρεος [OL1515]; στείχω [OL1646]

LIX.8 ἅρμα [OL0200]; διώκω [OL0453]; μόρσιμος [OL1158]; πάγγεος [OL1311]; πεδίον [OL1387]

LIX.9 δίκη [OL0439]; δόξα [OL0461]; ἐλπίς [OL0536]; μέριμνα [OL1126]; τέρμα [OL1720]

LIX.10 ἀπείρων [OL0178]; ἀρχή [OL0212]; εὔνομος [OL0659]; νόμος [OL1202]; ὠγύγιος [OL1957]

LIX.11 βίοτος [OL0309]; καθοράω [OL0857]; μοῖρα [OL1151]; μόνος [OL1156]

LIX.12 ἀθάνατος [OL0043]; ἔχω [OL0702]; κάρα [OL0874]; νιφόεις [OL1198]; Ὄλυμπος [OL1255]

LIX.13 γίγνομαι [OL0373]; Ζεύς [OL0707]; ὄμμα [OL1261]; τέλειος [OL1709]

LIX.14 ἅπας [OL0171]; Ζεύς [OL0707]; μοῖρα [OL1151]; νόος [OL1203]; οἶδα [OL1232]; πᾶς [OL1375]

LIX.15 ἠέριος [OL0731]; ἠπιόθυμος [OL0748]; μαλακόφρων [OL1088]

LIX.16 Ἄτροπος [OL0238]; βλώσκω [OL0316]; εὐπατέρεια [OL0662]; Κλωθώ [OL0931]; Λάχεσις [OL1025]

LIX.17 ἀεί [OL0036]; ἀμετάτροπος [OL0113]; ἀτειρής [OL0232]; ἀφανής [OL0260]; νυκτέριος [OL1209]

LIX.18 ἀνάγκη [OL0125]; ἀφαιρέτις [OL0259]; θνητός [OL0795]; παντοδότειρα [OL1352]

LIX.19 ἀκούω [OL0080]; εὐχή [OL0688]; λοιβή [OL1057]; μοῖρα [OL1151]; ὅσιος [OL1288]

LIX.20 βουλή [OL0325]; ἔρχομαι [OL0621]; εὔφρων [OL0686]; λαθικηδής [OL1016]; μύστης [OL1163]

Hymn LX

LX.1 ἀγλαότιμος [OL0018]; κλύω [OL0930]; μεγαλώνυμος [OL1105]; χάρις [OL1913]

LX.2 βαθύκολπος [OL0272]; Εὐρυνόμη [OL0669]; Ζεύς [OL0707]; θυγάτηρ [OL0804]

LX.3 Ἀγλαΐη [OL0014]; εὐφροσύνη [OL0685]; Θαλία [OL0763]; πολύολβος [OL1484]

LX.4 ἁγνός [OL0022]; γενέτειρα [OL0357]; ἐράσμιος [OL0591]; εὔφρων [OL0686]; χαρμοσύνη [OL1917]

LX.5 ἀειθαλής [OL0038]; αἰολόμορφος [OL0066]; θνητός [OL0795]; ποθεινός [OL1443]

LX.6 ἥλιος [OL0741]; σελήνη [OL1617]; ταχινός [OL1703]; φλόξ [OL1874]

LX.7 ἀρετή [OL0196]; ἐργάσιμος [OL0597]; θρασύτης [OL0800]; σοφία [OL1637]

LX.8 βίος [OL0306]; εὐχέρεια [OL0687]; ἥβη [OL0719]; λιπαρός [OL1047]; περικαλλής [OL1402]

LX.9 βίοτος [OL0309]; ἐγείρω [OL0485]; εὐφροσύνη [OL0685]

LX.10 εὐκταῖος [OL0651]; ἱμερόεις [OL0834]; καλυκῶπις [OL0871]; κυκλάς [OL0996]

LX.11 ἀεί [OL0036]; ἔρχομαι [OL0621]; μύστης [OL1163]; ὀλβοδότειρα [OL1245]; προσηνής [OL1546]

Hymn LXI

LXI.1 βασίλεια [OL0294]; θεά [OL0769]; κλήζω [OL0925]; μέγας [OL1106]; Νέμεσις [OL1183]

LXI.2 βίος [OL0306]; εἰσοράω [OL0507]; θνητός [OL0795]; πανδερκής [OL1340]; πολύφυλος [OL1501]

LXI.3 ἀίδιος [OL0055]; δίκαιος [OL0434]; μόνος [OL1156]; πολύσεμνος [OL1493]; χαίρω [OL1903]

LXI.4 ἀεί [OL0036]; ἄστατος [OL0219]; ἔχθω [OL0701]; λόγος [OL1056]; πολυποίκιλος [OL1489]

LXI.5 αὐχήν [OL0258]; βροτός [OL0342]; δείδω [OL0396]; ζυγόν [OL0714]; πᾶς [OL1375]; τίθημι [OL1736]

LXI.6 ἀεί [OL0036]; γνώμη [OL0379]; λήθω [OL1038]; μέλω [OL1122]; πᾶς [OL1375]

LXI.7 ἀδιάκριτος [OL0030]; λόγος [OL1056]; ὁρμή [OL1281]; ὑπερφρονέω [OL1808]; ψυχή [OL1953]

LXI.8 βραβεύω [OL0330]; εἰσοράω [OL0507]; ἐπακούω [OL0567]; πᾶς [OL1375]

LXI.9 δαίμων [OL0390]; δίκη [OL0439]; θνητός [OL0795]; πανυπέρτατος [OL1364]

LXI.10 ἁγνός [OL0022]; ἀεί [OL0036]; ἐπιτάρροθος [OL0586]; ἔρχομαι [OL0621]; μάκαρ [OL1086]; μύστης [OL1163]

LXI.11 ἀγαθός [OL0003]; διάνοια [OL0423]; δίδωμι [OL0430]; ἔχω [OL0702]; πανεχθής [OL1342]; παύω [OL1384]

LXI.12 ἀλλοπρόσαλλος [OL0099]; γνώμη [OL0379]; ὅσιος [OL1288]; πανυπέρφρων [OL1365]

Hymn LXII

LXII.1 ἀγλαόμορφος [OL0016]; δίκη [OL0439]; μέλπω [OL1121]; ὄμμα [OL1261]; πανδερκής [OL1340]

LXII.2 ἄναξ [OL0132]; Ζεύς [OL0707]; θρόνος [OL0803]; ἱερός [OL0822]; ἵζω [OL0825]

LXII.3 βίος [OL0306]; θνητός [OL0795]; καθοράω [OL0857]; οὐρανόθεν [OL1295]; πολύφυλος [OL1501]

LXII.4 ἄδικος [OL0032]; δίκαιος [OL0434]; ἐπιβρίθω [OL0578]; τιμωρός [OL1743]

LXII.5 ἀλήθεια [OL0089]; ἀνόμοιος [OL0151]; ἰσότης [OL0846]; συνάγω [OL1666]

LXII.6 γνώμη [OL0379]; θνητός [OL0795]; κακός [OL0862]; ὀχέω [OL1305]; πᾶς [OL1375]

LXII.7 ἄδικος [OL0032]; βουλή [OL0325]; βούλομαι [OL0326]; δύσκριτος [OL0477]; πλείων [OL1431]

LXII.8 ἄδικος [OL0032]; δίκη [OL0439]; ἐπεγείρω [OL0571]; ἐπεμβαίνω [OL0572]; μόνος [OL1156]

LXII.9 ἄδικος [OL0032]; δίκαιος [OL0434]; εὔφρων [OL0686]; ἐχθρός [OL0700]; σύνειμι (be with, from εἰμί) [OL1669]

LXII.10 βλώσκω [OL0316]; γνώμη [OL0379]; δίκαιος [OL0434]; ἐσθλός [OL0624]; θεά [OL0769]

LXII.11 ἀεί [OL0036]; βιοτή [OL0307]; ἐπέρχομαι [OL0574]; ἦμαρ [OL0742]; πόρω [OL1516]

Hymn LXIII

LXIII.1 δίκαιος [OL0434]; θνητός [OL0795]; ποθεινός [OL1443]; πολύολβος [OL1484]

LXIII.2 ἀεί [OL0036]; δίκαιος [OL0434]; θνητός [OL0795]; ἰσότης [OL0846]; χαίρω [OL1903]

LXIII.3 δικαιοσύνη [OL0435]; μεγαλαυχής [OL1104]; ὀλβιόμοιρος [OL1244]; πάντιμος [OL1349]

LXIII.4 ἀεί [OL0036]; βραβεύω [OL0330]; γνώμη [OL0379]; δέω [OL0413]; καθαρός [OL0853]

LXIII.5 ἀεί [OL0036]; ἄθραυστος [OL0047]; ἅπας [OL0171]; θραύω [OL0801]; σύνοιδα [OL1675]

LXIII.6 ἀλλοπρόσαλλος [OL0099]; ἔρχομαι [OL0621]; ζυγόν [OL0714]

LXIII.7 ἁπλήστως [OL0181]; βριαρός [OL0333]; παρεγκλίνω [OL1369]; πλάστιγξ [OL1430]

LXIII.8 ἀστασίαστος [OL0218]; ἐρατεινός [OL0593]; πᾶς [OL1375]; φιλόκωμος [OL1861]; φίλος [OL1867]

LXIII.9 βέβαιος [OL0298]; βίος [OL0306]; εἰρήνη [OL0504]; ζηλόω [OL0711]; χαίρω [OL1903]

LXIII.10 ἀεί [OL0036]; ἰσότης [OL0846]; πλείων [OL1431]; στυγέω [OL1656]; χαίρω [OL1903]

LXIII.11 ἀρετή [OL0196]; ἐσθλός [OL0624]; ἱκάνω [OL0828]; σοφία [OL1637]; τέλος [OL1717]

LXIII.12 δικαίως [OL0436]; θεά [OL0769]; θνητός [OL0795]; θραύω [OL0801]; κακία [OL0860]; κλύω [OL0930]

LXIII.13 ἀεί [OL0036]; βίος [OL0306]; ἐσθλός [OL0624]; ἰσορροπία [OL0844]; ὁδεύω [OL1227]

LXIII.14 ἄνθρωπος [OL0147]; ἄρουρα [OL0205]; ἔδω [OL0494]; θνητός [OL0795]; καρπός [OL0878]

LXIII.15 ζῷον [OL0718]; κόλπος [OL0937]; πᾶς [OL1375]; τιθηνέω [OL1737]

LXIII.16 γῆ [OL0367]; ἐνάλιος [OL0543]; Ζεύς [OL0707]; θεά [OL0769]; μήτηρ [OL1143]; πόντιος [OL1505]

Hymn LXIV

LXIV.1 ἁγνός [OL0022]; ἀθάνατος [OL0043]; ἄναξ [OL0132]; θνητός [OL0795]; καλέω [OL0864]

LXIV.2 ἀστροθέτης [OL0228]; δίκαιος [OL0434]; νόμος [OL1202]; οὐράνιος [OL1293]; σφραγίς [OL1686]

LXIV.3 βέβαιος [OL0298]; γῆ [OL0367]; ἐνάλιος [OL0543]; πόντος [OL1510]; φύσις [OL1897]

LXIV.4 ἀεί [OL0036]; ἀκλινής [OL0076]; ἀστασίαστος [OL0218]; νόμος [OL1202]; τηρέω [OL1735]

LXIV.5 ἄνωθεν [OL0165]; μέγας [OL1106]; ὁδεύω [OL1227]; οὐρανός [OL1298]; φέρω [OL1845]

LXIV.6 ἐκτός [OL0520]; ἐλαύνω [OL0524]; οὐτιδανός [OL1303]; ῥοῖζος [OL1600]; τρόπος [OL1775]; φθόνος [OL1848]

LXIV.7 βιοτή [OL0307]; ἐγείρω [OL0485]; ἐσθλός [OL0624]; θνητός [OL0795]; τέλος [OL1717]

LXIV.8 ζῷον [OL0718]; κρατύνω [OL0965]; μόνος [OL1156]; οἶαξ [OL1231]

LXIV.9 ἀδιάστροφος [OL0031]; ἀεί [OL0036]; γνώμη [OL0379]; ὀρθός [OL1278]; σύνειμι (be with, from εἰμί) [OL1669]

LXIV.10 ἀβλάπτως [OL0001]; πᾶς [OL1375]; πολύπειρος [OL1487]; συνοικέω [OL1676]; ὠγύγιος [OL1957]

LXIV.11 ἄνομος [OL0152]; βαρύς [OL0293]; κακότης [OL0863]; νόμιμος [OL1200]; φέρω [OL1845]

LXIV.12 μάκαρ [OL1086]; πάντιμος [OL1349]; πᾶς [OL1375]; ποθεινός [OL1443]; φερόλβιος [OL1843]

LXIV.13 εὐμενής [OL0655]; ἔχω [OL0702]; ἦτορ [OL0755]; μνήμη [OL1147]; πέμπω [OL1394]; φέριστος [OL1842]

Hymn LXV

LXV.1 ἄρρηκτος [OL0207]; δαίμων [OL0390]; μεγασθενής [OL1107]; ὀβριμόθυμος [OL1225]; ὄβριμος [OL1226]

LXV.2 ἀδάμαστος [OL0029]; βροτοκτόνος [OL0341]; ὁπλοχαρής [OL1270]; τειχεσιπλήτης [OL1706]

LXV.3 ἀεί [OL0036]; ἄναξ [OL0132]; Ἄρης [OL0198]; ὁπλόδουπος [OL1267]; παλάσσω [OL1322]; φόνος [OL1881]

LXV.4 αἷμα [OL0062]; ἀνδροφόνος [OL0141]; πολεμόκλονος [OL1450]; φρικτός [OL1886]; χαίρω [OL1903]

LXV.5 ἄμουσος [OL0117]; δῆρις [OL0418]; ἔγχος [OL0490]; ξίφος [OL1224]; ποθέω [OL1444]

LXV.6 ἀλγεσίθυμος [OL0085]; ἀνίημι [OL0149]; ἔρις [OL0611]; ἵστημι [OL0847]; λυσσάω [OL1076]; πόνος [OL1504]

LXV.7 Κύπρις [OL1008]; κῶμος [OL1013]; Λυαῖος [OL1063]; νεύω [OL1190]; πόθος [OL1445]

LXV.8 ἀλκή [OL0094]; ἀλλάσσω [OL0096]; Δηώ [OL0419]; ἔργον [OL0599]; ὅπλον [OL1268]

Hymn LXVI

LXVI.1 ἀκάματος [OL0075]; Ἥφαιστος [OL0756]; μεγασθενής [OL1107]; ὀβριμόθυμος [OL1225]; πῦρ [OL1573]

LXVI.2 αὐγή [OL0242]; δαίμων [OL0390]; λάμπω [OL1023]; φαεσίμβροτος [OL1827]; φλογερός [OL1872]

LXVI.3 αἰώνιος [OL0073]; καρτερόχειρ [OL0880]; τεχνοδίαιτος [OL1732]; φωσφόρος [OL1902]

LXVI.4 ἀμεμφής [OL0111]; ἐργαστήρ [OL0598]; κόσμος [OL0950]; μέρος [OL1128]; στοιχεῖον [OL1652]

LXVI.5 παμφάγος [OL1331]; πανδαμάτωρ [OL1339]; παντοδίαιτος [OL1351]; πανυπέρτατος [OL1364]

LXVI.6 αἰθήρ [OL0060]; ἀμίαντος [OL0114]; ἄστρον [OL0229]; ἥλιος [OL0741]; σελήνη [OL1617]; φάος [OL1835]

LXVI.7 Ἥφαιστος [OL0756]; θνητός [OL0795]; μέλος [OL1119]; προφαίνω [OL1551]

LXVI.8 ἔθνος [OL0496]; ἔχω [OL0702]; οἶκος [OL1236]; πᾶς [OL1375]; πόλις [OL1452]

LXVI.9 θνητός [OL0795]; κραταιός [OL0960]; οἰκέω [OL1234]; πολύολβος [OL1484]; σῶμα [OL1688]

LXVI.10 ἐπιλοιβή [OL0583]; εὐίερος [OL0647]; κλήζω [OL0925]; κλύω [OL0930]; μάκαρ [OL1086]

LXVI.11 ἀεί [OL0036]; ἔργον [OL0599]; ἔρχομαι [OL0621]; ἦμερος [OL0743]; χαίρω [OL1903]

LXVI.12 ἀκάματος [OL0075]; λυσσάω [OL1076]; μανία [OL1090]; παύω [OL1384]; πῦρ [OL1573]

LXVI.13 ἔχω [OL0702]; καῦσις [OL0892]; σῶμα [OL1688]; φύσις [OL1897]

Hymn LXVII

LXVII.1 Ἀσκληπιός [OL0217]; δεσπότης [OL0410]; ἰατήρ [OL0816]; Παιάν [OL1314]; πᾶς [OL1375]

LXVII.2 ἄνθρωπος [OL0147]; θέλγω [OL0772]; νόσος [OL1204]; πῆμα [OL1418]; πολυαλγής [OL1455]

LXVII.3 βλώσκω [OL0316]; ἠπιόδωρος [OL0746]; κατάγω [OL0882]; κραταιός [OL0960]; ὑγίεια [OL1787]

LXVII.4 θάνατος [OL0767]; κήρ [OL0908]; νόσος [OL1204]; παύω [OL1384]; χαλεπός [OL1904]

LXVII.5 ἀλεξίκακος [OL0088]; αὐξιθαλής [OL0250]; κοῦρος [OL0952]; ὀλβιόμοιρος [OL1244]

LXVII.6 ἀγλαότιμος [OL0018]; Ἀπόλλων [OL0184]; θάλος [OL0766]; κρατερός [OL0961]; Φοῖβος [OL1878]

LXVII.7 ἀμεμφής [OL0111]; ἐχθρός [OL0700]; ἔχω [OL0702]; νόσος [OL1204]; σύλλεκτρος [OL1660]; ὑγίεια [OL1787]

LXVII.8 βιοτή [OL0307]; ἔρχομαι [OL0621]; ἐσθλός [OL0624]; μάκαρ [OL1086]; ὀπάζω [OL1266]; σωτήρ [OL1691]; τέλος [OL1717]

Hymn LXVIII

LXVIII.1 ἐρατός [OL0594]; ἱμερόεις [OL0834]; παμβασίλεια [OL1326]; πολυθάλμιος [OL1465]

LXVIII.2 ἅπας [OL0171]; κλύω [OL0930]; μάκαρ [OL1086]; μήτηρ [OL1143]; ὑγίεια [OL1787]; φερόλβιος [OL1843]

LXVIII.3 ἀποφθινύθω [OL0191]; βροτός [OL0342]; νόσος [OL1204]

LXVIII.4 δόμος [OL0459]; θάλλω [OL0765]; πᾶς [OL1375]; πολυγηθής [OL1459]

LXVIII.5 ἄνασσα [OL0136]; βρίθω [OL0334]; κόσμος [OL0950]; ποθέω [OL1444]; τέχνη [OL1731]

LXVIII.6 ἀεί [OL0036]; Ἅιδης [OL0054]; μόνος [OL1156]; στυγέω [OL1656]; ψυχοφθόρος [OL1955]

LXVIII.7 ἀιθαλής [OL0056]; ἀνάπαυμα [OL0133]; εὐκταῖος [OL0651]; θνητός [OL0795]

LXVIII.8 ἄνθρωπος [OL0147]; ἀνωφελής [OL0166]; πᾶς [OL1375]

LXVIII.9 γλυκερός [OL0376]; θαλία [OL0764]; ὀλβοδότης [OL1246]; πλοῦτος [OL1439]

LXVIII.10 ἀνήρ [OL0144]; γέρων [OL0366]; γίγνομαι [OL0373]; πολύμοχθος [OL1481]

LXVIII.11 ἀνάσσω [OL0137]; κρατέω [OL0962]; μόνος [OL1156]; πᾶς [OL1375]

LXVIII.12 ἀεί [OL0036]; βλώσκω [OL0316]; ἐπιτάρροθος [OL0586]; θεά [OL0769]; μυστιπόλος [OL1166]

LXVIII.13 ἀνία [OL0148]; κακόποτμος [OL0861]; νόσος [OL1204]; ῥύομαι [OL1604]; χαλεπός [OL1904]

Hymn LXIX

LXIX.1 ἐρίβρομος [OL0607]; εὐάστειρα [OL0631]; θεά [OL0769]; κλύω [OL0930]; πάντιμος [OL1349]

LXIX.2 Ἀλληκτώ [OL0097]; δῖος [OL0447]; Μέγαιρα [OL1102]; Τισιφόνη [OL1745]

LXIX.3 ἔχω [OL0702]; κεῦθος [OL0905]; μύχιος [OL1167]; νυκτέριος [OL1209]; οἰκίον [OL1235]

LXIX.4 ἄντρον [OL0161]; ἠερόεις [OL0733]; ἱερός [OL0822]; Στύξ [OL1657]; ὕδωρ [OL1793]

LXIX.5 ἀεί [OL0036]; βουλή [OL0325]; βροτός [OL0342]; ὅσιος [OL1288]; ποτάομαι [OL1521]

LXIX.6 ἀγέρωχος [OL0011]; ἀνάγκη [OL0125]; ἐπευάζω [OL0575]; λυσσήρης [OL1077]

LXIX.7 βαρυαλγής [OL0288]; ἐρισθενής [OL0612]; θηρόπεπλος [OL0791]; τιμωρός [OL1743]

LXIX.8 Ἅιδης [OL0054]; αἰολόμορφος [OL0066]; κόρη [OL0943]; φοβερός [OL1875]; χθόνιος [OL1923]

LXIX.9 ἀφανής [OL0260]; ἠέριος [OL0731]; νόημα [OL1199]; ὠκύδρομος [OL1960]

LXIX.10 ἀεί [OL0036]; ἀπείρων [OL0178]; θνητός [OL0795]; πᾶς [OL1375]; φῦλον [OL1895]

LXIX.11 ἀεί [OL0036]; δικασπόλος [OL0437]; δίκη [OL0439]; ἐφοράω [OL0697]; ὄμμα [OL1261]

LXIX.12 θεά [OL0769]; μοῖρα [OL1151]; ὀφιοπλόκαμος [OL1304]; πολύμορφος [OL1480]

LXIX.13 βίος [OL0306]; δόξα [OL0461]; μαλακόφρων [OL1088]; μετατίθημι [OL1133]; πραΰνοος [OL1527]

Hymn LXX

LXX.1 βουλή [OL0325]; Εὐμενίδες [OL0656]; εὔφρων [OL0686]; κλύω [OL0930]; μεγαλώνυμος [OL1105]

LXX.2 ἁγνός [OL0022]; Ζεύς [OL0707]; θυγάτηρ [OL0804]; μέγας [OL1106]; χθόνιος [OL1923]

LXX.3 ἐρατός [OL0594]; καλλιπλόκαμος [OL0868]; κόρη [OL0943]; Φερσεφόνη [OL1844]

LXX.4 ἀσεβέω [OL0216]; βίος [OL0306]; θνητός [OL0795]; καθοράω [OL0857]; πᾶς [OL1375]

LXX.5 ἄδικος [OL0032]; ἀνάγκη [OL0125]; ἐφίστημι [OL0695]; τιμωρός [OL1743]

LXX.6 ἄνασσα [OL0136]; ἀπαστράπτω [OL0172]; κυανόχρως [OL0990]; ὅσσε [OL1289]

LXX.7 αἴγλη [OL0050]; ἀνταυγής [OL0155]; δεινός [OL0399]; σαρκοφθόρος [OL1608]; φάος [OL1835]

LXX.8 ἀίδιος [OL0055]; ἀπόστροφος [OL0189]; αὐτοκράτειρα [OL0255]; φοβερῶπες [OL1876]

LXX.9 βλοσυρός [OL0315]; λυσιμελής [OL1072]; νύχιος [OL1221]; οἶστρος [OL1240]; πολύποτμος [OL1490]

LXX.10 κόρη [OL0943]; νυκτέριος [OL1209]; ὀφιοπλόκαμος [OL1304]; φοβερῶπες [OL1876]

LXX.11 γνώμη [OL0379]; κικλήσκω [OL0912]; ὅσιος [OL1288]; πελάζω [OL1392]

Hymn LXXI

LXXI.1 καλέω [OL0864]; κροκόπεπλος [OL0968]; Μειλινόη [OL1112]; νύμφη [OL1215]; χθόνιος [OL1923]

LXXI.2 Κωκυτός [OL1012]; λοχεύω [OL1061]; προχοή [OL1557]; σεμνός [OL1619]

LXXI.3 Ζεύς [OL0707]; ἱερός [OL0822]; Κρόνιος [OL0970]; λέκτρον [OL1029]; Φερσεφόνη [OL1844]

LXXI.4 ἀπάτη [OL0173]; δόλιος [OL0457]; μείγνυμι [OL1110]; Πλούτων [OL1440]; ψεύδω [OL1951]

LXXI.5 δισώματος [OL0449]; θυμός [OL0808]; σπάω [OL1638]; Φερσεφόνη [OL1844]; χροιά [OL1941]

LXXI.6 ἠέριος [OL0731]; θνητός [OL0795]; μαίνω [OL1085]; φάντασμα [OL1834]

LXXI.7 ἀλλόκοτος [OL0098]; ἐκπροφαίνω [OL0517]; ἰδέα [OL0819]; μορφή [OL1159]; τύπος [OL1783]

LXXI.8 ἄλλοτε [OL0100]; νυχαυγής [OL1220]; ποτε [OL1522]; προφανής [OL1552]; σκοτόεις [OL1632]

LXXI.9 ἀνταῖος [OL0154]; ἔφοδος [OL0696]; ζοφοειδής [OL0712]; νύξ [OL1217]

LXXI.10 βασίλεια [OL0294]; θεά [OL0769]; καταχθόνιος [OL0889]; λίτομαι [OL1054]

LXXI.11 γῆ [OL0367]; ἐκπέμπω [OL0514]; οἶστρος [OL1240]; τέρμα [OL1720]; ψυχή [OL1953]

LXXI.12 εὐίερος [OL0647]; εὐμενής [OL0655]; μύστης [OL1163]; πρόσωπον [OL1550]; φαίνω [OL1830]

Hymn LXXII

LXXII.1 ἀγαθός [OL0003]; δεῦρο [OL0411]; εὐχή [OL0688]; καλέω [OL0864]; κράντειρα [OL0958]; τύχη [OL1786]

LXXII.2 ἐνοδῖτις [OL0559]; εὔολβος [OL0660]; κτέαρ [OL0981]; μειλίχιος [OL1113]

LXXII.3 Ἄρτεμις [OL0211]; Εὐβουλεύς [OL0635]; ἡγεμόνη [OL0722]; μεγαλώνυμος [OL1105]

LXXII.4 αἷμα [OL0062]; ἀπρόσμαχος [OL0192]; εἶδος [OL0498]; ἐκγίγνομαι [OL0509]; ἔχω [OL0702]

LXXII.5 ἄνθρωπος [OL0147]; ἀοίδιμος [OL0167]; πολύπλαγκτος [OL1488]; τυμβίδιος [OL1780]

LXXII.6 βίοτος [OL0309]; θνητός [OL0795]; παμποίκιλος [OL1330]

LXXII.7 κτέανον [OL0980]; πλῆθος [OL1432]; πολύολβος [OL1484]; τεύχω [OL1730]

LXXII.8 θυμός [OL0808]; κακός [OL0862]; ὁρμαίνω [OL1279]; πενία [OL1395]; χόλος [OL1930]

LXXII.9 βίος [OL0306]; βλώσκω [OL0316]; εὐμενέω [OL0654]; θεά [OL0769]; λίτομαι [OL1054]

LXXII.10 εὔολβος [OL0660]; κτέαρ [OL0981]; ὄλβος [OL1248]; πλήθω [OL1433]

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LXXIII.1 δαίμων [OL0390]; ἡγήτωρ [OL0726]; κικλήσκω [OL0912]; πελάζω [OL1392]; φρικτός [OL1886]

LXXIII.2 βιοδώτωρ [OL0303]; Ζεύς [OL0707]; θνητός [OL0795]; μειλίχιος [OL1113]; παγγενέτης [OL1309]

LXXIII.3 ἀλάστωρ [OL0084]; Ζεύς [OL0707]; μέγας [OL1106]; παμβασιλεύς [OL1327]; πολύπλαγκτος [OL1488]

LXXIII.4 βρυάζω [OL0343]; εἰσέρχομαι [OL0506]; οἶκος [OL1236]; πλουτοδότης [OL1438]

LXXIII.5 βίος [OL0306]; ἔμπαλιν [OL0539]; θνητός [OL0795]; πολύμοχθος [OL1481]; ψύχω [OL1956]

LXXIII.6 κλείς [OL0921]; λύπη [OL1069]; ὀχέω [OL1305]; χαρά [OL1909]

LXXIII.7 ἀγνός [OL0022]; ἐλαύνω [OL0524]; κῆδος [OL0907]; μάκαρ [OL1086]; πολύστονος [OL1495]

LXXIII.8 ἅπας [OL0171]; βιοφθορία [OL0310]; γῆ [OL0367]; πέμπω [OL1394]

LXXIII.9 βιοτή [OL0307]; γλυκερός [OL0376]; ἐσθλός [OL0624]; εὔδοξος [OL0638]; ὀπάζω [OL1266]; τέλος [OL1717]

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LXXIV.1 δαίμων [OL0390]; Καδμηίς [OL0852]; καλέω [OL0864]; Λευκοθέα [OL1031]; σεμνός [OL1619]

LXXIV.2 Διόνυσος [OL0446]; εὐδύνατος [OL0640]; εὐστέφανος [OL0676]; θρέπτειρα [OL0802]

LXXIV.3 βαθύστερνος [OL0276]; θεά [OL0769]; κλύω [OL0930]; μέδω [OL1108]; πόντος [OL1510]

LXXIV.4 θνητός [OL0795]; κῦμα [OL1003]; μέγας [OL1106]; σώτειρα [OL1690]; τέρπω [OL1722]

LXXIV.5 ἄστατος [OL0219]; ναῦς [OL1177]; ὁρμή [OL1281]; πελαγοδρόμος [OL1391]

LXXIV.6 ἅλς [OL0104]; θνητός [OL0795]; λύω [OL1081]; μόνος [OL1156]; μόρος [OL1157]; οἰκτρός [OL1237]

LXXIV.7 ἔρχομαι [OL0621]; ἐφορμαίνω [OL0698]; σωτήριος [OL1692]; φίλος [OL1867]

LXXIV.8 βλώσκω [OL0316]; δέσποινα [OL0409]; εἰμί [OL0502]; ἐπαρωγός [OL0569]; θεά [OL0769]

LXXIV.9 βουλή [OL0325]; εὔσελμος [OL0674]; εὔφρων [OL0686]; ναῦς [OL1177]; σωτήριος [OL1692]

LXXIV.10 ἄγω [OL0028]; μύστης [OL1163]; ναυσίδρομος [OL1178]; οὖρος [OL1301]; πόντος [OL1510]

Hymn LXXV

LXXV.1 βακχέχορος [OL0283]; Διόνυσος [OL0446]; πολυγηθής [OL1459]; σύντροφος [OL1680]

LXXV.2 ἁγνός [OL0022]; ἁλικύμων [OL0092]; βυθός [OL0346]; ναίω [OL1171]; πόντος [OL1510]

LXXV.3 εὐίερος [OL0647]; κικλήσκω [OL0912]; Παλαίμων [OL1320]; τελετή [OL1714]

LXXV.4 γηθέω [OL0368]; ἔρχομαι [OL0621]; εὐμενέω [OL0654]; νέος [OL1186]; πρόσωπον [OL1550]

LXXV.5 μύστης [OL1163]; πόντος [OL1510]; σῴζω [OL1687]; χθών [OL1924]

LXXV.6 ἀεί [OL0036]; ἐναργής [OL0545]; ναῦς [OL1177]; ποντοπλάνος [OL1509]; χειμών [OL1919]

LXXV.7 ἀναφαίνω [OL0140]; θνητός [OL0795]; μόνος [OL1156]; σωτήρ [OL1691]; φαίνω [OL1830]

LXXV.8 μῆνις [OL1138]; οἶδμα [OL1233]; πόντιος [OL1505]; ῥύομαι [OL1604]; χαλεπός [OL1904]

Hymn LXXVI

LXXVI.1 ἐρίγδουπος [OL0608]; Ζεύς [OL0707]; θυγάτηρ [OL0804]; Μνημοσύνη [OL1148]

LXXVI.2 ἀγλαόφημος [OL0019]; μεγαλώνυμος [OL1105]; Μοῦσα [OL1160]; Πιερίς [OL1421]

LXXVI.3 θνητός [OL0795]; πάρειμι [OL1371]; ποθεινός [OL1443]; πολύμορφος [OL1480]

LXXVI.4 ἄμεμπτος [OL0110]; ἀρετή [OL0196]; γεννάω [OL0361]; παιδεία [OL1315]; πᾶς [OL1375]

LXXVI.5 διάνοια [OL0423]; θρέπτειρα [OL0802]; ὀρθοδότειρα [OL1276]; ψυχή [OL1953]

LXXVI.6 ἄνασσα [OL0136]; εὐδύνατος [OL0640]; καθηγήτειρα [OL0855]; νόος [OL1203]

LXXVI.7 ἀναδείκνυμι [OL0128]; θνητός [OL0795]; μυστιπόλευτος [OL1164]; τελετή [OL1714]

LXXVI.8 Εὐτέρπη [OL0678]; Θάλεια [OL0760]; Κλειώ [OL0922]; Μελπομένη [OL1120]

LXXVI.9 Ἐρατώ [OL0595]; Οὐρανία [OL1292]; Πολύμνια [OL1479]; Τερψιχόρη [OL1724]

LXXVI.10 ἁγνός [OL0022]; εὐνομία [OL0658]; θεά [OL0769]; Καλλιόπη [OL0866]; μήτηρ [OL1143]

LXXVI.11 ἁγνός [OL0022]; βλώσκω [OL0316]; θεά [OL0769]; μύστης [OL1163]; πολυποίκιλος [OL1489]

LXXVI.12 ἄγω [OL0028]; ἐρατός [OL0594]; εὔκλεια [OL0650]; ζῆλος [OL0710]; πολύυμνος [OL1499]

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LXXVII.1 ἄνασσα [OL0136]; Ζεύς [OL0707]; καλέω [OL0864]; Μνημοσύνη [OL1148]; σύλλεκτρος [OL1660]

LXXVII.2 ἱερός [OL0822]; λιγύφωνος [OL1044]; Μοῦσα [OL1160]; ὅσιος [OL1288]; τεκνόω [OL1708]

LXXVII.3 ἀεί [OL0036]; ἀπάτη [OL0173]; βλαψίφρων [OL0313]; ἐκτός [OL0520]; ἔχω [OL0702]; μνήμη [OL1147]

LXXVII.4 βροτός [OL0342]; νόος [OL1203]; πᾶς [OL1375]; συνέχω [OL1673]; σύνοικος [OL1677]; ψυχή [OL1953]

LXXVII.5 αὐξάνω [OL0247]; εὐδύνατος [OL0640]; θνητός [OL0795]; κρατερός [OL0961]; λογισμός [OL1055]

LXXVII.6 ἡδύς [OL0730]; πᾶς [OL1375]; ὑπομιμνήσκω [OL1816]; φιλάγρυπνος [OL1850]

LXXVII.7 ἀεί [OL0036]; γνώμη [OL0379]; κατατίθημι [OL0887]; στέρνον [OL1647]

LXXVII.8 ἐπεγείρω [OL0571]; παρεκβαίνω [OL1372]; πᾶς [OL1375]; φρήν [OL1884]

LXXVII.9 ἐπεγείρω [OL0571]; θεά [OL0769]; μάκαρ [OL1086]; μνήμη [OL1147]; μύστης [OL1163]

LXXVII.10 ἀποπέμπω [OL0186]; εὐίερος [OL0647]; λήθη [OL1037]; τελετή [OL1714]

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LXXVIII.1 ἄγω [OL0028]; ἦμαρ [OL0742]; θεά [OL0769]; θνητός [OL0795]; κλύω [OL0930]; φαεσίμβροτος [OL1827]

LXXVIII.2 ἐρυθαίνω [OL0620]; ἠώς [OL0758]; κόσμος [OL0950]; λαμπροφαής [OL1022]

LXXVIII.3 ἀγανός [OL0006]; ἀγγελίεια [OL0009]; θεός [OL0778]; μέγας [OL1106]; Τιτάν [OL1747]

LXXVIII.4 ζοφόεις [OL0713]; κελαινόχρως [OL0896]; νύξ [OL1217]; πορεία [OL1511]

LXXVIII.5 ἀνατολή [OL0138]; γῆ [OL0367]; νέρτερος [OL1189]; πέμπω [OL1394]

LXXVIII.6 βίος [OL0306]; ἔργον [OL0599]; ἠγήτειρα [OL0725]; θνητός [OL0795]; πρόπολος [OL1543]

LXXVIII.7 γένος [OL0363]; θνητός [OL0795]; μέροψ [OL1129]; χαίρω [OL1903]

LXXVIII.8 καθυπέρτερος [OL0858]; ὄψις [OL1308]; φεύγω [OL1846]

LXXVIII.9 ἀποσείω [OL0187]; βλέφαρον [OL0314]; γλυκύς [OL0377]; ὕπνος [OL1811]

LXXVIII.10 βροτός [OL0342]; γηθέω [OL0368]; ἑρπετόν [OL0619]; πᾶς [OL1375]; φῦλον [OL1895]

LXXVIII.11 ἐνάλιος [OL0543]; πολυεθνής [OL1462]; πτηνός [OL1566]; τετράπους [OL1728]

LXXVIII.12 βίοτος [OL0309]; ἐργάσιμος [OL0597]; θνητός [OL0795]; πᾶς [OL1375]; πορίζω [OL1512]

LXXVIII.13 ἁγνός [OL0022]; αὐξάνω [OL0247]; ἱερός [OL0822]; μάκαρ [OL1086]; μύστης [OL1163]; φάος [OL1835]

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LXXIX.1 ἁγνός [OL0022]; εὐπατέρεια [OL0662]; Θέμις [OL0775]; καλέω [OL0864]; οὐρανόπαις [OL1296]

LXXIX.2 βλάστημα [OL0311]; γῆ [OL0367]; καλυκῶπις [OL0871]; κόρη [OL0943]; νέος [OL1186]

LXXIX.3 ἁγνός [OL0022]; βροτός [OL0342]; καταδείκνυμι [OL0883]; μαντεῖον [OL1093]; πρῶτος [OL1562]

LXXIX.4 Δελφικός [OL0400]; θεμιστεύω [OL0776]; θεός [OL0778]; κευθμών [OL0904]

LXXIX.5 δάπεδον [OL0395]; ἐμβασιλεύω [OL0538]; Πύθιος [OL1568]; Πυθοῖ [OL1570]

LXXIX.6 ἄναξ [OL0132]; διδάσκω [OL0426]; θεμιστοσύνη [OL0777]; Φοῖβος [OL1878]

LXXIX.7 ἀγλαόμορφος [OL0016]; νυκτιπόλευτος [OL1212]; πάντιμος [OL1349]; σεβάσμιος [OL1611]

LXXIX.8 ἅγιος [OL0012]; ἀναφαίνω [OL0140]; θνητός [OL0795]; πρῶτος [OL1562]; τελετή [OL1714]

LXXIX.9 ἄναξ [OL0132]; Βακχιακός [OL0285]; ἐπευάζω [OL0575]; νύξ [OL1217]

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LXXIX.11 βουλή [OL0325]; ἔρχομαι [OL0621]; εὔφρων [OL0686]; μάκαρ [OL1086]; χαρίζομαι [OL1912]

LXXIX.12 εὐίερος [OL0647]; κόρη [OL0943]; μυστιπόλος [OL1166]; τελετή [OL1714]

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LXXX.1 ἀήρ [OL0042]; αὔρα [OL0252]; βαθύς [OL0274]; δονέω [OL0460]; κόσμος [OL0950]; χειμέριος [OL1918]

LXXX.2 Βορέας [OL0320]; ἔρχομαι [OL0621]; Θρᾴκη [OL0799]; κρυμοπαγής [OL0976]; χιονώδης [OL1925]

LXXX.3 ἀήρ [OL0042]; λύω [OL1081]; πανν̓έφελος [OL1345]; στάσις [OL1644]; ὑγροκέλευθος [OL1789]

LXXX.4 ἰκμάς [OL0831]; νοτερός [OL1205]; ὀμβρηγενής [OL1256]; ῥιπίζω [OL1597]; ὕδωρ [OL1793]

LXXX.5 αἰθήρ [OL0060]; αἴθριος [OL0061]; θαλερόμματος [OL0761]; πᾶς [OL1375]; τεύχω [OL1730]; τίθημι [OL1736]

LXXX.6 ἀκτίς [OL0083]; ἥλιος [OL0741]; λάμπω [OL1023]; χθών [OL1924]

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LXXXI.1 αὔρα [OL0252]; Ζεφυρῖτις [OL0708]; ἠερόφοιτος [OL0738]; πουτογενής [OL1506]

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LXXXI.4 ἀήρ [OL0042]; κοῦφος [OL0955]; ναῦς [OL1177]; πόρος [OL1513]; σύρω [OL1684]; τρυφερός [OL1779]

LXXXI.5 ἀμεμφής [OL0111]; ἐπιπνέω [OL0584]; ἔρχομαι [OL0621]; εὐμενέω [OL0654]

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LXXXII.2 δονέω [OL0460]; πτέρυξ [OL1564]; ὠκύς [OL1962]

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LXXXII.5 ἀήρ [OL0042]; νεφέλη [OL1191]; ὀμβροτόκος [OL1258]; πέμπω [OL1394]; χθών [OL1924]

LXXXII.6 ἱερός [OL0822]; λίτομαι [OL1054]; μάκαρ [OL1086]; χαίρω [OL1903]

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LXXXIII.1 ἀεί [OL0036]; ἄφθιτος [OL0261]; εἰμί [OL0502]; καλέω [OL0864]; πατήρ [OL1382]; Ὠκεανός [OL1959]

LXXXIII.2 ἀθάνατος [OL0043]; ἄνθρωπος [OL0147]; ψένεσις [OL0356]; θεός [OL0778]; θνητός [OL0795]

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LXXXIII.5 ἁγνός [OL0022]; ψῆ [OL0367]; ἰκμάς [OL0831]; πηγόρρυτος [OL1416]; χθόνιος [OL1923]

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LXXXIV.1 βασίλεια [OL0294]; Ἑστία [OL0625]; εὐδύνατος [OL0640]; θυγάτηρ [OL0804]; Κρόνος [OL0971]

LXXXIV.2 ἀέναος [OL0039]; ἔχω [OL0702]; μέγας [OL1106]; μέσος [OL1130]; οἶκος [OL1236]; πῦρ [OL1573]

LXXXIV.3 ἀναδείκνυμι [OL0128]; μύστης [OL1163]; ὅσιος [OL1288]; τελετή [OL1714]

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LXXXIV.5 θεός [OL0778]; θνητός [OL0795]; κραταιός [OL0960]; μάκαρ [OL1086]; οἶκος [OL1236]; στήριγμα [OL1649]

LXXXIV.6 ἀίδιος [OL0055]; ποθεινός [OL1443]; πολύμορφος [OL1480]; χλοόμορφος [OL1929]

LXXXIV.7 δέχομαι [OL0412]; ἱερός [OL0822]; μάκαρ [OL1086]; μειδιάω [OL1111]; προθύμως [OL1535]

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LXXXV.1 ἄναξ [OL0132]; ἄνθρωπος [OL0147]; θνητός [OL0795]; μάκαρ [OL1086]; πᾶς [OL1375]; ὕπνος [OL1811]

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LXXXV.7 ἀπάγω [OL0168]; διασῴζω [OL0425]; θάνατος [OL0767]; μελέτη [OL1117]; ψυχή [OL1953]

LXXXV.8 αὐτοκασίγνητος [OL0254]; θάνατος [OL0767]; λήθη [OL1037]; φύω [OL1899]

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LXXXVI.5 γνώμη [OL0379]; μάκαρ [OL1086]; ὕπνος [OL1811]; ὑποπέμπω [OL1817]

LXXXVI.6 μέλλω [OL1118]; προφαίνω [OL1551]; σιγάω [OL1623]; ψυχή [OL1953]

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These access forms refer to the separate consequential-reading notes. They do not add occurrences to the adopted Greek text.

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λυσιπήμονες [reported] → AV091_05 (LIX.20) • **λυσιπήμονές εἰσιν ἀνίαι** [reported] → AV006_01 (II.11) • **λυσσεῦ** [reported] → AV078_03 (LII.2) • **λυτηρία** [reported] → AV057_06 (XXXVI.7) • **λων** [reported] → AV093_01 (LXI.2) • **μάκαιρα** [reported] → AV008_05 (III.12) • **μάκαιρα ὦ** [reported] → AV008_05 (III.12) • **μανικέ** [reported] → AV070_02 (XLV.4) • **μανικέ** [reported] → AV078_01 (LII.1) • **μάντι** [reported] → AV024_04 (XII.5) • **μεγαλανηγήτορα** [reported] → AV111_01 (LXXIII.1) •

μεγαλήτορος [reported] → AV076_01 (LI.1) • **μεγάλοιο** [reported] → AV117_03 (LXXVIII.3) • **μέρισμα** [reported] → AV010_01 (V.2)

μετὰ [reported] → AV024_04 (XII.5) • **μηδέν** [reported] → AV127_05 (LXXXVI.18) • **μηλινόης** [reported] → AV109_01 (LXXI.heading) • **μησὶ** [proposed supplement] → AV073_02 (XLVIII.after3) • **μητροτρεφής** [reported] → AV078_04 (LII.3) • **μιν** [proposed supplement] → AV073_02 (XLVIII.after3) • **μνήμης** [reported] → AV116_03 (LXXVII.3) • **Μοιράων** [reported] → AV091_06 (LIX.after20) • **μουσαγέτα** [reported] → AV053_04 (XXXIV.6) • **μουσιπόλοις** [reported] → AV033_06 (XVIII.18) • **μυχῷ** [reported] → AV090_05 (LIX.4) • **ν** [reported] → AV128_01 (LXXXVII.9) • **ναίων** [reported] → AV025_02 (XII.10) • **ναυσί** [reported] → AV122_05 (LXXXI.4)

νεάζων [reported] → AV081_05 (LIV.5) • **νέαις** [reported] → AV005_01 (II.4) • **νεομύστους** [reported] → AV068_05 (XLIII.10) • **νυκτέριοι** [reported] → AV091_02 (LIX.15) • **νυχία** [reported] → AV016_04 (IX.6) • **ὁδηγητῆρα** [reported] → AV066_06 (XLI.6) • **ὅθι** [reported] → AV119_01 (LXXIX.5) • **οἳ** [reported] → AV124_05 (LXXXIV.5) • **οἵσι** [reported] → AV081_05 (LIV.5) • **ὀλβίοισιν** [reported] → AV042_08 (XXVI.11) • **ὀλβιόχειρον** [reported] → AV039_04 (XXIII.8) • **ὀλβιόχειρον ὑγείην** [reported] → AV039_04 (XXIII.8) • **ὅλλον** [reported] → AV097_02 (LXIII.11) • **ὀμβριμοχαρής** [reported] → AV042_06 (XXVI.8)

ὀρειομανοῦς [reported] → AV049_04 (XXXI.5) • **ὁρμάστειρα** [reported] → AV050_16 (XXXII.9) • **ὅρμον** [reported] → AV122_06 (LXXXI.4) • **Ὀρφεύς** [reported] → AV091_06 (LIX.after20) • **ὄρφνην** [reported] → AV054_03 (XXXIV.13) • **ὁσίους** [reported] → AV124_03 (LXXXIV.3) • **ὅστε** [reported] → AV011_02 (VI.4) • **οὐ** [reported] → AV098_03 (LXIV.6) • **οὐδὲν** [reported] → AV127_03 (LXXXVI.13) • **οὐρανίας** [reported] → AV090_02 (LIX.3) • **οὐράνιος** [reported] → AV009_04 (IV.5) • **οὔτε** [reported] → AV128_01 (LXXXVII.9) • **ὄχθοις** [reported] → AV084_02 (LV.20) • **ὄχθους** [reported] → AV050_07 (XXXII.4) • **π** [reported] → AV019_06 (X.17)

π. [reported] → AV019_06 (X.17) • **παιάν** [reported] → AV011_03 (VI.4) • **παῖδ'** [reported] → AV066_06 (XLI.6) • **παμφαῆ** [reported] → AV015_04 (VIII.14) • **πάντα** [reported] → AV072_01 (XLVII.2) • **πάντα** [reported] → AV118_01 (LXXVIII.12) • **παντογενεῖς** [reported] → AV122_01 (LXXXI.1) • **παντοῖα** [reported] → AV019_08 (X.20) • **πάντων** [reported] → AV107_01 (LXX.4) • **παροῦσα** [reported] → AV005_01 (II.4) • **παροῦσα νέαις** [reported] → AV005_01 (II.4) • **παρ'** [reported] → AV069_05 (XLIV.6) • **πᾶσιν** [reported] → AV018_04 (X.4) • **πᾶσιν** [reported] → AV085_06 (LVI.4) • **πατήρ** [reported] → AV009_02 (IV.3)

παυσίπονος [reported] → AV075_05 (L.6) • **πέλει** [reported] → AV093_06 (LXI.6) • **πεπ** [reported] → AV019_06 (X.17) • **πεπ.** [reported] → AV019_06 (X.17) • **πεποθημένῳ** [reported] → AV052_04 (XXXIII.8) • **περί** [reported] → AV030_04 (XVI.6) • **περὶ** [reported] → AV072_01 (XLVII.2) • **περιβρεμέτοις** [reported] → AV074_03 (XLIX.3) • **περιθρόνια** [reported] → AV012_05 (VII.4) • **περικληθείς** [reported] → AV009_05 (IV.5) • **περίολβον** [reported] → AV064_06 (XL.9) • **περιπλομένοις** [proposed supplement] → AV073_02 (XLVIII.after3) • **Περσεφόνη** [reported] → AV068_02 (XLIII.7) • **περσίαν** [reported] → AV004_06 (I.4)

πιθόμενος [reported] → AV128_01 (LXXXVII.9) • **πιμπλάντες** [reported] → AV061_05 (XXXVIII.17) • **πιφαύσκων** [reported] → AV075_07 (L.9) • **πλόκη** [reported] → AV019_02 (X.11) • **Πλούτων** [reported] → AV108_03 (LXXI.4) • **πόλον** [reported] → AV127_02 (LXXXVI.11) • **πολυ** [reported] → AV093_01 (LXI.2) • **πολύανθοι** [reported] → AV076_03 (LI.7) • **πολυδαῖμον** [reported] → AV033_02 (XVIII.11) • **πολυθρύ** [reported] → AV093_01 (LXI.2) • **πολύρυθμοι** [query] → AV049_02 (XXXI.3) • **πολύσεπτε** [reported] → AV042_04 (XXVI.6) • **πολύσπορα** [reported] → AV111_04 (LXXIII.7) • **πολύτειρε** [reported] → AV018_06 (X.6) • **πολύτιμε** [reported] → AV029_01 (XV.1)

προκάλυμμα [reported] → AV035_02 (XIX.17) • **προκάλυμμα βάλλεις** [reported] → AV035_02 (XIX.17) • **πρός** [reported] → AV071_05 (XLVI.6) • **προφωνῶν** [reported] → AV126_03 (LXXXVI.4) • **προφωνῶν** [reported] → AV126_04 (LXXXVI.6) • **πρώτη** [reported] → AV064_05 (XL.8) • **πυρίδρομον** [reported] → AV036_03 (XX.2) • **πυρίδρομον** [reported] → AV089_02 (LVIII.2) • **πυριπόλε** [reported] → AV078_05 (LII.3) • **πυριφοίτους** [reported] → AV002_04 (Prayer.33) • **πυρσαυγέα** [reported] → AV034_02 (XIX.1) • **ῥιζωτήρ** [reported] → AV014_02 (VIII.6) • **ῥοθίους** [reported] → AV034_06 (XIX.7) • **σελασφόρε** [query] → AV017_04 (IX.9)

σή [reported] → AV093_05 (LXI.6) • **σιληνοῖς** [reported] → AV081_05 (LIV.5) • **σοὶ** [reported] → AV020_04 (X.28) • **σοὶ εἰσί** [reported] → AV020_04 (X.28) • **σοφίης** [reported] → AV097_01 (LXIII.11) • **σπέρμιε** [reported] → AV053_02 (XXXIV.3) • **σὺ** [reported] → AV085_06 (LVI.4) • **συμπλέκτειρα** [reported] → AV046_03 (XXIX.9) • **σὺν** [reported] → AV077_03 (LI.18) • **σὺν** [reported] → AV083_02 (LV.11) • **σφράγιαι** [reported] → AV040_01 (XXIV.2) • **σφραγῖδα** [reported] → AV055_04 (XXXIV.26) • **σφραγῖδα τυπωτήν** [reported] → AV055_04 (XXXIV.26) • **ταυροφόρου** [reported] → AV027_01 (XIV.2) • **ταχέως** [proposed supplement] → AV073_02 (XLVIII.after3)

τε [query] → AV117_05 (LXXVIII.4) • **τε** [reported] → AV010_01 (V.2) • **τε** [reported] → AV054_02 (XXXIV.12) • **τε** [reported] → AV117_04 (LXXVIII.4) • **τε** [reported] → AV127_02 (LXXXVI.11) • **τε μέρισμα** [reported] → AV010_01 (V.2) • **τελέουσ'** [reported] → AV067_03 (XLII.11) • **τελεσφόρε** [reported] → AV017_04 (IX.9) • **τέλος** [reported] → AV091_06 (LIX.after20) • **τέξασα** [reported] → AV066_08 (XLI.8) • **τεούς** [reported] → AV017_05 (IX.12) • **τερπομένη** [reported] → AV084_03 (LV.21) • **τετιμενέα** [reported] → AV018_03 (X.4) • **τεχθεῖσα** [reported] → AV069_03 (XLIV.5) • **τιθηνός** [reported] → AV019_07 (X.18)

τιταίνεις [reported] → AV027_01 (XIV.2) • **τιτάνος** [reported] → AV117_03 (LXXVIII.3) • **τιτᾶνος** [reported] → AV117_03 (LXXVIII.3) • **τόξα** [reported] → AV024_04 (XII.5) • **τοξουλκῆ** [query] → AV089_01 (LVIII.2) • **τροφή** [reported] → AV085_04 (LVI.3) • **τροφιοῦχε** [reported] → AV044_04 (XXVIII.5) • **τυπωτήν** [reported] → AV055_04 (XXXIV.26) • **τυφῶνα** [reported] → AV033_01 (XVIII.heading) • **τ'** [reported] → AV071_05 (XLVI.6) • **ὑγείαν** [reported] → AV124_07 (LXXXIV.8) • **ὑγείην** [reported] → AV039_04 (XXIII.8) • **ὑδροκέλευθοι** [reported] → AV037_03 (XXI.3) • **ὑπὲρ** [reported] → AV096_03 (LXIII.6) • **ὕπερθέ** [reported] → AV054_02 (XXXIV.12)

ὕπερθέ τε [reported] → AV054_02 (XXXIV.12) • **ὑπνοδώτιρα** [reported] → AV088_02 (LVII.8) • **ὕπνος** [reported] → AV126_02 (LXXXVI.3) • **ὑπ'** [reported] → AV054_03 (XXXIV.13) • **ὕφαν'** [reported] → AV091_06 (LIX.after20) • **ὑφορώμενοι** [reported] → AV013_01 (VII.8) • **ὑψαύχενας** [reported] → AV050_08 (XXXII.4) • **ὑψίδρομον** [reported] → AV034_01 (XIX.1) • **φαίνει** [reported] → AV127_03 (LXXXVI.13) • **φαινόμενος** [reported] → AV113_03 (LXXV.7) • **φιλάγρυπνε** [reported] → AV081_05 (LIV.5) • **φιλένθεε** [reported] → AV021_03 (XI.5) • **φλογίαις** [reported] → AV100_02 (LXVI.2) • **φόβος** [reported] → AV071_06 (XLVI.7)

φολίσιν [reported] → AV025_01 (XII.10) • **φυή** [reported] → AV026_04 (XIII.7) • **χαροδῶτι** [reported] → AV017_03 (IX.9) • **χοροῖο** [reported] → AV087_01 (LVII.3) • **χοροῖσι** [reported] → AV074_03 (XLIX.3) • **χρονοκάρδιον** [reported] → AV034_08 (XIX.8) • **χρόνους** [reported] → AV080_05 (LIII.7) • **χροοκάρποις** [reported] → AV047_02 (XXIX.13) • **χρυσεγχής** [reported] → AV079_06 (LII.11) • **ψαμμώδεσιν** [reported] → AV084_08 (LV.23) • **ὦ** [reported] → AV008_05 (III.12) • **ᾠδαῖσι** [reported] → AV085_02 (LVI.2) • **ὥραις** [reported] → AV077_03 (LI.18)

Hymn inventory

ΕΥΧΗ ΠΡΟΣ ΜΟΥΣΑΙΟΝ

Greek lines: 44. English lines: 44.

I. ΕΙΣ ΕΚΑΤΗΝ

Greek lines: 10. English lines: 10.

II. ΠΡΟΘΥΡΑΙΑΣ

Rubric θυμίαμα στύρακα

Greek lines: 14. English lines: 14.

III. ΝΥΚΤΟΣ

Rubric θυμίαμα δαλούς

Greek lines: 14. English lines: 14.

IV. ΟΥΡΑΝΟΥ

Rubric θυμίαμα λίβανον

Greek lines: 9. English lines: 9.

V. ΑΙΘΕΡΟΣ

Rubric θυμίαμα κρόκον

Greek lines: 6. English lines: 6.

VI. ΠΡΩΤΟΓΟΝΟΥ

Rubric θυμίαμα σμύρναν

Greek lines: 11. English lines: 11.

VII. ΑΣΤΡΩΝ

Rubric θυμίαμα ἀρώματα

Greek lines: 13. English lines: 13.

VIII. ΗΛΙΟΥ

Rubric θυμίαμα λιβανομάνναν

Greek lines: 20. English lines: 20.

IX. ΣΕΛΗΝΗΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 12. English lines: 12.

X. ΦΥΣΕΩΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 30. English lines: 30.

XI. ΠΑΝΟΣ

Rubric θυμίαμα ποικίλα

Greek lines: 23. English lines: 23.

XII. ΗΡΑΚΛΕΟΥΣ

Rubric θυμίαμα λίβανον

Greek lines: 16. English lines: 16.

XIII. ΚΡΟΝΟΥ

Rubric θυμίαμα στύρακα

Greek lines: 10. English lines: 10.

XIV. ΡΕΑΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 14. English lines: 14.

XV. ΔΙΟΣ

Rubric θυμίαμα στύρακα

Greek lines: 11. English lines: 11.

XVI. ΗΡΑΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 10. English lines: 10.

XVII. ΠΟΣΕΙΔΩΝΟΣ

Rubric θυμίαμα σμύρναν

Greek lines: 10. English lines: 10.

XVIII. ΕΙΣ ΠΛΟΥΤΩΝΑ

Greek lines: 19. English lines: 19.

XIX. ΚΕΡΑΥΝΙΟΥ ΔΙΟΣ

Rubric θυμίαμα στύρακα

Greek lines: 23. English lines: 23.

XX. ΔΙΟΣ ΑΣΤΡΑΠΙΟΥ

Rubric θυμίαμα λιβανομάνναν

Greek lines: 6. English lines: 6.

XXI. ΝΕΦΩΝ

Rubric θυμίαμα σμύρναν

Greek lines: 7. English lines: 7.

XXII. ΘΑΛΑΣΣΗΣ

Rubric θυμίαμα λιβανομάνναν

Greek lines: 10. English lines: 10.

XXIII. ΝΗΡΕΩΣ

Rubric θυμίαμα σμύρναν

Greek lines: 8. English lines: 8.

XXIV. ΝΗΡΗΙΔΩΝ

Rubric θυμίαμα ἀρώματα

Greek lines: 12. English lines: 12.

XXV. ΠΡΩΤΕΩΣ

Rubric θυμίαμα στύρακα

Greek lines: 11. English lines: 11.

XXVI. ΓΗΣ

Rubric θυμίαμα πᾶν σπέρμα πλὴν κυάμων καὶ ἀρωμάτων

Greek lines: 11. English lines: 11.

XXVII. ΜΗΤΡΟΣ ΘΕΩΝ

Rubric θυμίαμα ποικίλα

Greek lines: 14. English lines: 14.

XXVIII. ΕΡΜΟΥ

Rubric θυμίαμα λίβανον

Greek lines: 12. English lines: 12.

XXIX. ΥΜΝΟΣ ΦΕΡΣΕΦΟΝΗΣ

Greek lines: 20. English lines: 20.

XXX. ΔΙΟΝΥΣΟΥ

Rubric θυμίαμα στύρακα

Greek lines: 9. English lines: 9.

XXXI. ΥΜΝΟΣ ΚΟΥΡΗΤΩΝ

Greek lines: 7. English lines: 7.

XXXII. ΑΘΗΝΑΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 17. English lines: 17.

XXXIII. ΝΙΚΗΣ

Rubric θυμίαμα μάνναν

Greek lines: 9. English lines: 9.

XXXIV. ΑΠΟΛΛΩΝΟΣ

Rubric θυμίαμα μάνναν

Greek lines: 27. English lines: 27.

XXXV. ΛΗΤΟΥΣ

Rubric θυμίαμα σμύρναν

Greek lines: 7. English lines: 7.

XXXVI. ΑΡΤΕΜΙΔΟΣ

Rubric θυμίαμα μάνναν

Greek lines: 16. English lines: 16.

XXXVII. ΤΙΤΑΝΩΝ

Rubric θυμίαμα λίβανον

Greek lines: 8. English lines: 8.

XXXVIII. ΚΟΥΡΗΤΩΝ

Rubric θυμίαμα λίβανον

Greek lines: 25. English lines: 25.

XXXIX. ΚΟΡΥΒΑΝΤΟΣ

Rubric θυμίαμα λίβανον

Greek lines: 10. English lines: 10.

XL. ΔΗΜΗΤΡΟΣ ΕΛΕΥΣΙΝΙΑΣ

Rubric θυμίαμα στύρακα

Greek lines: 20. English lines: 20.

XLI. ΜΗΤΡΟΣ ΑΝΤΑΙΑΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 10. English lines: 10.

XLII. ΜΙΣΗΣ

Rubric θυμίαμα στύρακα

Greek lines: 11. English lines: 11.

XLIII. ΩΡΩΝ

Rubric θυμίαμα ἀρώματα

Greek lines: 11. English lines: 11.

XLIV. ΣΕΜΕΛΗΣ

Rubric θυμίαμα στύρακα

Greek lines: 11. English lines: 11.

XLV. ΥΜΝΟΣ ΔΙΟΝΥΣΟΥ ΒΑΣΣΑΡΕΩΣ ΤΡΙΕΤΗΡΙΚΟΥ

Greek lines: 7. English lines: 7.

XLVI. ΛΙΚΝΙΤΟΥ

Rubric θυμίαμα μάνναν

Greek lines: 8. English lines: 8.

XLVII. ΠΕΡΙΚΙΟΝΙΟΥ

Rubric θυμίαμα ἀρώματα

Greek lines: 6. English lines: 6.

XLVIII. ΣΑΒΑΖΙΟΥ

Rubric θυμίαμα ἀρώματα

Greek lines: 6. English lines: 6.

XLIX. ΙΠΠΑΣ

Rubric θυμίαμα στύρακα

Greek lines: 7. English lines: 7.

L. ΛΥΣΙΟΥ ΛΗΝΑΙΟΥ

Greek lines: 10. English lines: 10.

LI. ΝΥΜΦΩΝ

Rubric θυμίαμα ἀρώματα

Greek lines: 18. English lines: 18.

LII. ΤΡΙΕΤΗΡΙΚΟΥ

Rubric θυμίαμα ἀρώματα

Greek lines: 13. English lines: 13.

LIII. ΑΜΦΙΕΤΟΥΣ

Rubric θυμίαμα πάντα πλὴν λιβάνου, καὶ σπένδε γάλα

Greek lines: 10. English lines: 10.

LIV. ΣΙΛΗΝΟΥ ΣΑΤΥΡΟΥ ΒΑΚΧΩΝ

Rubric θυμίαμα μάνναν

Greek lines: 11. English lines: 11.

LV. ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Greek lines: 28. English lines: 28.

LVI. ΑΔΩΝΙΔΟΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 12. English lines: 12.

LVII. ΕΡΜΟΥ ΧΘΟΝΙΟΥ

Rubric θυμίαμα στύρακα

Greek lines: 12. English lines: 12.

LVIII. ΕΡΩΤΟΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 10. English lines: 10.

LIX. ΜΟΙΡΩΝ

Rubric θυμίαμα ἀρώματα

Greek lines: 20. English lines: 20.

LX. ΧΑΡΙΤΩΝ

Rubric θυμίαμα στύρακα

Greek lines: 11. English lines: 11.

LXI. ΝΕΜΕΣΕΩΣ ΥΜΝΟΣ

Greek lines: 12. English lines: 12.

LXII. ΔΙΚΗΣ

Rubric θυμίαμα λίβανον

Greek lines: 11. English lines: 11.

LXIII. ΔΙΚΑΙΟΣΥΝΗΣ

Rubric θυμίαμα λίβανον

Greek lines: 16. English lines: 16.

LXIV. ΥΜΝΟΣ ΝΟΜΟΥ

Greek lines: 13. English lines: 13.

LXV. ΑΡΕΟΣ

Rubric θυμίαμα λίβανον

Greek lines: 8. English lines: 8.

LXVI. ΗΦΑΙΣΤΟΥ

Rubric θυμίαμα λιβανομάνναν

Greek lines: 13. English lines: 13.

LXVII. ΑΣΚΛΗΠΙΟΥ

Rubric θυμίαμα μάνναν

Greek lines: 8. English lines: 8.

LXVIII. ΥΓΕΙΑΣ

Rubric θυμίαμα μάνναν

Greek lines: 13. English lines: 13.

LXIX. ΕΡΙΝΝΥΩΝ

Rubric θυμίαμα στύρακα καὶ μάνναν

Greek lines: 13. English lines: 13.

LXX. ΕΥΜΕΝΙΔΩΝ

Rubric θυμίαμα ἀρώματα

Greek lines: 11. English lines: 11.

LXXI. ΜΕΙΛΙΝΟΗΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 12. English lines: 12.

LXXII. ΤΥΧΗΣ

Rubric θυμίαμα λίβανον

Greek lines: 10. English lines: 10.

LXXIII. ΔΑΙΜΟΝΟΣ

Rubric θυμίαμα λίβανον

Greek lines: 9. English lines: 9.

LXXIV. ΛΕΥΚΟΘΕΑΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 10. English lines: 10.

LXXV. ΠΑΛΑΙΜΟΝΟΣ

Rubric θυμίαμα μάνναν

Greek lines: 8. English lines: 8.

LXXVI. ΜΟΥΣΩΝ

Rubric θυμίαμα λίβανον

Greek lines: 12. English lines: 12.

LXXVII. ΜΝΗΜΟΣΥΝΗΣ

Rubric θυμίαμα λίβανον

Greek lines: 10. English lines: 10.

LXXVIII. ΗΟΥΣ

Rubric θυμίαμα μάνναν

Greek lines: 13. English lines: 13.

LXXIX. ΘΕΜΙΔΟΣ

Rubric θυμίαμα λίβανον

Greek lines: 12. English lines: 12.

LXXX. ΒΟΡΕΟΥ

Rubric θυμίαμα λίβανον

Greek lines: 6. English lines: 6.

LXXXI. ΖΕΦΥΡΟΥ

Rubric θυμίαμα λίβανον

Greek lines: 6. English lines: 6.

LXXXII. ΝΟΤΟΥ

Rubric θυμίαμα λίβανον

Greek lines: 7. English lines: 7.

LXXXIII. ΩΚΕΑΝΟΥ

Rubric θυμίαμα ἀρώματα

Greek lines: 8. English lines: 8.

LXXXIV. ΕΣΤΙΑΣ

Rubric θυμίαμα ἀρώματα

Greek lines: 8. English lines: 8.

LXXXV. ΥΠΝΟΥ

Rubric θυμίαμα μετὰ μήκωνος

Greek lines: 10. English lines: 10.

LXXXVI. ΟΝΕΙΡΟΥ

Rubric θυμίαμα ἀρώματα

Greek lines: 18. English lines: 18.

LXXXVII. ΘΑΝΑΤΟΥ

Rubric θυμίαμα μάνναν

Greek lines: 12. English lines: 12.

LXXXVIII. ΕΙΣ ΑΡΕΑ

Greek lines: 17. English lines: 17.